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Sincerely,

Anna Groff

Interim Editor
The Mennonite

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$2.00

THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

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JANUARY 14, 1992

JAN 23 '92

What does prejudice do to human beings?

(See page 3.)

Prologue

New year greetings in the name of Jesus Christ. May 1992 bring you deeper awareness of God's presence in your life. I invite and cherish your prayers for the 24 issues of *The Mennonite* in the new year.

As a subscriber you are entitled to a free gift: an index for the year (or any year) past. Subjects ("abortion" to "Zaire") and authors (Ahlgrim to Zehr), all published in *The Mennonite* in 1991, may enhance your teaching or research or may satisfy your curiosity about this faith family of ours. For a free copy contact Sharon Sommer, Box 347, Newton, KS 67114, (316) 283-5100.

This year of our Lord, 1992, has two main distinctives: We will prepare for our 46th triennial sessions, these to be in Sioux Falls, S.D.; and we will take note of the North American Native peoples response to the arrival of Christoper Columbus 500 years ago.

One would wish it otherwise, but all indications are that prejudice continues to be an unhealed, even spreading illness among us.

Timed to coincide with the birthday of the late Martin Luther King Jr., here are the stories about racial and religious prejudice from Canada, Japan and the United States. Let us agree to pray for the end of prejudice. *mts*

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Cover: The photo is by Jean-Claude Lejeune.

Next issue: Ideas and resources for Many Peoples Sunday, Feb. 9

8/93 Heckman Bindery

What racism does to human beings

The only way to overcome racial bigotry is to practice the Golden Rule.

Haven Bradford Gow

One torrid summer in the early 1950s my father, Joseph W. Gow, journeyed from Boston to some southern states to visit relatives and friends. That trip altered his perception of race relations in the United States.

Three incidents left an indelible imprint. The first occurred when he boarded a bus in a southern city. Even though he was an Asian-American traveling in a race-conscious area, he noticed that he was free to sit anywhere on the bus. However, the black mother with two small children, who boarded the bus at the same time, had to sit in the rear with other black people.

At the bus station my father was permitted to drink at the "whites only" water fountain. The black mother and her children had to drink at a "blacks only" fountain. My father asked himself, Did God create better-tasting water for white people?

A third incident was when he walked into a restaurant to eat and later wash himself in the restroom. A black man he had befriended on the bus could not enter the same restaurant. My father told me, "Imagine the injustice of being denied service at a 'whites only' restaurant and having to walk several blocks just to be able to use a restroom."

My father spoke with much sadness about these incidents. While Asian-Americans have had to endure much unmerited suffering because of racial bigotry and discrimination, we—unlike our black brothers and sisters—never had to suffer the glaring injustice of slavery. I was a child when my father told me these incidents. I asked, "Is there anything we can do?"

He said, The only way we can begin to overcome racial bigotry and achieve some semblance of racial harmony is for people—blacks, whites and Asians—to practice the Golden Rule: treat other people the way we want to be treated; do not do to others what you would not want done to you.

The widespread practice of the Golden Rule would alleviate racial tensions and hostilities and help foster a climate of decency, civility, tolerance and racial harmony. Put yourself in the other person's shoes; try to see things from that person's perspective.

Second-class citizens: Suppose the positions of whites, blacks and Asians in this country were reversed? Would white people want to be discriminated against and treated as second-class citizens? Would white people want to be denied employment because of the color of their skin? Would white people want to be verbally and physically abused by Asian and black people with bigotry and hatred in their eyes?

Racism remains a pernicious social cancer, but there are signs of hope. My aunt has made friends with practically everyone: black people, white people, Asian people. My aunt's inspiring philosophy is, Try to see all people through the eyes of God, who created all people—black, white and yellow—in his image and likeness; follow the Golden Rule of treating others the way you would like to be treated.

Even though my aunt is 90 and must walk around painfully with a cane, she is never lonely because her friends of all races and religions come to visit her, take her to their homes for Easter, Thanksgiving and Christmas dinners and help her with grocery shopping and paying the bills.

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Racism remains a pernicious social cancer, but there are signs of hope.

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These words of Christ make just as much good sense today as they did when he first uttered them: "Do unto others what you would have them do unto you."

Certainly the way to racial harmony and goodwill is through acting upon the recognition that each person is a child of God and practicing the Golden Rule of treating others the way one wants to be treated.

Haven Bradford Gow's address is 311 E. Hackberry, Arlington Heights, IL 60004.

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Everything was delicious because there was an air of friendship.

Takio Tanase

Enmity vs. friendship across two Asian cultures

1 In the 1950s I attended a foreign students conference (so it was called in those days) at Freeman, S.D. After a busy day I was placed in a Mennonite home. My roommate had an Asian face, but we could not communicate. He was Korean, even quieter than I. I concluded that his English must be as poor as mine. But the following day I saw him speaking and laughing with Americans. Now I know that it was my ignorance of history and his skepticism or even enmity against Japanese that had prevented our conversation.

2 When Tsukada-san came back to Japan from a Mennonite Central Committee-sponsored Asian work camp, he reported a tense moment. He and some other Japanese could not take the criticism that came from Koreans who were telling what they had to go through during the World War II. They were forced to abandon their language. Christians were ordered to worship the Japanese emperor. When some of them refused, they were put in a church building and burned to death. Tsukada-san was sorry to hear the story but insisted he did not do that. The Koreans did not like his irresponsible attitude. The boy reacted vehemently. The camp director said later, "It was a miracle that somehow the camp closed in a united prayer on the last day."

3 We often invited a Korean student, Kwang Eel, to our home in Goshen, Ind. (I was a student there in the early 1970s.) When he was homesick he particularly enjoyed a meal my wife cooked. We were so glad when he said he liked *sukiyaki*, a Japanese meal. He was a polite person, but we knew he meant what he said.

His face was full of smiles when he announced to us that his wife was coming from Korea to join him. He said we should come to their trailer home. So we went a few days later. His wife, a woman with a beautiful smile, had prepared an array of Korean food. Everything was delicious and there was an air of friendship.

4 Kim-san from Korea was studying at a university in Hokkaido. A foreign student is always busy, but Kim-san never missed attending the church where I was a pastor. He came to me one year in December and said, "I have a confession to make. When I compared my life with other students I felt I was poor and excused myself for not being faithful in giving. I don't think that is right. My wife and I have decided to give a piano to the church as a Christmas gift. We will pay the monthly installments." Now the Obihiro church has a piano from one of the poorest families among the members. One of the church members said, "Our neighbor surely has much to teach us."

Japanese discrimination

Japan, which sent its first human-rights delegation to the United Nations only in 1982, also has to worry about human-rights infringements at home. It has been criticized for discrimination against minorities such as the estimated 700,000 resident Koreans—many of whom came to Japan as laborers before the end of World War II—and the *burakumin*, or Japanese underclass. Another problem is the abuse and exploitation of lowly paid illegal foreign workers, mostly from Asia. *From the* Far Eastern Economic Review, *August 1991*

Takio Tanase is pastor at Honan Christian Church, a Mennonite congregation at 2-1-17 Honan-cho, Suginami-ku, Tokyo, Japan 168.

The coldest lament

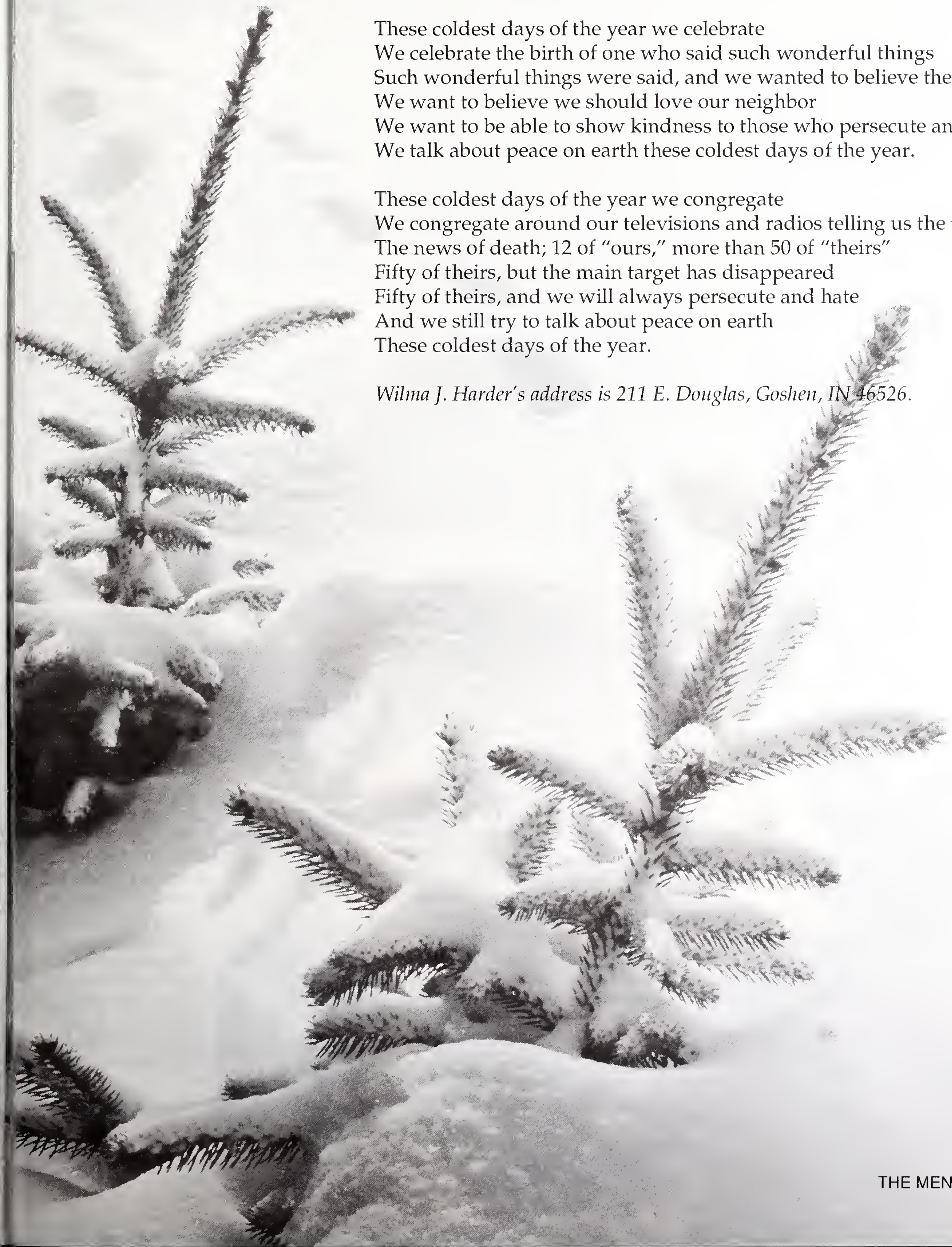
Wilma J. Harder

These cold days; the sun beats down on these cold days
The sun beats down; ice crystals form when the sun beats down
Ice crystals form; sun dogs appear when the ice crystals form
Sun dogs appear to put rainbows around the sun
Sun dogs are brightest on the coldest days of the year.

These coldest days of the year we celebrate
We celebrate the birth of one who said such wonderful things
Such wonderful things were said, and we wanted to believe them
We want to believe we should love our neighbor
We want to be able to show kindness to those who persecute and hate
We talk about peace on earth these coldest days of the year.

These coldest days of the year we congregate
We congregate around our televisions and radios telling us the terrible news
The news of death; 12 of "ours," more than 50 of "theirs"
Fifty of theirs, but the main target has disappeared
Fifty of theirs, and we will always persecute and hate
And we still try to talk about peace on earth
These coldest days of the year.

Wilma J. Harder's address is 211 E. Douglas, Goshen, IN 46526.



Love and hate all in a day's work for Mennonites

Hated during the Gulf War, Mennonites were loved when disaster struck.

Janeen Bertsche Johnson

Last January I felt hated for the first time in my life. Many people (not just Mennonites) had hopes for a non-violent resolution to the Persian Gulf Crisis. Dialogue was acceptable then. But as soon as the first bombs were dropped on Baghdad, it seemed as though anyone not supporting the war was no longer welcome to speak out.

For the first time in my life, I truly felt hated by society because of my religious beliefs. There were written attacks on Mennonites in the Wichita (Kan.) newspaper and verbal harassment and intimidation of prayer vigils in Newton, Kan. Whatever was left of my young-adult idealism was torn to shreds.

Like other Mennonites I found myself trapped between a wave of militarism that lumped me together with "flag-burners" and a religious tradition that teaches "true Christian believers do not use worldly sword or war, since all killing has ceased with them" (Conrad Grebel, 1524).

What made the situation so frustrating was that I could not find a way to respond to the community's hatred and witness to my beliefs. My letters to the editor were not printed. Participating in a local demonstration would have created even more hatred rather than understanding. I turned to the church for support, but that alone seemed like an escape.

The war came to a "victorious" end, but my crisis of identity did not. It even felt as though the collective self-esteem of our whole church had been a casualty of war.

Just two months after the war's end the situation suddenly reversed. On April 26 a massive tornado hit Wichita and two of its suburbs, Haysville and Andover. The devastation to property was incredible. Immediately Mennonites from Wichita and the whole area poured in to begin cleaning up.

All of a sudden the world loved us. Local media had numerous stories about Mennonite Disaster Service and its volunteers. People called the church, Mennonite Housing and the Wichita voluntary service unit, wanting to give money "to the Mennonites." Local businesses and TV stations solicited funds for MDS. Wichita pastors passed on words of praise and adoration for our willingness to help complete strangers.

'Out of this world': A Wichita columnist, known for his tongue-in-cheek articles, even quoted an Andover woman in all seriousness: "The Mennonites are out of this world! They just jump right in and know what to do. They're wonderful."

Within the first week after the tornado, the atmosphere in the church was markedly different. We may have felt immobilized by the war, but we could do something about a tornado. Many people went out to do cleanup work. Others began collecting items for the family from our church who lost everything. The ability to respond in concrete, positive ways did a great deal to heal our damaged self-esteem.

The past several months have involved struggles to make sense of my faith in the context of a world that misunderstands. Now I realize that those struggles have not been fruitless. My faith is stronger; my positions are less naive. I see the need for ongoing witness to our faith rather than being shocked out of complacency by wars and natural disasters.

Mennonites need to help our communities see that non-violence and service are intertwined in our faith. Both aspects are rooted in our belief that Christians are to be agents of reconciliation and compassion in the world, just as Jesus brought shalom between humanity and God. Both positions hold that all people are the neighbor—whether enemy or friend, loved one or stranger, American or Samaritan.

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Mennonites need to help our communities see that non-violence and service are intertwined in our faith.

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We do not serve others so that the world will admire us. Nor do we oppose war and violence so that the world will scorn us. Both are responses of faith to the call of Christ to love our neighbors as ourselves.

Janeen Bertsche Johnson is associate pastor at Lorraine Avenue Mennonite Church, 655 S. Lorraine, Wichita, KS 67211.

Labrador is full of frangible people

The environment and the original peoples in Labrador are hardy but easily broken.

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John Peters

"Frangible." It was printed in big, bold letters on a cardboard box used to transport a bomb. I saw it in Labrador.

The word "frangible" means "easily broken." It is not the same as "fragile"—something that is frangible can break easily if not treated carefully, but it is not weak or delicate. It would be something like a dinner plate, which can survive normal use but shatters if dropped on the floor.

Frangible is a perfect word for Labrador. The environment and the original peoples are hardy but easily broken. The idea of frangibility begins to explain why problems such as low-level military flying and development are so threatening and disturbing.

The people of Labrador have, over thousands of years, developed ways of living that allow them to survive and flourish in one of Canada's most rugged terrains and harshest climates. But the region's environment and Native peoples can easily be upset and destroyed by the careless actions of others. Today the region and the Innu are threatened by the actions of governments, developers and the military.

The Innu are especially frangible. Their hunting-gathering way of life is easily broken by mining, flooding for hydro-electric projects, lumbering and low-level military flight training, all of which are done with incredible disregard for the environment and the Innu people.

When living their traditional way of life—in the country, living in tents, hunting for food—the Innu exhibit the strength of character and community that has allowed them to survive in this rugged region. But when forced by the government to relocate to coastal towns—so that it would be more convenient for the government to provide them with "services"—their frangibility becomes evident. Widespread alcoholism and domestic violence in Innu families result from forced relocation and difficulty in adapting to a wage economy.

Political corruption: Their frangibility can be seen in the political corruption that surfaces when people try to get the Innu to vote against their long-term interests. It can be seen when local, provincial and federal governments ignore their pleas to carefully consider the environmental impact of development projects and low-level flying. It is apparent when they are put in jail for protesting activities which adversely affect their lives.

It is evident when land they claim as their own is given to developers to create subdivisions or when a foreign company is given rights to cut timber on Innu land—an activity that will eventually deprive them of firewood.

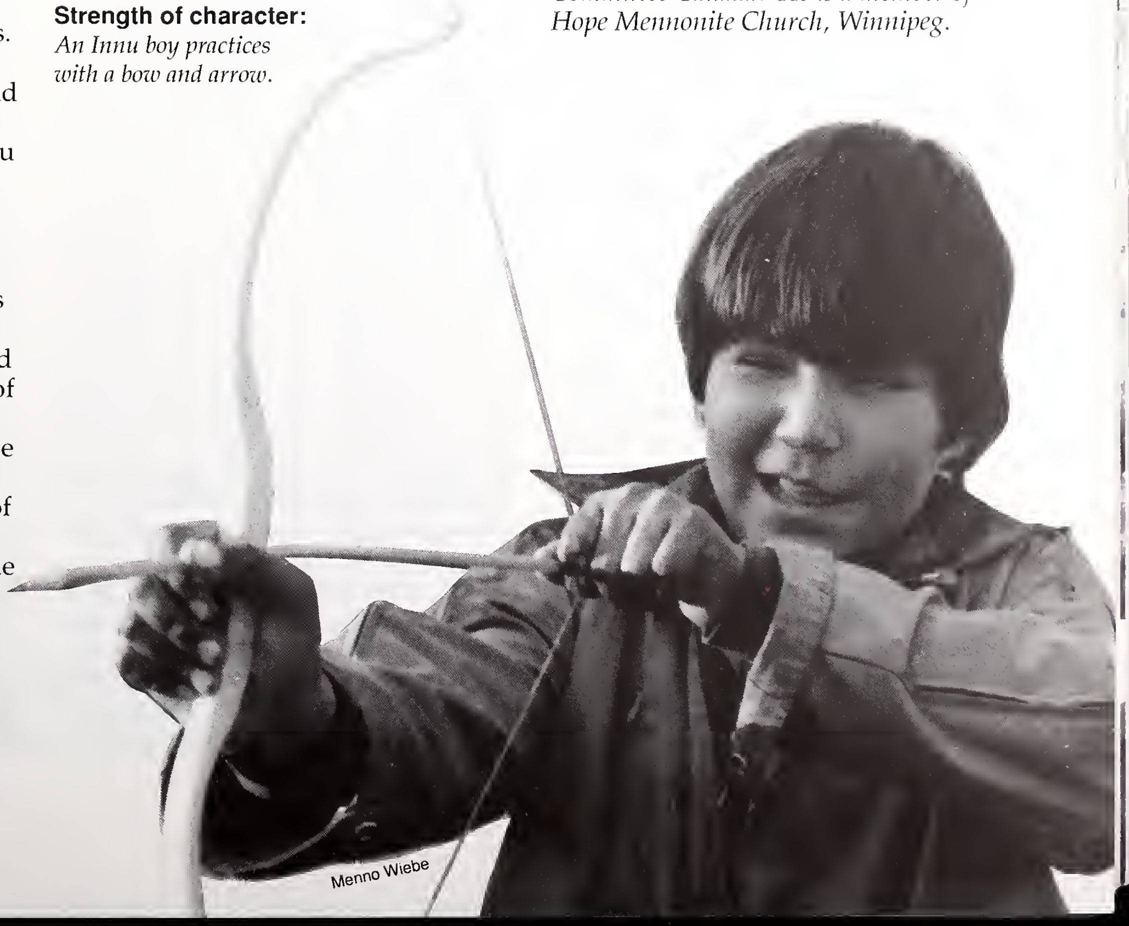
But the Innu are not the only frangible people in Labrador. Ironically, so is the military. During low-level flying the pilots, required to make split-second decisions while flying jets at over 900 kilometers an hour at tree-top height, are suddenly most vulnerable. One wrong move and they could die a flaming, instant death.

The air base is also frangible. Although encircled by a fence and watched by guards, Innu could easily break into the base and wreak havoc if that was their aim.

Mennonite Central Committee workers are another group of frangible people in Labrador. They, too, are hardy—spiritually, emotionally and intellectually. But they often do not realize how frangible they are until something happens to trigger a flood of feelings. They experience cultural and spiritual isolation. Surrounded by brokenness, they become susceptible to hurt and anguish. They frequently draw on deep, inner resources, on the healing God can bring.

There is one other frangible person in Labrador—Christ himself. For Christians he is the ultimate example of frangibility: strong Lord and broken Savior who, for the sake of all of us, became frangible, even to death on the cross.

John Peters works for Mennonite Central Committee Canada. He is a member of Hope Mennonite Church, Winnipeg.



Strength of character: *An Innu boy practices with a bow and arrow.*

Menno Wiebe

Letters

No to integration

My vote on MC/GC integration is no.

Yes, Jesus prayed "that they may be one as we are," [but] I believe all Christians are one.

To have so many people and one treasury, where we would put our mission money?

In what ways do the Mennonite Church and General Conference Mennonite Church differ as to what Scripture says?

Why should we upset our colleges?

In areas where it works better for the two groups to work together let is be so. But my vote [on the larger integration] would still be no. *Irene Fern Schmidt, 505 S.W. 11th St., Newton, KS 67114*

Bring word and deed together

We are concerned about the recent budget cuts to the Commission on Home Ministries. We realize that due to various financial reasons budget cuts had to be made. We are disturbed, however, over how these cuts were allocated.

We do not understand the full rationale as to why Mennonite Voluntary Service took 46 percent of the cuts while evangelism/church development was untouched. First of all, we believe that this is an uneven distribution of the funds that needed to be cut. It seems unfair that one program, especially one with such a long, productive history in CHM, was hurt so drastically while another, which is relatively new, was unaffected.

But of deeper concern to us is what these priorities say about the meanings of evangelism and service. The criteria reported for the cuts was to make evangelism top priority. It appears that evangelism was placed over and against service. So much of our history as Mennonites has struggled to bring word and deed (evangelism and service) together.

The two of us have spent a combined six years with MVS at Welcome Inn Community Centre and Church in Hamilton, Ont., so there is some bias in writing this letter. Our experience, however, has shown how well MVS works at integrating service and evangelism. MVS workers continually work with issues of poverty, racism and powerlessness, yet do so in the context of Christ's teaching and examples of love and good news for all people. In Hamilton this has meant a community center in a lower-income neighborhood expanding into an active church. Evangelism is obviously an aspect of MVS's role there. This kind of integration between service and evangelism is found throughout MVS locations. We wonder whether the same type of integration can be found in the evangelism programs.

We write this letter to express our concern but also to encourage reconsideration of the budget cuts. *Mark Harder and Rachel Diller, 3003 Benham Ave., Elkhart, IN 46517-1999*

Remember HMS

The General Conference Mennonite Church has supported the Hopi Mission School for 40 years. Recently HMS received a generous gift of $7,200 for a new school van from Calvary Mennonite Church in Washington, Ill. Daily we receive packages of Campbell's soup labels from churches across the United States and Canada. The school will exchange these labels for audiovisual equipment or possibly a new van. We have also received school supplies and donations of time and resources from churches and individuals.

As teachers at Hopi Mission School we see the need for an incredible amount of support and we are grateful for those churches and individuals who offer support. Unfortunately the school and teachers (a Mennonite Voluntary Service unit) still struggle financially. Many Mennonites are aware of Hopi Mission School. However, it will not continue to exist simply by this awareness. It also will not continue to exist by budget cuts.

A few months ago the Commission on Home Ministries had some tough budget cuts to make. They chose to cut Mennonite Indian Leaders Council, peace and justice, and Mennonite Voluntary Service. The main support for the school and teachers comes from both MILC and MVS.

At this point the gifts of time and money we receive are crucial to the school's existence. As teachers we see the importance of Hopi Mission School on the reservation and the impact it has on the lives of Hopi children. As we continue to feel the effects of the budget cuts we encourage you to remember us in your giving.
Gwendolyn Shank, Lois Meyer, Jennifer Graber, Hopi Mission School, Box 39, Kykotsmovi, AZ 86039-0039

Keep it subordinate

The Nov. 12 editorial quotes both the Dortrecht Confession and the Ris Confession in making the case for a separate article on Satan in the joint MC-GC Confession of Faith.

In fact, neither of these historic confessions had a separate article on the devil. Nor are there persuasive reasons for elevating Satan's status. Let's keep the evil powers in a subordinate clause, where they belong. *James C. Juhnke, Box 44, North Newton, KS 67117*

Real men and women

[My experience with] sheltered workshops is that they are a source of injustice. We are overworked and underpaid.

Women as well as men have to work in the woodworking area and handle heavy things. We have to wear heavy shoes at all times—even if you have heat rash on your feet.

[In one] rehabilitation center we had to hold an item with one hand while pulling some little wires through with a hooked tool. I couldn't get the hang of it. The supervisor wrote on my report that I was stubborn.

One thing that would help would be the requirement that a foreman have graduated from a human services course. We've had some that had only a high school education.

Few people realize that even an adult with a 6-year-old's intelligence resents being treated as a child. Even a child resents being talked down to. Imagine how debilitating it is to someone like myself, who is only mildly handicapped.

Once at a church picnic two women called out to me, "Come sit with us." I did, and they ignored me the whole afternoon. When I tried to join in the conversation I was answered but that was all. I have often wondered why they called me over there.

I'm sure I could teach a Sunday school class or sing in the choir, babysit in the church nursery or bring flowers for the altar but I wasn't given a chance. So now I no longer go to church. I may someday, but for now I feel closer to God as I'm free from the stress of having to measure up to somebody else's yardstick.

We are not robots. We are real, live flesh-and-blood men and women who have the same feelings, the same goals and possibly the same talents as others. *Name withheld by request*

Needed: a family

I am a prisoner in the Virginia prison system and would like to learn about Mennonite life. I do not know if I would be interested in joining a community or if I would be welcome to do so, but I would like to know all I can. Please forward information, and if you know of a family that may wish to correspond *to instruct and inform*, give them my name and address. *Walter T. Taylor 112732, P.C.C.-D7, State Farm, VA 23160*

Editor's note: *I have added Mr. Taylor to the list of people in prison who receive* The Mennonite *through contributions from readers.*

Be careful about abuse

I write in response to recent articles by people who have experienced abusive situations. Abuse is ugly. It rightfully needs to be dealt with in our churches, our feminist groups, our Mennonite communities, our Mennonite health centers.

My experience is an acutely painful one. My sister falsely accused my parents of abuse, spinning yarns of untruths. She has a history of inability to separate fact from fantasy and is a master manipulator. These problems were present long before she first told her abuse story. Her "stories" are now believed by a Mennonite pastor/counselor, a Mennonite volunteer social worker and many in her and my family's Mennonite community.

The climate in our Mennonite communities is currently to embrace all "stories" and "confessions" without any validation of the alleged events. My sister was encouraged by these Mennonite counselors to "tell her story." My Mennonite church, community, her minister and her social worker have done tremendous injustice and harm to me and my family, including my sister. We are all betrayed.

My sister is not receiving the psychological counseling she needs. Our family is broken. We are helpless to expose the truth because our Mennonite church and community choose to believe all abuse stories with no discretion. My mother and dad have been convicted and hung (literally) and there was never a trial. I am aware that those falsely accused fall into a small percentile of all abuse stories. Our family's pain is not less because of that fact.

As I read abuse stories in our church papers, I wonder if other innocent people are being devastated. I have questions: (1) How can one raise questions about false accusation without being accused of participating in denial? (2) How can forgiveness occur on the part of those falsely accused when the accusers do not admit to the wrong? (3) What processes do Mennonite mental health staff have in place to admit wrong to those falsely accused? (4) How does healing take place in the church and in our Mennonite community once these wrongs occur? I plead for justice and peace to all, to the abused, to the abusers, to the falsely accused and their families. Be careful. *Name withheld by request*

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The climate in our Mennonite communities is to embrace all "stories" [of abuse] without any validation of the alleged events.

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Nothing higher than Christ

A big thanks to A. Scot Bolsinger for "An Archaic Vision" [Nov. 12 issue]. He found the Holy Spirit uniting three people from vastly different backgrounds. I am grieved when I experience issues or ethnicity as our source of unity rather than the Holy Spirit.

"No one can lay any foundation other than the one already laid, which is Jesus Christ." If we build our churches on the foundation of issues or ethnicity, God will let those foundations rot and crumble. I believe that our conference struggles with the right issues that many other churches shy away from. However, it is at the peril of our spiritual health that we exalt the issues higher than Christ.

Jonathan Larson's study in the book of Acts has been a great opportunity for us to see the vibrancy and power of Paul's living faith as he was filled and led by the Spirit from place to place. May God fill and empower all of us with that same Spirit. *Dave Waldowski, 1801 W. 41st St., Sioux Falls, SD 57105*

Witnessing for Christ?

I have read of more than one instance where so-called Christian clowning is being used in Mennonite church Christian activities. It is being promoted. Just what is Christian clowning? Is this focus on clowns what we want to use in bringing the gospel? Will it be coming into Sunday morning services? Do we need clowns with their bag of tricks to detract from the focus on Jesus Christ?

I like entertainment, but a church service is a worship service, not a road show. If I want to see clowns, I can go to a circus. To me, clowning in Christian activities is using the foolishness of the world to bring the gospel. There are many creative ways to spread the Good News. "Forsake the foolish, and live; and go in the way of understanding" (Proverbs 9:6) *Olive Bare, 534 SE 10th St., Newton, KS 67114*

Quest, joy, thanks

Always in quest of knowledge and wisdom, I was inspired with our aspiration of the kingdom commitment promises in the 1986 General Conference Mennonite Church triennial sessions in Saskatoon.

I rejoice at the idea of our General Conference Mennonite Church amalgamating with the Mennonite Church. Surely this is God's leading. After years of dialogue no closer in unity?

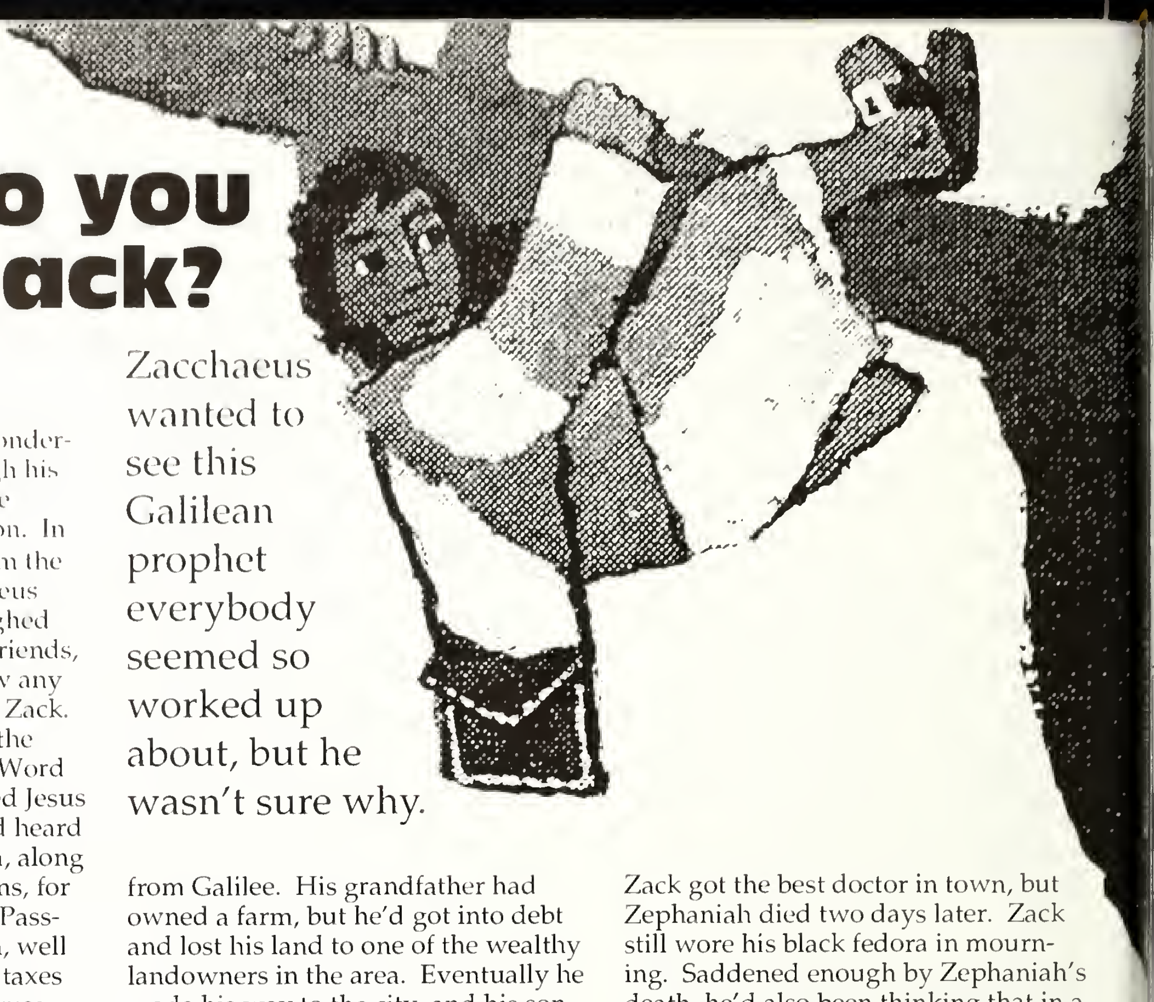
Let the Holy Spirit remove "fences." Only then will we be one in the Spirit. A revival has to begin in me.

Thanks to Scot Bolsinger for speaking out. God's grace is awesome and sufficient. *Helen Penner, 1720 Chamberlain Road, Kelowna, BC V1Y 8A1*

Jan. 14, 1992

What do you want, Zack?

Gordon Houser



Zacchaeus wanted to see this Galilean prophet everybody seemed so worked up about, but he wasn't sure why.

Zacchaeus had been wondering what went through his father's mind when he named his younger son. In the Hebrew he had learned from the rabbi at the synagogue, Zacchaeus meant "innocent one." He laughed thinking about it. Most of his friends, the few there were, didn't know any Hebrew and simply called him Zack.

People were lining up along the narrow main street of Jericho. Word was the Galilean prophet named Jesus was coming through. Zack had heard he was on his way to Jerusalem, along with thousands of other pilgrims, for Passover. Zack hadn't been to Passover since he was a young man, well before he had begun collecting taxes for the provincial governor. Jerusalem, 15 miles southwest of Jericho as the crow flies, would be packed in a couple of weeks, worse than a commuter train in Tokyo. He'd just as soon stay away. Jericho was more his kind of town, large enough to make a good living and provide a variety of entertainment, but out of the way, not as likely as Jerusalem to be attacked by those crazy Zealots.

Zack pulled out a scented handkerchief and wiped the dust off his Gucci dress shoes. He tightened the knot of his silk tie, picked up his leather briefcase and headed for his office downtown. He wore his best Brooks Brothers suit today. He'd always been a person who emphasized dressing well. Short as he was, he had to power dress. Statistics confirmed what he already knew: Taller people got the better jobs. He'd always had to compensate for his stature by being friendlier and more aggressive than the next guy.

He stopped. The crowd was too thick. He'd never make it to his office. This Jesus must be important. You'd never get this kind of turnout for a Roman official or even a sporting event. And the guy was from Galilee. Who'd have thought? Zack's own family had come from a place not far from Galilee. His grandfather had owned a farm, but he'd got into debt and lost his land to one of the wealthy landowners in the area. Eventually he made his way to the city, and his son, who had learned to read Greek before their money troubles began, took a job collecting taxes. Sure, it was against his morals, but so was starving. In time he passed on his trade to his younger son.

Gift horse: Zack's older brother, Zephaniah, was a slack who had political ideals. He refused to cooperate with the despised Romans. Zack, on the other hand, thought, Why look a gift horse in the mouth? He took the opportunity and made the most of it. Working hard, he moved up the ladder to become chief tax collector. No mean feat for a man under five feet tall.

It wasn't that he agreed with everything the Romans did. They were typical government bureaucrats, wasted people's money like it was sand. But somebody had to do it, and why not somebody who would treat people fairly? After all, it was a corrupt business. Still, he'd often had misgivings about the job. And lately he'd had second, even third thoughts. Zephaniah had been picked up by a couple of Roman guards a few weeks back, and they'd beat him senseless. By the time Zack found out about it and paid money to get him out of prison, his brother was in bad shape. Zack got the best doctor in town, but Zephaniah died two days later. Zack still wore his black fedora in mourning. Saddened enough by Zephaniah's death, he'd also been thinking that in a roundabout way the people he worked for had murdered his brother. What a world we live in, he thought.

People were yelling. The Galilean must be arriving. Zack looked around, but he couldn't see anything. Too many people, and everyone of them, even some of the kids, taller than he was. He spotted a sycamore tree over near Elisha Goldberg's fabric shop and made his way to it. The tree had been around awhile. Its thick lower limbs spread out, making it easy enough to climb, and its leaves hadn't all come on yet, so he might be able to see.

Denim jacket: He set down his briefcase, jumped up and grabbed a limb. He pulled himself up and swung his leg around the limb. Working out at Moshe's health spa had helped him get into shape. He made it up onto the limb. From there he was able to go a bit higher. He peered through the branches but couldn't see anything but the crowd. Then it parted a little, and a man walked through it. He was dressed down for such an important figure: jeans, a T-shirt and a denim jacket.

The guy looked around like he was searching for someone. Then he looked up at Zack and stopped. At

The Galilean took his hand, all the while smiling like he knew something Zack didn't.

first Zack thought he was hidden but the guy looked right at him. Zack thought, Oh no, he's got it in for me because I work for the government. I'm dead meat. And I've got nowhere to run. I'm stuck in this stupid tree.

The prophet walked closer, did not take his eyes off Zack. When he was right under the tree, he said, "Zacchaeus, hurry up and get down. I want to stay at your house today."

How does he know my name? Zack thought. Am I in trouble or what? But the man smiled, looked friendly. Zack hurried down, brushed off his suit and put on his best business posture. He held out his hand. "Sure, I'd be happy to have you over."

The Galilean shook his hand, all the while smiling like he knew something Zack didn't. He wanted to look down to check if his fly was open, but he didn't dare.

"I live back that way," Zack said, pointing with his thumb.

"Lead the way," the man said. "I'll follow."

Zack picked up his briefcase. Gee, this guy seems all right, he thought, even if he is from the country. He's a show stopper anyway. The crowd, which had turned silent, was now buzzing about how this so-called prophet was going to eat with a sinner, an out-and-out no-gooder.

Zack had his servants fix the best food he had. He even pulled out some two-year-old wine and served it. Part of the crowd had followed them to his house and were standing around watching them eat.

This is crazy, Zack thought. Here I was looking for this man and—what do you know?—turns out he's looking for me. Who'd have thought? He was about to tell Jesus this, but when he opened his mouth he surprised himself by saying, "Look, I haven't been what you call a real ethical guy." He stopped. This was awkward. Why was he saying this? But Jesus didn't say anything, just listened. "I mean," Zack went on, "not many guys in my line of work are what you call ethical. But I'll tell you what. I don't need all this." He spread his arms around to take in everything around him. "I'll give half of what I own to the poor. God knows they could use it." He stopped, waited for Jesus to say something. He wasn't expecting applause, but he thought the man might say something. Someone in the crowd did say, "All right." But Jesus just kept listening. Zack went on. "OK, and besides that, to anybody I've defrauded, I'll pay back four times as much."

Now the crowd went oooh, and a few skeptics said, "Sure, sure." But Jesus stood up, and the crowd shut up. He turned to them and said, "Today salvation has come to this family. This man is a real Jew. I didn't come to this town to look for people who are already good Jews. I'm looking for people who aren't but want to be."

Yeah, Zack thought, I want to be.

Gordon Houser is assistant editor of The Mennonite *and a member of New Creation Fellowship in Newton, Kan.*

Evangelism and economics

Randy Klaassen

The other night I prepared to tell the story of Zacchaeus, the tax collector, and his encounter with Jesus. My audience would be preschool children gathered for my daughter's second birthday party. As I prepared, I was the one who heard the story anew.

I decided to invite some of the older children to act out the characters in the story. How would youngsters understand the story of Jesus meeting a man of great wealth? I knew the moral of the story was that Jesus "came to seek and save those who are lost" (Luke 19:10).

I *heard* Zacchaeus declare, "Here and now I give half my possessions to the poor." Immediately I thought that in 1991, living in a Mennonite community, this could imply giving half of one's wealth to an organization like Mennonite Central Committee.

But why did I immediately think of an institution? Does poverty not have a human face for me?

Being a tax collector, Zacchaeus would have known the poor people in his home community. He knew who would benefit from the unexpected windfall caused by him giving away half his possessions.

The salvation encounter that Zacchaeus had with Jesus made an impact among the rich and poor of Jericho. Because Jesus took time "to seek and save the lost," the economy of Jericho was changed.

What impact might our evangelism have on our communities?

Randy Klaassen is pastor at Bergthaler Mennonite Church, Box 90, Altona, MB ROG OBO.

Discussion questions

1. As you look for Jesus, who are you? Describe yourself.

2. What are the obstacles to your seeing Jesus? What are your shortcomings? What crowds are blocking your sight?

3. What can help you see Jesus? What are some sycamore trees you can climb?

4. What do you want? Do you really want to see Jesus?

Ellizabeth McKeekin (MCC)

This Nicaraguan woman and 11 others in the Teustepe area are learning to turn their baking skills into an employment opportunity. After a six-month training period the group will operate its own bakery cooperative. Mennonite Central Committee worker Charlotte Siemens, a member of Fort Garry Mennonite Fellowship in Winnipeg, says the women are enthusiastic, energetic and eager to learn to develop a source of income.

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Conrad Grebel College, Waterloo, Ont., has established a Clifford Snyder Memorial Fund to further pastoral and leadership training for the Mennonite church, primarily in Latin America. Potential recipients of the fund may apply directly to the Scholarship and Bursary Committee of the college or be nominated by family members, mission board committees or other individuals. Candidates to be considered will include Latin American pastors, leaders and potential leaders (students) who wish to study at CGC, or Canadian pastors, leaders and potential leaders pursuing studies at CGC to prepare for mission assignments in Latin America.

Pastorate Project offers no solutions to congregations

Chicago (Meetinghouse)—In what turned into one of the largest gatherings of Mennonite leaders ever, some 200 met here Dec. 7-8, 1991, to learn the results of the Pastorate Project, a four-year study of the relationships between congregations and pastors.

Participants came from almost every area conference of the General Conference Mennonite Church and the Mennonite Church. They included pastors, conference commission members, churchwide agency staff, and representatives and consultants from the pilot congregations of the Pastorate Project (see box on page 13).

They came with high expectations. "It is most appropriate to conduct this consultation during Advent," Dorothy Nikkel Friesen of Associated Mennonite Seminaries, Elkhart, Ind., said in an opening worship. "This is a season of hope. And of waiting."

Consultation participants found they would wait more than they had hoped. For it soon became obvious that problems in pastor-congregation relationships are easier to identify than to solve.

What are the problems? James E. Lapp, Mennonite Church general Secretary, identified five: (1) "involuntary terminations" (firings); (2) loss of experienced leaders; (3) freedom of people with poor leadership skills to move from church to church; (4) poor image of being pastors, particularly among young people; (5) pain, low self-esteem and loss of energy in congregations because of unresolved conflicts.

"The problem is not just with individuals or with certain congregations," Lapp said. "It is with our system."

How do we change that system? Participants in the Chicago meetings listened to stories from the 16 pilot congregations for clues.

Several told of establishing "pastoral care relations committees" (PCRCs) to work at the well-being of pastors as persons. Establish PCRCs in every congregation, summarized some.

Well, no, said Pastorate Project consultants. This may work in some congregations but not in others.

Other pilot congregations told of strengthening lay leadership teams to work with pastors. No, said consultants, this isn't a panacea.

A few pilot congregations wrote mission statements and established long-range outreach goals through participation in the project. But while this solved problems for some congregations, it did not for others.

"We need to be more modest in what we are trying to do," said Marlin Miller of the steering committee. He noted that while the Pastorate Project had identified some of the problems and tested some ideas in pilot congregations, much more work had to be done before suggesting system changes.

Consultation participants talked together in small table groups. Out of a wealth of information several ideas appeared to emerge.

One was to promote a new view of the pastor. Too many leaders see themselves as facilitators while congregations need and often want clearer direction in vision and mission.

Pastors also need constant support, both for who they are as people and for their roles as leaders. "The signal we are trying to give is that the pastor should not be out there alone," said Dale Stoltzfus, New Paris, Pa., a Pastorate Project consultant. "Every pastor needs a group with whom to work."

'Non-leader leaders': Participants also agreed that the language of leadership needs to change. Terms such as "servant leaders" and "the priesthood of all believers" have come to mean that churches ask for "non-leader leaders," a term used by Laura Loewen of the Mennonite Fellowship of Montreal. Marlin Miller, president of AMBS, noted that these terms have also made some congregations feel they are betraying the Anabaptist vision if they have just one pastor. What these terms should mean is that "faithfulness to Anabaptism is the pastor functioning as leader from within the congregation," Miller said.

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"Lay people are well-intentioned, but they are not sure how to work at relationships with their pastors."

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Other themes included the need for lines of communication among all leaders in the congregation ("a simple thing we too often forget") and the need for denominational offices "to create confidence and self-esteem on the part of the ministry," as John Esau of the General Conference ministerial leadership office put it.

Participants were also cautioned about how to institute change.

"Lay people are well-intentioned, but they are not sure how to work at relationships with their pastors," said James Gingerich, Moundridge, Kan., one of the Pastorate Project consultants. Gingerich and others also noted that change in structure does not necessarily mean change in attitudes and behavior. The latter takes years of patience and work.

"Change is possible," became a theme of the event. In fact, change is inevitable. Healthy congregations will be those who plan to change and make themselves ready for it.

How? In a Sunday morning sermon, Marlene Kropf of the Mennonite Board of Congregational Ministries challenged the group to help make congregations centers of spiritual discernment: "Just as spiritual discernment is a discipline for the individual, so it must become for the congregation."

Kropf called for churches to integrate worship and decision-making, with times of silence and prayer to discern the mind of the Spirit. Disciplined spiritual discernment will go far to renewing and building both the congregation and its leaders.

Some of that discernment may also need to be done by the denominational leadership offices. Work on the findings of the Pastorate Project will continue through the ministerial leadership staff of the General Conference Mennonite Church and the staff of the Mennonite Board of Congregational Ministries of the Mennonite Church. *J. Lorne Peachey*

Seminary boards consider capital campaign

Elkhart, Ind. (AMBS)—The boards of the Associated Mennonite Biblical Seminaries met with two consultants during their regular fall session, held in a Chicago suburb.

Mark Dillon, a fund-raising consultant from Lake Zurich, Ill., and LeRoy Troyer, a Mennonite architect from Mishiwaka, Ind., reported on separate projects they conducted on behalf of the boards.

The AMBS boards approved a new concentration in Christian spirituality in the Master of Arts: Theological

What is the Pastorate Project?

Begun in 1987, the four-year study was funded by a $368,000 grant from the Lilly Foundation. The Pastorate Project steering committee chose 16 churches to serve as "pilot congregations." District conference leaders helped identify these churches as "relatively healthy" and "open to change." Seven of the 16 volunteered for the project through notices in *The Mennonite* and *Gospel Herald*.

The steering committee also identified 10 "consultants" who worked with pilot congregations through six visits. They helped identify and implement ways to improve pastor-congregational functioning in each setting.

The 16 pilot congregations are East Goshen (Ind.); Emmanuel, Reinholds, Pa.; First, Edmonton; First, Reedley, Calif.; First, Iowa City, Iowa; First, Richmond, Va.; Frazer (Pa.); Houston (Texas); Hyde Park, Boise, Idaho; Mennonite Fellowship of Montreal; Pleasant Valley, Harper, Kan.; Portland (Ore.); Ridgeview, Gordonville, Pa.; Sterling, Winnipeg; Wooster (Ohio); and Zion, Elbing, Kan. *J. Lorne Peachey*

"Conrad Grebel" was the Reformation Day speaker at Friendship Mennonite Church in Bedford Heights, Ohio. Pastor David Orr (above), former staff member of Mennonite Voluntary Service, assumed the identity and costume of the 16th-century Swiss Anabaptist leader. Member Jane Yousey created the costume. John L. Ruth's book *Conrad Grebel, Son of Zurich* was used as the source for many of the speaker's remarks.

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Women with four years of college earn about the same salary as men with a high-school diploma, according to recently released U.S. government statistics. Furthermore, at every education level, women make less money than men with the same amount of schooling, according to recent Associated Press reports. A woman with a college degree between the ages of 18 and 24 earns about 92 cents for every dollar earned by a man of the same age and education. Her relative earnings, however, drop steadily, and by the time she is between 55 and 64, the average female worker is making 54 cents for every dollar earned by a man. Women also earn less if they work in female-dominated fields, such as nursing, social work, clerical jobs and teaching in public schools. (*National Catholic Reporter*)

Aramaic, the language that Jesus spoke is more than 3,000 years old. However, it may die within one or two generations at Maaloula, Syria, one of the world's few remaining pockets of Aramaic speakers, according to the Associated Press. The spoken—not written—language is being absorbed by modern Arabic, Syria's official language. Aramaic also is spoken in small pockets in Iraq, southern Turkey and the southwestern Soviet Union.

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The Lion and the Lamb Peace Arts Center at Bluffton (Ohio) College is sponsoring an outdoor peace sculpture national juried competition and offering a $20,000 project award. Participants must have experience with outdoor sculpture. Slides of up to three works (no more than 10 slides total) must accompany the application. The entry deadline is March 2. There is no entry fee. For a prospectus send an SASE to Elizabeth Hostetler, Director, The Lion and Lamb Peace Arts Center, Bluffton College, Bluffton, OH 45817, (419) 358-3207.

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The Mennonite Community in Zaire is continuing normal activity in spite of political and economic chaos in the country, according to Africa Inter-Mennonite Mission. CMZ president Cibulenu Sakayimbo reports that in November 1991 the church held seminars for evangelists, annual district conferences and one regional assembly. Looting and rioting spread among the major cities last September because of economic collapse and political instability. The crisis is still threatening. The General Conference Mennonite Church's Commission on Overseas Mission is one of six participating agencies in AIMM.

Richard A. Kauffman

Master plan: *Dale Stoltzfus (left) and Darrell Fast consult during AMBS board meetings.*

Studies program. Subject to approval by the Mennonite Board of Education of the Mennonite Church and the Association of Theological Schools, this new concentration will be available next fall. The two-year spirituality program emphasizes biblical and theological study in spirituality and the development of spiritual disciplines and skills in spiritual direction.

Mark Dillon was hired to conduct a capital campaign feasibility study. As part of this study Dillon interviewed 31 Mennonite leaders, business people and professionals, and he received responses to a mail survey from an additional 26. Dillon concluded that, though the economy is in a slump, there is much goodwill in the constituency for AMBS. The boards approved initial steps toward a capital campaign; they will take final action at the May board meetings.

LeRoy Troyer presented a revised version of a campus master plan to the AMBS boards. The purpose of the master plan is to coordinate decisions about future campus facilities expansion. Its focal point is a student center that would be the primary entrance into the main seminary building. Accessibility for physically challenged people, a library expansion and a continuing education center are three additional components of the plan.

The Elkhart campus of AMBS had been one of the sites considered by Bethany Theological Seminary, Oak Brook, Ill., for relocation, and a reserve section of the campus would be available for them. Bethany's Dean Matsuoka explained that a final decision whether or not to move to Richmond, Ind., has yet to be made. The relocation discussions have been precipitated by severe financial stress and the fact that Bethany's campus is located in an area where property values have escalated. However, Bethany has not found a buyer for its campus.

In other business, the boards:

- received annual reports from the chief administrators: Marlin E. Miller, president; Gayle Gerber Koontz, dean; and Richard A. Kauffman, administrative vice president;
- appointed Christopher Arney director of a conference-based theological education program for the Conference of Mennonites in British Columbia;
- and approved the final version of the 1991-92 fiscal year budget of $2.2 million. *Richard A. Kauffman*

Mission workers celebrate 40 years in Japan

Fukuoka City, Japan—"We thank God for guiding the General Conference Mennonite Church to begin mission work in Japan 40 years ago," said the 13 mission workers that met here Oct. 21-24, 1991, for their annual mission conference.

Over this period, 26 long-term, career mission workers and many short-term workers have contributed an aggregate of about 700 years of service under the Commission on Overseas Mission of the GCMC.

The Japan Mennonite Christian Church Conference, which relates to the GCMC in North America, consists of 18 churches. Fourteen Japanese pastors and a number of mission workers serve these churches. Overall membership is about 1,000, only half of which represents resident, active members.

In the first decade of COM work in Japan, more than 20 long-term mission workers came. The numbers began declining in the 1960s. In the last 25 years only one new long-term mission worker, Bill Derksen, has been added to the Japan field staff.

Since 1966, all mission workers in

Japan have been working under the direction of the JMCCC. It appears that by the year 2001 the JMCCC may be more or less on its own, since many of the current mission workers will have retired. Nevertheless, the church conference continues to request more long-term personnel from COM, especially for evangelism and church planting. *From a report by George E. Janzen*

'We need more men,' say Cheyenne Mennos

Seiling, Okla. (GCMC)—Naomi Partida says she can remember when the Mennonite church in her town was full. "At one time the Mennonite church had all the Indian people. I remember that church being full, even the balcony," she says.

"Now people are probably afraid the building will fall down on them," says Tom, her husband. He may be right. The Indian Mennonite Church here stands a bit unsteadily among tall, unruly grasses.

"Mainly people are interested in fixing up the church," Naomi says. "I think we need more men." The church sells Indian tacos and pizza to raise money, but the economy is tight.

Newton and Amelia Old Crow provide leadership for the church. On Sunday mornings the congregation sings and prays in the Cheyenne language. On Tuesdays the women meet to sew and bead.

The Old Crows came to Seiling in July 1989. Before that the church was closed for 18 months. "It was a happy time when we opened the church again," says member Rita Turner. "I remember that first service. I cried all the way though.

"I had quit drinking and smoking and I wanted to go to church but couldn't [because it was closed]. I was like a little lost lamb. That was when we lost members, because people joined other churches," she says.

Beth Hege

Fixing up the church: *Tom, Naomi Partida*

A happy time: *Turner*

"Maybe because Newton and Amelia are Indians we understand them better. Of course, I like to hear anybody preach. They understand the Word of God and they use themselves as an example of what can happen," Rita says.

Both Newton and Amelia fought their way through alcoholism, a problem common among Native Americans. "I feel that a lot of our Indian people don't understand alcoholism and need to be educated," Naomi says. "It is a disease. A person with cancer is not avoided and looked down upon. People's hearts go out to them … but not with alcoholism."

Four Mennonite churches are clustered in the towns of Clinton, Canton, Seiling and Hammon. On every fifth Sunday they gather for a time of fellowship. The joys and needs of these congregations are unique as they seek to balance Cheyenne and Arapaho traditions with Christian ones, maintain their native language, heal people of alcoholism and struggle in the faltering economy.

And they continue to repair the old church buildings. The churches rely on some financial assistance from Mennonite Indian Leaders Council, which works with the Commission on Home Ministries of the General Conference Mennonite Church. Despite the fact that the funds have been cut back two years in a row, the people haven't lost hope. "I don't give up," Naomi says. *Beth Hege*

Tour seeks Jesus at Guatemala City garbage dump

Wichita, Kan.—As a member of the Mennonite Central Committee Central States learning tour Sept. 23-Oct. 7, 1991, I had been forewarned about the Guatemala City dump. As in all cities, the government picks up garbage to ensure better sanitation for its citizens. But here the dump is the beginning point of a massive recycling process by people whose health needs are of little

Concord College is the name chosen by the board of the college that will replace Mennonite Brethren Bible College. The new name will take effect June 1, when governance of the Winnipeg-based college is transferred to the Mennonite Brethren churches of Ontario, Manitoba, Saskatchewan and Alberta.

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The department of nursing at Bethel College, North Newton, Kan., has received maximum eight-year reaccreditation by the National League for Nursing, according to Janice Unruh Davidson, chairperson of the department. The four-year bachelor of science in nursing program has had a rapid growth in the last three years, climbing to a record enrollment of 125 students for the 1991-92 school year.

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The Bluffton (Ohio) College education department received an award from Specialized Alternatives for Youth last October for organizing a tutoring service for SAFY foster children. SAFY places severly disadvantaged children with home histories of abuse and neglect in foster homes. This past fall 21 Bluffton College students volunteered for the tutoring program, a threefold increase over the previous spring.

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The Christian Peacemaker Teams steering committee has sent out a call to identify people who have experience, interest and language skills in Haiti. A critical shortage of food and medical supplies compounds a situation rife with human-rights abuse since last September, when the Haitian military deposed the democratically elected government of President Aristide. CPT plans to send a team to Haiti to understand the situation and to explore other possible actions. Anyone interested may contact CPT at 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513.

The ninth Open Door ministry for single mothers in British Columbia's lower mainland opened in Langley last October. The Open Door, founded by Elvera Corben of Vancouver 15 years ago, provides child care for single mothers one morning each week. The Langley Mennonite Fellowship is the most recent congregation to begin operating an Open Door ministry.

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The Inter-Mennonite Children's Choir, a community choir of Conrad Grebel College, Waterloo, Ont., will celebrate its 25th anniversary in a weekend of events May 2-3 at Waterloo Mennonite Brethren Church. The choir invites any choristers from the choir's inception in 1967 to the present to consider participating in the celebrative weekend. For more information contact Betti Erb at Conrad Grebel College, Waterloo, ON N2L 3G6, (519) 885-0220.

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Columbia Bible College, Clearbrook, B.C., held its ninth annual meeting last October around the theme "Together We Build." Delegates and friends heard an update of CBC's five-year strategic plan, which began in 1990. Enrollment at the college this fall was up 13.8 percent over the previous year. Individuals, businesses and the two supporting conferences of the college have committed $2.5 million toward a $5 million campus development project. This is to include the construction of a Learning Resource Centre, which will house a new library and office space for the college, the two supporting conferences and other Christian organizations. The plan also includes renovations to the women's residence and other campus buildings, a gymnasium and construction of a new chapel and classroom complex. Delegates agreed that construction of each component of the plan would begin when half of that component's cost had been received and the other half pledged.

'Jesus eats at the garbage dump': *A Guatemalan child leans against bags of plastic at the city dump. His family makes a living by collecting the plastic and selling it to factories.*

Linda Shelly (MCC)

concern—the poorest of the poor.

More than 200 families, or about 1,000 people, live at the Guatemala City dump in small shacks made of old coil bedsprings and discarded mattresses, draped with plastic. Public services are limited to a communal water spigot. No mail service. No showers. No toilets. No phone. Dirt floors. Leaky roofs when it rains.

People live at the dump out of the need to survive in a society composed of masses of impotent poor controlled by a small group of powerful, wealthy landowners.

Our tour guide was a university student and administrator at SEMILLA, the Mennonite seminary in Guatemala City. He agreed to take us to his childhood home, the city dump. One of eight children, he had spent four or five years living there.

He recalled working for 25 cents a day plus 10 cents to buy lunch. Sometimes he bypassed lunch to take the money home. When his baby brother died, his mother could not afford cemetery fees beyond a year, so the child's remains were removed to make space for a customer who could pay.

As we stepped from the van, the sour smell of decaying matter assailed us. Children there soon learn to sniff glue to stifle the smell and assuage their hunger pains. The ground underfoot was strewn with odds and ends of garbage interspersed with bundled corrugated cardboard and plastic containers piled high against a wall. At the far edge of the dump a deep ravine was filled with garbage.

Vultures: As soon as a garbage truck unloaded, a huge sorting industry moved into motion. Adults and children rushed upon the stinking heap to salvage their specialty—cloth, plastic, iron and so forth—to be sold to factories. Dogs competed with people. Vultures dipped and rose in the clear sky, waiting their turn.

An old man with a cane stumbled past us. Another weathered man with a heavy plastic sack asked us, intruders to his world, for permission to walk past. Young boys quickly gathered around our van to find out why we were there.

We heard of people being buried alive under garbage while trying to retrieve what looked like a useful item for resale. Bodies of assassinated people have been found in the ravine.

We talked to a 36-year-old man with four children who has lived in the squalor of the dump for five years. "The dump is a blessing from God, for we get food and clothing for our children from it," he said. On a good day he makes about $3 U.S. collecting bottles and nylon, more than he made in his previous job as a security officer.

From this smelly place we drove a short distance to the National Cemetery. Here we saw a magnificent mausoleum surrounded by well-groomed trees and shrubs.

Space for the dead was not at a premium. We entered one family vault, decorated with ornate Egyptian figures and designs. I estimated it to be large enough for 10-15 garbage-dump families.

How to reconcile these two vastly different experiences, the one in which the living poor live a marginalized existence and the other in which the rich dead have so much space?

Our tour guide offered his own thinking: "When I go to the dump, I know I will meet Jesus among the hungry and suffering." Returning to his former home was painful to him, but "Jesus eats at the garbage dump," he said. "To be here means I must confront my life and my faith."

Most of us are thankful we never grew up in a dump. Yet what experiences keep us in touch with the essence of our faith? Or perhaps the question should be, What keeps us from confronting our life and faith?

Our guide had an answer. The poor of Guatemala identify with the Hebrews at the Exodus, he said. North Americans, however, unconsciously identify with the powerful, wealthy Egyptians.

The Hebrews often referred to their slavery in Egypt and deliverance from it. Egyptians have no such memory. Our guide's point in bringing us to the dump was to show us the need to change identifications, for Jesus lives at the dump among the living, not among the dead. *Katie Funk Wiebe (reprinted from* The Christian Leader)

Mission workers find Colombia 'laid back' yet intense

Bogotá, Colombia (GCMC)—I had always heard that life in Latin America was "laid back": plenty of time to talk and relax and no big expectations about arriving on time. In our first nine months here, we've discovered that some of this is true. The bigger discovery, however, has been the sheer intensity of life. The Colombian pace, it seems, has been about three or four times that of Canada.

The Colombian National Mennonite Church is small in numbers but not in events. There are 12 congregations with a combined membership of about 700 people. Since January 1991 many things have happened. The most tragic was the death of José Chuquín, the president of the National Church, who died of gunshot wounds in Lima, Peru, last May.

Last August, MENCOLDES, the relief and development agency of the Colombian church, was the victim of an armed robbery. Four men armed with submachine guns and grenades entered the MENCOLDES building at 5:30 one evening, enclosed employees in separate rooms and made off with a significant amount of money from the safe. Fortunately nobody was hurt.

Other occurrences included a break-in at one of the churches with which we work, an attempted break-in at another church in the city and personal visits to two congregations with requests for money by representatives of guerrilla groups.

COM

Overwhelming: *Scott and Mary Brubaker-Zehr work with the Commission on Overseas Mission of the General Conference.*

Drug traffickers: This has all been overwhelming, especially when added to all the other events. National political news has included the drafting of a new constitution and peace negotiations with the guerrillas. These negotiations have come after months of increased violence in the countryside. Another event has been the surrender of several key drug traffickers.

As for the work of the church, the Mennonites have been heading up a coalition seeking the right to conscientious objection as an alternative to obligatory military service, have formed a center for justice and peace, purchased new buildings and continued work in the congregations.

For us it has not exactly been "laid back," but for many Colombians this kind of pace is normal. Life seems to change more rapidly. It is less predictable. Most people here live day to day. They seize the moment. They find meaning in friends and family instead of in plans and savings accounts. It's their only option because they have no money for savings accounts, and without money it's hard to make plans. Maybe this is what people mean when they talk about "laid back" Latin Americans.

Many Colombians rely on the mercy of God. The government has betrayed the majority, and their communities cannot always provide the kind of security that is needed. They believe that God intervenes.

One day I drove a 65-year-old woman to a nearby town so that she could distribute some used clothing to the poor. She said that God has called her to this ministry. She washes all the clothing by hand, mends the tears and irons all of it. On the way to the town she told me about her life. At 20 she was miraculously healed from a hemorrhage and has been trying to share the Good News and serve the poor ever since. I had to wipe my eyes in order to see the road.

This woman, Rosa, is like many others. These are the "laid back" Colombian saints, the "seizers" of the moment, the sufferers of needs and the ones who rely on and experience God's merciful interventions. *Scott Brubaker-Zehr*

Jodie Peters (MCC)

Mom's House in Lancaster, Pa., provides free day care and services to single mothers of infants and preschool-age children. "Our target is self-supporting mothers," says Mennonite Central Committee worker June Friesen (at left in photo) of Winkler, Man., who directs the center. Eventually Mom's House will provide monthly classes in life skills and parenting, tutoring for rmothers who request it, and Christian counseling services. The Lancaster Mom's House is one of seven in the United States and Canada. The chain was founded in 1983 to provide alternatives to abortion or welfare for women with unplanned pregnancies.

• • •

Eight Christian women leaders from six Eastern European countries met with the executive committee of the World Evangelical Fellowship Commission on Women's Concerns last September in East Berlin. The diverse group of women included Stella Antanova of Bulgaria, a pediatrician who works with handicapped and poor children and their families; Gratsehowa Maria Ananewna of the Soviet Union, a former coal miner in Siberia who, because of the tremendous need, was ordained a pastor by the elders of her church in spite of her lack of theological training; and Klara Barcsay of Hungary, a nurse aid who serves with an outreach program to women in prison. A common concern of all Eastern European Christians, the women said, is the increasing influx of non-Christian religious groups into their countries.

Record

In 1941 a small group of Mennonites in Surrey, B.C., began meeting in one another's homes for worship. Eventually they formed Cedar Hills Mennonite Church. Former pastors, members and friends gathered Sept. 28-29, 1991, to celebrate the past 50 years. Former pastors who came included Abe and Nettie Neufeld, John and Lydia Hiebert, Rubin and Tina Siemens, Delmar and Elsie Epp, and Rudy and Kay Goerzen.

• • •

CLADE III (Tercer Congreso Latinoamericano de Evangelizacion) will be held Aug. 24-Sept. 4 in Quito, Ecuador, with the theme "The Good News for Everyone in Latin America." According to Guillermo Cook, general coordinator of the event and general secretary of the Fraternity of Latin American Theologians (Costa Rica), those gathering are part of an extended ecclesiastical movement committed to strengthening the evangelistic vocation in this region. CLADE III objectives include understanding and evaluating the effects of the last 500 years through an evangelical perspective.

• • •

Budget cuts by the Commission on Overseas Mission have "caused quite a bit of consternation," in the words of Peter Stucky, executive secretary of the Mennonite Church in Colombia. Faced with a declining income budget, last September COM chose to cut about $60,000 from Latin American program and project budgets. The majority of the cuts fell to programs in Paraguay and Colombia. COM also cut $47,000 in its Africa Inter-Mennonite Mission budgets, with field budgets receiving a 15 percent reduction. During the last decade COM has experienced a decline of 50 mission workers and a loss of $1.25 million in purchasing power.

DEATHS

Anna Entz, 103, died Dec. 13, 1991, in Newton, Kan. She was a member of First Church, Newton. An interview with her was published in the April 28, 1987, issue of *The Mennonite*. Survivors include a sister, Louisa Galle, of Newton.

Emma Blosser Hartzler, 71, died of cancer Dec. 5, 1991, in Goshen, Ind. She spent nearly 40 years in an iron lung after being paralyzed by poliomyelitis. Survivors include her husband, Robert, and two sons, Greg of Goshen, and Geoffrey of Kansas City, Kan. The story of her creative life in the face of physical challenge will be in the Feb. 11 issue of *The Mennonite*.

WORKERS

Barry Bartel, Salem, Ore., has received a first-place award in the 1990 Center for Public Resources Awards Program for Excellence and Innovation in Alternative Dispute Resolution. He was published in the Aug. 12, 1986, issue of *The Mennonite*.

Norman Bergen, pastor at Bergthal Church, Didsbury, Alta., will retire this summer.

Roland Brown, Bethel College Church, North Newton, Kan., is one of six recipients of the Taiwan American Foundation award. On Nov. 24, 1991, he was presented a medal, a plaque and a cash award for being of benefit to the people of Taiwan. He was a Commission on Overseas worker for 37 years at Mennonite Christian Hospital in Hualien.

Walt Clinton, Indian Valley Church, Harleysville, Pa., has been called as pastor at Casselton (N.D.) Church.

John Dyck has been called as associate pastor at First Church, Calgary.

Tim Epp, senior pastor at First Church, Berne, Ind., has decided not to seek another term, effective in July.

Lauren Friesen, Goshen, Ind., has had his play *King David* published in the 1991 Samuel French Play catalogue.

Edward Funk, pastor at First Church, Burns Lake, B.C., will complete his duties there this summer.

Lorna Harder, natural history assistant at Kauffman Museum, and **Dwight Platt**, professor of biology at Bethel College, both in North Newton, Kan., received the first Kansas Wildflower Society Wayside Award last fall.

George Imbenzi began Nov. 1, 1991, as youth worker for the Conference of Mennonites in British Columbia.

Gary and **Ellie Loewen**, Cedar Valley Church, Mission, B.C., will give direction to a new church plant in Clearbrook/Abbotsford, B.C., beginning Feb. 1.

Joe Miller is the pastor at Bethel Church, Lancaster, Pa.

Leo Miller, pastor at West Swamp Church, Quakertown, Pa., will retire in October.

Don Read began Jan. 1 as half-time pastor at Thompson (Man.) Church.

Greg Stenson is interim part-time youth minister for Eastern District Conference.

Cornie Thiessen began in October 1991 as interim pastor at Carman (Man.) Church.

Gary Winget began Dec. 15, 1991, as pastor at Hanston (Kan.) Church.

Elmer Reimer began Nov. 10 as pastor at First Church, Burns, Kan.

John and **Marie Zacharias** began Oct. 4, 1991, as interim workers for Native Ministries in Manigotogan, Man.

Marianne Zuercher has begun as two-thirds-time associate pastor at Germantown Church, Philadelphia.

—compiled by Sharon Sommer

Hartzler

Brown

Epp

Stenson

Winget

Swan Lake Christian Camp, Viborg, S.D., is seeking a couple to be **camp directors**. They will be responsible for programing and maintenance. These are year-round positions complete with salary and benefits, beginning in spring 1992.

For more information, contact
Jenice Epp, Route 1, Box 69,
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Associate pastor—youth, college and career. Full-time position available summer '92 in a growing urban congregation. Approximately 200 worshipers. Opportunity for individual or couple who identify with Anabaptist theology and desire to nurture young people in the way of Christ.

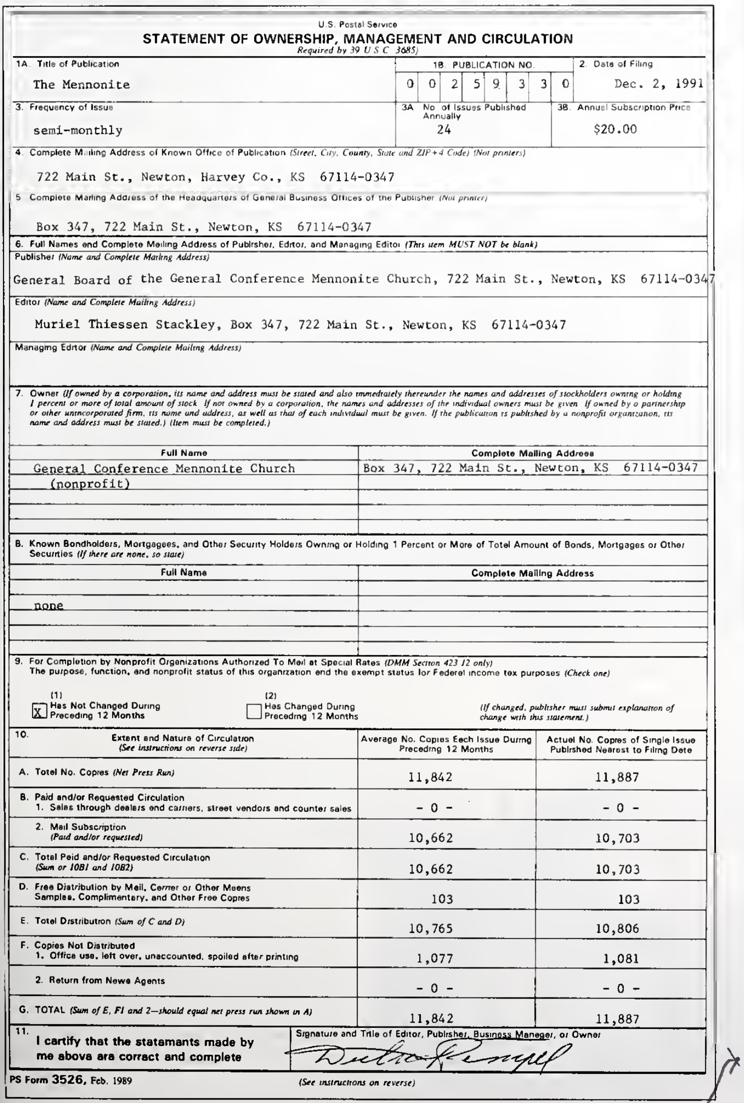
Submit resumé by March 1, 1992, to Search Committee, **Emmanuel Mennonite Church**, 3471 Clearbrook Road, Clearbrook, BC V2T 5C1, (604) 854-3654.

Editor position open

The General Conference Mennonite Church invites applications for the position of **editor of *The Mennonite*** beginning Aug. 17, 1992, in Newton, Kan.

Applicants with writing, editing and administrative skills and experience, some theological training and willingness to support the conference goals should submit a resumé by **Jan. 24** to Communications Director, Box 347, Newton, KS 671114-0347, U.S.A.

For more information contact Dave Linscheid at the above address or (316) 283-5100.



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Box 347, 722 Main St., Newton, KS 67114-0347

6. Full Names and Complete Mailing Address of Publisher, Editor, and Managing Editor *(This item MUST NOT be blank)*
Publisher *(Name and Complete Mailing Address)*
General Board of the General Conference Mennonite Church, 722 Main St., Newton, KS 67114-0347
Editor *(Name and Complete Mailing Address)*
Muriel Thiessen Stackley, Box 347, 722 Main St., Newton, KS 67114-0347
Managing Editor *(Name and Complete Mailing Address)*

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A. Total No. Copies *(Net Press Run)*	11,842	11,887
B. Paid and/or Requested Circulation 1. Sales through dealers and carriers, street vendors and counter sales	- 0 -	- 0 -
2. Mail Subscription *(Paid and/or requested)*	10,662	10,703
C. Total Paid and/or Requested Circulation *(Sum or 10B1 and 10B2)*	10,662	10,703
D. Free Distribution by Mail, Carrier or Other Means Samples, Complimentary, and Other Free Copies	103	103
E. Total Distribution *(Sum of C and D)*	10,765	10,806
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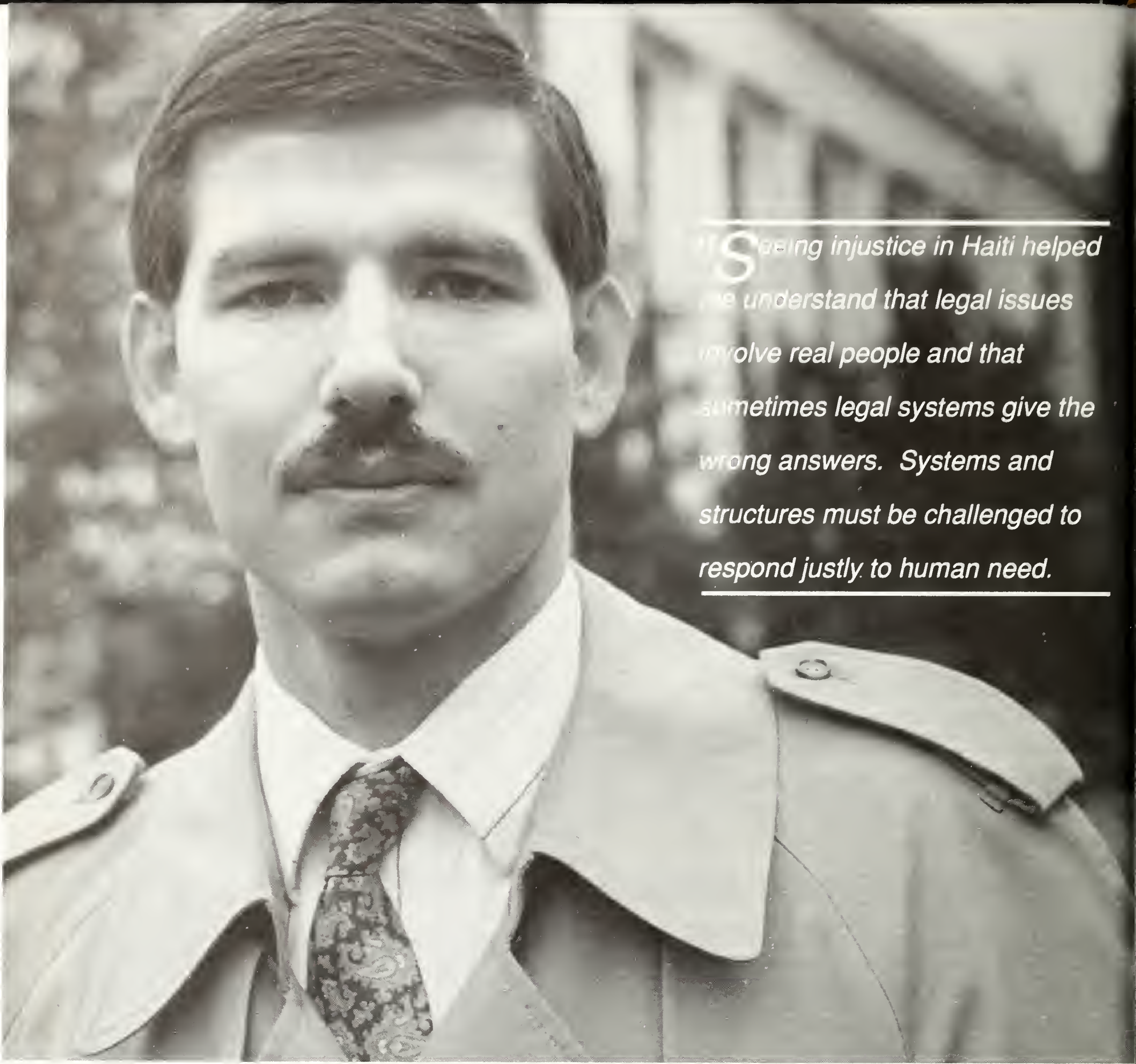
"Seeing injustice in Haiti helped me understand that legal issues involve real people and that sometimes legal systems give the wrong answers. Systems and structures must be challenged to respond justly to human need.

Attorney Barry Bartel works for an Oregon Supreme Court Justice. He is a member of Salem (Ore.) Mennonite Church and served in Haiti with MCC from 1985 to 1988.

PEOPLE ARE OUR BEST RESOURCE.

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Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
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Hesston College invites applications and nominations for **dean of students**. The position includes supervision of student development, counseling, residence life, student activities and religious life. The dean reports to the president, is a member of the Administrative Cabinet and is responsible for establishing a quality and character of student life appropriate to Hesston's mission and educational goals. Position available **July 1, 1992**.

Please contact President Kirk Alliman, Hesston College, Hesston, KS 67062-2093, (316) 327-8233.

Bluffton College seeks a faculty appointee in **English** to teach writing and courses in an allied field, e.g. literature, communication, journalism or conflict management. Ph.D. and evidence or promise of teaching excellence are essential. The position is a one-year sabbatical replacement beginning fall 1992 with the possibility of a one-year continuation. Screening begins Feb. 1. Women and minority applicants are especially welcome.

Reply to: William Hawk, Dean of Academic Affairs, Bluffton College, Bluffton, OH 45817, (419) 358-3317.

Bethel College is seeking a **director of admissions** to begin as soon as Feb. 17, 1992. The director reports to the director of marketing/church relations and assists with the development and implementation of student recruitment strategies. The director is responsible for student recruiting programs, hiring and supervision of professional and support staff, and the recruitment budget. Applicant should have a minimum of a bachelor's degree, strong communication and interpersonal skills, administrative experience, experience with administrative computer systems, sympathy with the historic tenets of the Mennonite church, and a deep commitment to the mission of Bethel College—the integration of an authentic Christian faith and a quality liberal arts education. Previous experience in admissions preferred.

Submit resumé and cover letter to Melvin Goering, Bethel College, 300 E. 27th, North Newton, KS 67117. Review of resumés begins **Jan. 15**. Women and minorities are encouraged to apply.

Singles: Crossroads, the Mennonite introduction service, now has a monthly **newsletter**. Current clients' ads containing age, area and interests are there for you to choose from. This is an easy, private way to meet those friends you have been hoping for.

For a free sample copy, write to Crossroads, Box 32, North Tonawanda, NY 14120.

The OASIS Guest House is seeking a **live-in Respite Team** to provide socialization, stimulation and supervision to three dependent elderly persons on weekends. This 63-hour respite assists family caregivers to postpone institutionalization of loved ones. Housing, utilities and salary are offered. Applicants should have a Christian commitment and be caring, socially concerned persons.

Contact Ruth N. Enns, Fresno Pacific College/OASIS, 1717 S. Chestnut, Fresno, CA 93702, (209) 255-8051.

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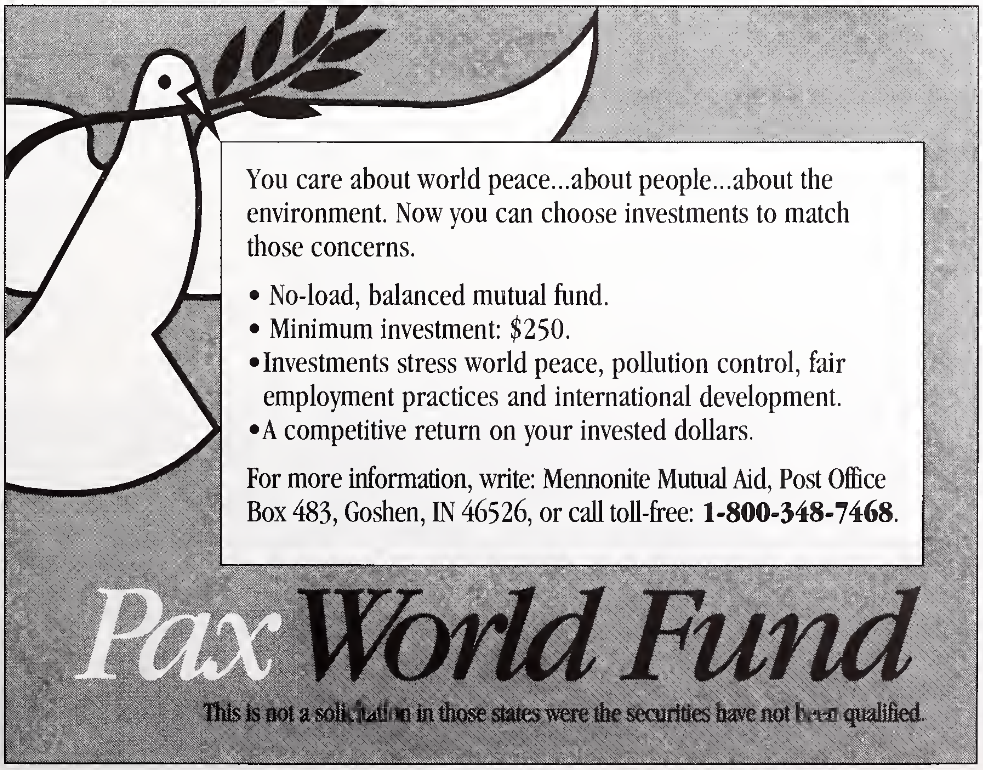

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Reviews

BOOKS

Faith under racial fire

Montgomery: A White Preacher's Memoir *by Robert S. Graetz (Fortress, 1991, 132 pages)*

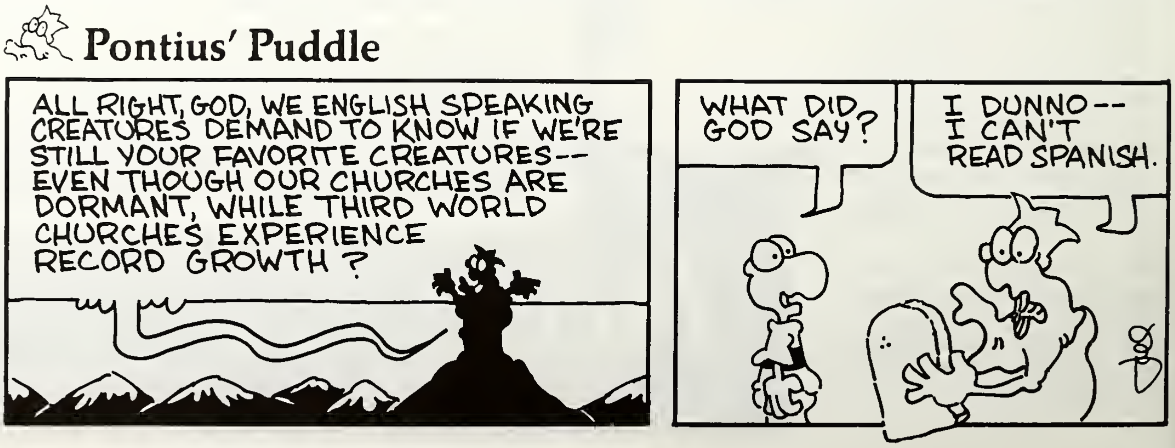
Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

Robert S. Graetz was a young, white, Northern Lutheran pastor when he was called to pastor an all-black congregation in Montgomery, Ala., in 1955. When he accepted the call, he did not realize that he would soon be part of history-making events.

Graetz and his family moved into a black neighborhood. Rosa Parks was a neighbor. Graetz recounts the terrible impact of segregation. His family was determined not to patronize places where segregation was practiced. But this often made drinking water, getting haircuts, swimming or finding public washrooms difficult, if not impossible.

Only six months after the Graetzes' arrival in Montgomery, Rosa Parks daringly refused to give up her "white" seat on a city bus. Soon the city's black community was swept up in the lengthy bus boycott that lasted a year. At first the boycott's demands were so moderate (and would still tolerate segregation) that the NAACP opposed the boycott.

As time went on, more and more hopes and demands were tied to the boycott. That boycott integrated the buses, spearheaded and inspired other integration efforts and propelled Martin Luther King Jr. into national prominence. Graetz also notes that the boycott gave many blacks a new sense of self-assurance. Graetz had not been in the city for long, but it was long enough to form strong opinions and act on them: He supported the boycott. He does not idolize the movement or its organizers, but he also shares some of the politicking and power-playing he observed.


Pontius' Puddle
ALL RIGHT, GOD, WE ENGLISH SPEAKING CREATURES DEMAND TO KNOW IF WE'RE STILL YOUR FAVORITE CREATURES-- EVEN THOUGH OUR CHURCHES ARE DORMANT, WHILE THIRD WORLD CHURCHES EXPERIENCE RECORD GROWTH?
WHAT DID GOD SAY?
I DUNNO-- I CAN'T READ SPANISH.

Graetz was the only white pastor to serve as a boycott organizer. He and his family had to pay a high price for their faithfulness. They were reviled, threatened and persecuted. Their home was bombed three times. Several times his insurance was revoked. Through it all, Graetz still managed to show love and compassion for those who persecuted him and his family.

One should not underestimate the significance of the stance that Graetz took. His social witness was evangelism. Graetz notes that he often met blacks who no longer believed that whites could be Christian. But they changed their minds when they met white Christians who supported the blacks. The example of people such as Robert Graetz exemplifies that the Christian gospel is for all races and that that same gospel works radical reconciliation.

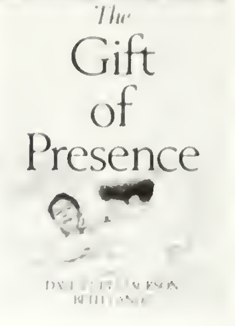
This is a moving story of faith by a devoted Lutheran pastor who does his Christian faith proud. He took a daring stand for his convictions. Like Martin Luther, he could "do no other."

Faithful nurses

The Gift of Presence: Stories That Celebrate Nursing *edited by Dave and Neta Jackson and Beth Landis (Herald Press, 1991, 182 pages)*

Reviewed by Katherine Burkey Wiens, 122 S.W. Third, Newton, KS 67114

Just as listening requires more than hearing, true presence is more than simply attending to a person. This collection of 50 short stories about nurses who are truly present with patients shows that caring for an ailing person requires more than purely focusing on medical needs.



Many of the stories show that respecting a person's cultural values and traditions is as important as the medical treatment one receives, especially when working overseas. A nurse in Indonesia allows a husband to put glowing-hot coconut husks under his wife's hospital bed. In another story a man dying in a Nepal hospital requests a cow's tail to hold onto. The nurse accommodates his last request.

Nursing, prayer and the presence of God go hand in hand. The nurses in these stories live their faith as they care for patients. They are also ministered to as they experience God through new life, healing and the death of patients. As Joy Reichenbach says, "Nursing has done me a favor in helping guide my life as I have experienced the life and death of the people I care for."

The book covers a panorama of nursing topics: caring for AIDS patients, teaching Lamaze to the Amish, caring for a dying baby whose family has deserted him. Most of the stories are written by registered Mennonite nurses and are the true experiences of more than 45 nurses. There is also a section of anecdotes and a history of the Mennonite Nursing Association. The book commemorates the 50th anniversary of MNA.

Many of the stories are humorous, some are sad and others amazing, but all are enjoyable.

Hope through hard times

Fight the Good Fight *by Phillip and Joyce Bedsworth (Herald Press, 1991, 127 pages)*

Reviewed by Janice Reusser Pauls, Box 2, Box 78, McPherson, KS 67460

It is not uncommon for families to be forced to face the severe illness of a loved one and struggle with the fear and uncertainty of impending death. Few, however, document their journey for others to read. Phillip and Joyce Bedsworth have done just this.

The book serves as a mirror of the Bedsworth family, reflecting their thoughts and feelings during a 3 1/2-year period between 1986 and 1989 as they learned to cope with Phillip's illness. Sharing their story proved to be therapeutic as they sorted through their emotions and remembered all the events and people connected with their family during this time.

FIGHT THE GOOD FIGHT
A family faces and survives crisis

Readers may also learn from the Bedsworths' candid discussion of medical procedures and ethics. Many of the issues they discuss should be considered prior to a crisis but seldom are. Now others may benefit.

The underlying message of the Bedsworths' story is their testimony to the sustaining power of God and the unfailing love of God's people. Their story relays a message of hope to those dealing with seemingly insurmountable problems. Phillip, Joyce and their children, Sara and Steven, weathered not only one but many crises and survived them all. The message that they leave, however, is that regardless of the crisis outcome, they knew they were not alone. God walked with them in the form of doctors, nurses, church support groups and friends.

In reflecting on his experience thus far, Phillip writes, "I resolved that God does not send suffering to us. God does not spare us from suffering. God does share our suffering. God weeps whenever God's shalom, God's peace, is replaced by pain and separation."

Perhaps this is a message that we need to hear. Could it be that Phillip Bedsworth survived his ordeal with illness so that he could share this message with us?

FILMS

Life's terrible mystery

The Man in the Moon, *written by Jenny Wingfield, produced by Mark Rydell, directed by Robert Mulligan*

Reviewed by Gordon Houser, assistant editor

This beautiful, unpretentious film proves that a simple story, well-told, can have a powerful effect.

Set in the 1950s in rural Louisiana, this coming-of-age tale explores the relationship of 14-year-old Dani (Reese Witherspoon) and her older sister, Maureen (Emily Warfield). Dani, blossoming into womanhood, adores and envies the beautiful Maureen, who feels uncertain herself about life as she looks toward going away to college.

When 17-year-old Court (Jason London) moves onto the neighboring farm, Dani falls head over heels for him. But Court sees her as "just a kid," and while they become good buddies, he is reluctant to take advantage of her desire to make it more than that.

Then Court meets Maureen, and they fall in love. This leaves Dani feeling excluded and bitter. A tragic twist at the end brings the two sisters together again, and while both have matured, life remains a terrible mystery.

Several things make this low-key story so satisfying. The characters, particularly the girls and women, are so finely drawn. Each, in her own way, is a fighter. The acting throughout is strong, with the young Witherspoon especially engaging. Meanwhile, Sam Waterston (the overprotective father) and Tess Harper (the calm, all-embracing mother) are perfectly cast. The script is for the most part understated; it does not try to draw large moral lessons, though some emerge. The exception is the sudden tragedy that seems unnecessary, an exaggerated means to make a point.

Still, *The Man in the Moon* is a superb film that will grow on you, pull you into its story as you watch and leave you thinking about your own life, where it has gone or where it may go.

Resources

- **A Church of Many Peoples Confronts Racism** and **Stewardship of the Earth Resolution on Environment and Faith Issues**, two statements passed at Normal '89 by the General Conference Mennonite Church and the Mennonite Church, are available from the Commission on Home Ministries, Box 347, Newton, KS 67114-0347.
- **Your 1992 Lenten Journey** (Channing L. Bete Co., Inc.) is an eight-page, full-color calendar that provides Christians of all ages a meaningful way to experience Lent's central themes of forgiveness and renewal. Call 1-800-628-7733.
- **Mosaic Madness: The Poverty and Potential of Life in Canada** by Reginald W. Bibby (Stoddart, 1990) discusses individualism, relativism and pluralism.
- **MCC Interview: Iraq, Carol McLean** and **MCC Interview: Noël Nickle** are two videos available for free loan from Mennonite Central Committee, Box 500, Akron, PA 17501-0500, (717) 859-1151. McLean is a public health nurse who worked in Iraq last July and August. Nickle worked in Jordan with evacuees fleeing Kuwait and Iraq in late 1990.
- **War, Peace and Nonresistance** by Guy F. Hershberger ($14.95, $18.95 in Canada), first published in 1943, has been reissued by Herald Press. It presents a pacifist interpretation of both Old and New Testaments.
- **To Bless All Peoples** by Gerald W. Schlabach (Herald Press, 1991, $5.95, $7.50 in Canada) weaves stories and Bible studies to show that to be Christian and to serve are inseparable.
- **Conciliation Quarterly**, the newsletter of the Mennonite Conciliation Service, last year produced an issue that focused on "Pastoral Sexual Misconduct: The Church's Response." Order from the MCC address above.
- **Anarchy and Christianity** by Jacques Ellul (Eerdmans, 1991, $9,95) blends politics, theology, history and exposition to analyze the relationship between political anarchy and biblical faith.

—compiled by Gordon Houser

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Editorial

Where is racial inclusiveness in the GCMC?

A continuing lament of mine and of our faith family, the General Conference Mennonite Church, is our slowness to become a racially mixed group, more representative of the world. Why is racial inclusiveness so elusive?

This always timely concern—that we be characterized by racial equality—is especially current in hard times. We humans are prone to needing someone to blame when things are not right, and people who are in a racial minority are often made into scapegoats.

We do have pockets of hope, evidence that we believe with the apostle Paul that "of one blood God has made all nations." A quick scan of our 1992 *Handbook of Information* shows the following heartening evidence:

- Chinese and Vietnamese congregations in Calgary,
- Chinese Mennonite Church in Edmonton,
- Hopi congregations at Bacavi, Hotevilla, Kykotsmovi and Moencopi, Ariz.,
- Intertribal Mennonite Fellowship in Phoenix,
- Lao Christian Church in Clearbrook, B.C.,
- Grace Chinese Church in Vancouver,
- Chinese Mennonite churches in Artesia and San Francisco, Calif.,
- Hmong Community Church—Mennonite in Fresno, Calif.,
- Comunidad de Fe [Community of Faith] in Chicago,
- Community Mennonite Church in Markham, Ill.,
- Iglesia Evangelica Emanuel in South Bend, Ind.,
- Pauingassi Fellowship, Riverton-Based Ministries, Selkirk Christian Fellowship, Hole River and Native Christian Church in Winnipeg and around Lake Winnipeg,
- Vietnamese Mennonite Fellowship in Winnipeg,
- Ashland Christian Fellowship, White River Cheyenne Mennonite Church and Petter Memorial Chapel in Montana,
- Zion, Koinonia, Bethel and Indian Mennonite churches in Canton, Clinton, Hammon and Seiling, Okla.,
- Hmong Christian Church in Kitchener, Ont.,
- the Lao Christian Fellowship in St. Catharines, Ont.,
- Comunidad de Amor [Love] and Second Mennonite Church in Philadelphia,
- Comunidad de Esperanza [Hope] and Iglesia Cristiana Menonita in Dallas,
- Houston (Texas) Chinese Mennonite Church.

You may remind me of other signs that ours can be a racially inclusive faith family. But the groups listed here are generally small, and though the list may look impressive it is only a dent in the population of our 511 affiliated (or 265 member) churches. And of the groups I have listed only a few are racial mixes *within* the group.

So the lament continues. I need go no farther than my home congregation. Good biblical food, a lively children's program, support of a community health ministry—by God's grace we offer all this, and we are still basically a group of white people. What should/could we do?

People who study these things say that friendship is a key factor; friendship evangelism is where it's at. Also, they say, you have to go where the people are. Is my congregation hampered by the location of its building? Racial and cultural pride sometimes keeps people in their own groups. Should we simply honor each other's distinctiveness and not seek an increasingly racial mix?

The good news of Jesus Christ calls us to more than mutual respect, although that is a necessary starting point. It calls us to oneness, which we can eagerly seek and pray for. *Muriel T. Stackley*

It's a new day: *I happened onto this shoeshine scene in the Dallas airport, asked permission to snap a picture (even with inadequate equipment), and hurriedly did so. To move from participating in the civil rights marches in Chicago in the 1960s to photographing this scene feels like a quantum leap. And with a new constitution in the works for South Africa, what a time to be alive!* mts

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$2.00

THE Mennonite

For no one can lay any foundation other than the one that has been laid, that foundation is Jesus Christ.

107: 2
JANUARY 28, 1992

FEB 3 '92

Many peoples come to the Lord.

"Padre nuestro, que estás en el cielo, santificado sea tu Nombre; venge tu reino..."

("Our Father, who art in heaven, hallowed be thy name; thy kingdom come...")

Prologue

When this issue is published I will be one week into a three-week sojourn in the Middle East, benefiting from a learning tour put together by Mennonite Central Committee. My apologies to Edna Peters, Saskatoon, the third General Conference Mennonite in the group of 12 (whom I neglected to mention in the Dec. 10, 1991, editorial introducing the tour).

An environmentally-aware reader of *The Mennonite* has expressed the desire to recycle the paper that we use. Let it be known: You can. Check with your local recycling center. This paper is recyclable.

Another question is, When may we begin printing on *recycled* paper? We are in conversation with Mennonite Press (our printer) about this. We hope it won't be long. Costs for recycled paper are coming down gradually as public awareness and demand increases, but at present it would raise our production prices by about $7,000 a year. When our budgets change for the better, that will be one of the first things we add. *mts*

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Cover: The photo of a Kekchi Indian girl in Campat, Guatemala, is by Dale D. Gehman. The prayer is in Spanish, the language of her country.

Next issue: Disability awareness

Garden plots, language school and feasts

How two congregations are becoming a 'many peoples' community

Duane Ruth-Heffelbower

The congregation sang "Vaajtswv hab peb tug tswv Yexus" ("All Hail the Power of Jesus' Name"). When Hmong Community Church—Mennonite in Fresno, Calif., began having worship services in October 1990, more than 200 Hmong people, most of them non-Christian, and 40 supportive local Mennonites attended the first service. There Shoua Moua was licensed as a Mennonite pastor. The service was followed by a feast, a Hmong tradition, which included both Hmong and American food. A year later 140 attended the first anniversary service.

Cultural change: *A Hmong woman with her granddaughter*

James Wenger

Ever since Hmong refugees from the hill country of Laos first emigrated to California's central valley from camps in Thailand, Mennonite Community Church of Fresno has been ministering to them. This church made some of their unused land available for garden plots. James Wenger, the pastor, and others in the congregation helped the people who came with many different problems. One of the problems was learning English, and so the congregation and the Mennonite Voluntary Service unit attached to the church began teaching English to the refugees. Then the Fresno Unified School District chose the program to become part of the FUSD program; the teachers became employees of FUSD. This increased the number of people attending to around 100 each day.

When a church made up of southeast Asian refugees needed a place to meet, the Mennonite Community Church stepped in. Its families held English classes five days a week, Boys and Girls Club activities every afternoon and evening, and another church used the facilities Sunday afternoon. All of this was good, but the congregation dreamed of starting a Hmong Mennonite church.

About four years ago the church learned of Shoua Moua, a Hmong entrepreneur and church worker in Australia, who wanted to come to Fresno (where many of his relatives already lived) to start a church. After determining that Shoua probably had the gifts to be a church planter, the church sent Shoua and his wife, Chou, and their three sons to Hesston (Kan.) College's pastoral ministries program.

> The Hmong experience is much like the German and Russian Mennonite experience of immigration and learning to live in a new culture.

James Wenger

A pastor who did not put down other Hmong churches: *Shou Moua with his wife, Chou, and son Touger*

Pacific District Conference (General Conference Mennonite Church) and the Southwest Mennonite Conference (Mennonite Church) provided partial support for the family.

Returning to Fresno late in the summer of 1990, Shoua formed the core of the new church, visiting three families a day and becoming known among Hmong people as a pastor who did not put down other Hmong churches in town, something that was unexpected. He prayed with people, and people experienced healing. God blessed the work in so many ways that the church board was constantly praising God.

The church incorporated before its first service and had its tax-exempt status in place following the model in *A Technical Manual for Church Planters*, published by Mennonite Board of Missions and the General Conference Mennonite Church Commission on Home Ministries. Also following that model, the initial board consisted of two people who would not be joining the new church: James Wenger, pastor at Mennonite Community Church, and me, representing Pacific District Conference evangelism and church development. The other member was Sue Moua, Shoua's brother.

Hmong church planting is like first-century church planting. Hmong people are family-oriented. Large and extended families live together. Extended families are further related through a clan structure. Moua is a common family name in the Fresno area, but not all Mouas are related. When a senior person in the family receives Christ, it is common for the family to all follow that person into the church. As Hmong people become more Americanized this family structure begins to break down, just as it did for German Mennonite immigrants, so that this cultural change becomes a good place for the church to enter the family.

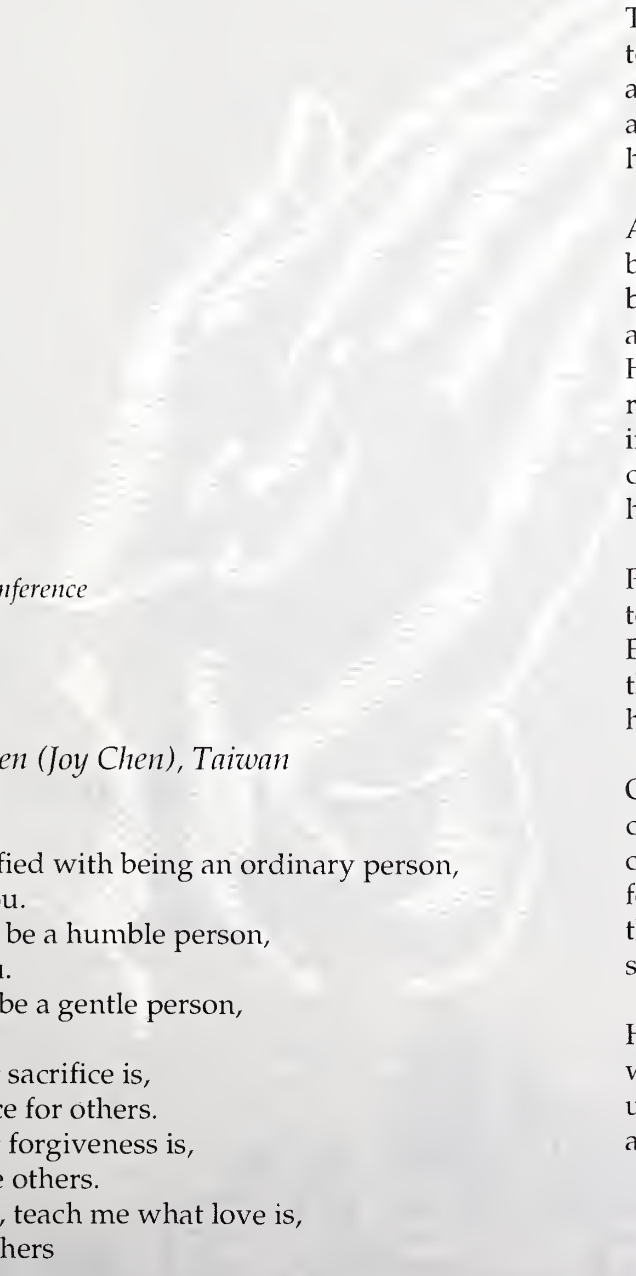
The Hmong experience is much like the German and Russian Mennonite experience of immigration and learning to live in a new culture. Just as early Mennonite settlers in America, Hmong children quickly learn English and begin to assimilate into the American culture, while adults cling to the old ways. The Mennonite experience of transition from being an immigrant people has much to say to these new refugees. Hmong people also value many of the same things Mennonites do, making their inclusion into the Mennonite church easier.

Shoua Moua receives ongoing personal support from the church board and from the area Mennonite pastors' group that meets every two weeks. This group is growing. Three years ago only two General Conference Mennonite churches existed in the area: Mennonite Community Church (Fresno) and First Mennonite Church (Reedley). Since then Peace Community Church—Mennonite has begun in Clovis, and Hmong Community Church—Mennonite has begun in Fresno. First Mennonite Church has hired a director of Hispanic ministries, supported in part by Pacific District Conference, and has begun the process of planting a Spanish-speaking Mennonite church in Reedley. These churches plan on beginning several more churches in this decade. We give thanks for the faithfulness and vision with which Mennonites in California's central valley are spreading the good news of God's reign to those who do not know Christ.

Editor's note: *Another Hmong congregation, Hmong Christian Church (Mennonite), meets at First Mennonite Church, Kitchener, Ont. Tong Hang has been the leader.*

Duane Ruth-Heffelbower is co-pastor at Peace Community Church—Mennonite, which meets at Cox Elementary School, E. Sierra and Armstrong in Clovis, Calif.

Three prayers



Freda Moosehunter

I would like to buy $5 worth
of God, please, not enough
to explode my soul or
disturb my sleep, but just
enough to equal a cup of
warm milk or a snooze in
the sunshine. I don't want
enough of God to make me
love an Indian or pick
beets with a migrant.
I want ecstasy, not
transformation; I want the
warmth of the womb, not a
new birth. I want a
pound of the Eternal in a
paper sack. I would like to
buy $5 worth of God, please.

Used by permission of Intotemak, *magazine of Native Ministries, Conference of Mennonites in Canada*

Hsiao-Hsin Chen (Joy Chen), Taiwan

Oh Lord,
Let me be satisfied with being an ordinary person,
Ordinary as You.
Let me learn to be a humble person,
Humble as You.
Let me always be a gentle person,
Gentle as You.
Teach me what sacrifice is,
So I can sacrifice for others.
Teach me what forgiveness is,
So I can forgive others.
And also, Lord, teach me what love is,
So I can love others
As You love me.

Taken with permission from Ideas for Celebrating Missions in 1990 and Beyond, *published by the Commission on Overseas Mission*

Based on a poem by
Hilda Giesbrecht Reed

The fishermen's crude boats
line the horizon,
before the cooling sun.
Temple bells
toll somewhere
as they have tolled
almost as long as the waves
have beat the land.

A worshiper
bends low on the sand
before the sinking sun
and surging sea.
He murmurs a prayer,
rises and throws his coconut
into the waters
colored by this sun—
his god.

Pilgrims search the river
to find their god.
Endlessly they wander;
the years of their coming
have not grown old.

Out of the neon-lit darkness
comes an old man alone,
clutching a plate of sweets
for his god,
the silent being,
sitting crouched in a dark temple.

How much longer
will it be
until their prayers
are heard?

Mennonites move from rural to urban in 17 years

What happens when we move to the city?

Leo Driedger

Half the Mennonites in North America now live in urban areas. Four times as many work in other professions as on the farm.

The five groups (see box below) who represent about 90 percent of all Mennonites and Brethren in Christ in the United States and Canada are also much more educated than they were a generation ago. In 1972 less than one-third (32 percent) had been to college, while in 1989 that had increased to more than one-half (51 percent). Graduate-level education also increased from 13 percent to 21 percent. The Mennonite Brethren are the most highly educated, with 60 percent having at least a college education, followed by the Evangelical Mennonites (57 percent), General Conference (53 percent), Mennonite Church (44 percent) and Brethren in Christ (44 percent). While in 1972 one-fourth (24 percent) had an elementary education or less, by 1989 this had dropped to 10 percent. This shows that educational materials for church members must now be aimed at a higher level than before because of increased education and urbanization.

While education and urbanization have increased, the occupational structure has also changed profoundly. In 1972 there were as many males who farmed as there were engaged in other professions (23 percent); by 1989 there were more than twice as many male "professionals" (36 percent) as farmers (15 percent). In 1989 females in these professions had doubled from 10 percent in 1972 to 21 percent, with four times as many of all Mennonites (28 percent) being in other professions as in farming (7 percent). "Professional" Mennonites are now the largest occupational group (25 percent) surpassing the farming community.

Five percent of the 1989 sample earned less than $10,000, and 3 percent earned more than $100,000. There is a wide range of incomes, with one-fourth (27 percent) earning between $20,000 and $30,000, and one-fifth (19 percent) earning between $30,000 and $40,000. Interestingly farmers are most heavily represented in the $100,000-plus category (7 percent); however, farmers are also most heavily represented in the under-$10,000 category (10 percent). There seem to be poor, middle-income and rich farmers among the Mennonites who are not all hurting equally.

Three times as many large-city as rural-farm Mennonites have been to graduate school (32 percent and 11 percent) and three times as many in the large city are also in the higher socioeconomic status category (37 percent and 12 percent). Mennonites are highly differentiated by social class. Urbanism is also highly associated with more liberal political attitudes and behavior. Four times as many metropolitan Mennonites voted for liberal Democrats as did rural-farm Mennonites (22 percent and 5 percent), and twice as many of the rural-farm (62 percent) voted for conservative Republicans as did big-city Mennonites (37 percent). The same was true in the church, with twice as many

From rural to urban in 17 years

	1972	1989
Brethren in Christ	30%	73%
Evangelical Mennonite Church	39%	47%
General Conference Mennonite Church	40%	53%
Mennonite Brethren	56%	73%
Mennonite Church	26%	37%

large-city respondents favoring more active roles for women in the church (43 percent and 20 percent).

Education, occupation and income are often combined to create a socioeconomic status index; such status increases as Mennonites become more urban. Again, three and four times as many high-status Mennonites favor political participation, racial justice, greater female leadership and are four times as involved in social organizations and use of the media. Urbanization and upward mobility enhance liberal ideas and greater participation in the larger society. These changes in urbanization and social mobility vary enormously by European regional and national origin, however.

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Socioeconomic status increases as Mennonites become more urban.

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American Mennonites from east of the Alleghenies (33 percent) and the Midwest (35 percent) are the least urban, while American Mennonites on the Pacific Coast (83 percent) are the most urban—40 percent of them living in cities of 250,000 or more. The trend is the same in Canada, though not as pronounced (48 percent are urban in Ontario and 77 percent in British Columbia). The largest number living on the farm are on the American prairies (32 percent), although three out of four Canadian prairie Mennonites (75 percent) live in the city.

A large majority of Swiss Mennonites belonging to the Mennonite Church, Evangelical Mennonites and Brethren in Christ are located in the United States east of the Mississippi River. On the other hand, General Conference and Mennonite Brethren of Dutch, North European origin are heavily concentrated west of the Mississippi River and in Canada. Our data show that American Mennonites in the eastern United States who are less urban and Swiss are less open than western Dutch Mennonites to participate in politics, including voting and holding governmental offices. Half the Swiss Mennonites (51 percent) voted in most elections while almost all Dutch Mennonites (84 percent) did so. Willingness to participate in the political process has increased greatly since 1972, but attitudes and participation remained generally conservative in 1989.

Leo Driedger, Winnipeg, chaired the six-member administrative committee for Church Member Profile II, sponsored by the Institute of Mennonite Studies of Associated Mennonite Biblical Seminaries, Elkhart, Ind.

In Seoul, Korea: one congregation's secret

J.J. Theis

The most important element in church growth is prayer. Pastors and congregations must be diligent in their prayer life so that all the church does is God's will. When we look at Jesus' ministry, we see that before every undertaking he first spent much time in prayer. He would sometimes pray all night in order to communicate in depth with God. Having been guided and strengthened through prayer, Jesus would proceed with his ministry to the glory of God.

Thus says Sun Do Kim, pastor at Kwang Lim Methodist Church in Seoul, Korea. Kim tries to follow Jesus' example of reliance on prayer in his ministry at Kwang Lim, and he teaches the church members there to do likewise. Before any project is undertaken by the church, much time is first spent in prayer. Each year, just before the highly competitive college entrance exams in December, 40 days are spent praying for the young people from the church who must take these exams. The church coordinates this effort to enable round-the-clock prayer on behalf of the students by their families.

Dawn prayer meetings date back to the earliest years of Protestant missionary effort in Korea when converts, sometimes finding it difficult to pray surrounded by non-Christian family members, went to the church to begin the day in prayer. Kwang Lim Church continues this practice. Every weekday at 5 a.m. you will find people at the church. Wednesday evening prayer meeting is geared toward Bible study about prayer. Kwang Lim has a special Friday night praise and prayer service that begins at 9 p.m. and continues until midnight.

The congregation is divided into Wesley class meeting groups that gather once a week in neighborhood homes for prayer, Bible study and fellowship. These groups, of which there are now 3,000, provide opportunity for personal prayer concerns and encourage members to pray for each other throughout the week.

It is the custom in Korea that when a Christian enters the sanctuary or any room of the church or anyone's home, he or she bows in silent prayer. Thus, whether it is a worship service or a social situation, the experience is bathed in an atmosphere of prayer. As Kwang Lim members move out praying into their neighborhoods and work places, God works through these prayers to bring in new believers to the church.

Excerpted with permission from the March-April 1989 issue of World Evangelization, *published by the Lausanne Committee for World Evangelization*

Letters

• • • • ▾

At war with Satan

Anne Garber's articles (Nov. 12, 1991, issue) on the reality of demons who war against believers were on target. Having confronted hundreds of evil spirits in Christians during the last nine years, may I suggest part of the demonic strategy against the church?

1. Convince as many Christian pastors, professors, therapists and physicians that what the church has historically identified as demons in people are in actuality something else.
2. Convince them that demons are not a phenomena they encounter in their limited field of ministry.
3. Use fear, apathy and discouragement to convince them that they cannot learn how to diagnose and deal successfully with demons by Christ's authority and with the demonized by his wisdom.
4. Isolate those members of Christ's kingdom who are learning how to war spiritually against Satan's kingdom.

In spiritual warfare just as in armed, carnal warfare it is helpful to anticipate the range of the enemies' strategies and tactics. *Mark Winslow, 1213 Chew St., Allentown, PA 18102*

Thank you for your cover story on Satan (Nov. 12 issue). I'm glad that we are not falling into the trap that has snared many mainstream churches—the belief that Satan does not exist. One reason the 20th century has seen some of the most grandiose horrors in the history of humankind is the distinctively modern idea that there is no such thing as Satan and therefore no such thing as evil.

Convincing people of his own nonexistence is the cleverest trick Satan has yet played on gullible humanity. For if evil does not really exist, then there is no absolute right or wrong. Everything is relative, and anything is permitted. Hence, the Nazi Holocaust, atomic bombs, the nuclear industry, the abortion industry, the stealing of food out of children's mouths to pay for casinos and shopping malls, the wholesale destruction of the earth's great forests, the wildfire spread of pornography and "slasher" movies and a host of other crimes that our society is too blind to recognize as crimes.

Unfortunately your article focuses on the occult, which I think is a dangerous emphasis. A preoccupation with Satan's more showy manifestations—demon possession, haunted houses—distracts us from the myriad ways that Satan is at work in the everyday world.

The illustrations for the article, showing Satan as an ugly figure with horns, claws and a reptilian tail, are somewhat misleading. According to the Bible, Lucifer, before his fall from grace, was the most beautiful, dazzling angel in all the heavens. Satan may be less likely to take the form of an obviously repellent figure than to appear as one of almost irresistible beauty—the better to deceive us and suck us into his work. We should look for Satan not only in the muck and mire but in the elegant, glittering interiors of $300-a-night hotels; in the grand, heaven-reaching skyscrapers of our big cities, where the fates of whole nations are bought and sold like trinkets; in the gleaming perfection of a space probe bound for Jupiter with its energy pack of deadly plutonium; in the lush opulence of White House rooms where decisions are coolly made to sacrifice millions of humans for the sake of a continuing flow of wealth to a quiet, well-hidden elite.

In contrast to Satan's glitz and glamor, God is often found in the humble and the plain, and even, as Mother Teresa knows, in the ugly, the dirty and the dreary. *Kathy Collmer, HCR 65, Box 26, Minneapolis, KS 67467*

Prior to 1945, 99.5 percent of the non-Western world was under the domination of Western countries (Ralph Winter). Those non-Western people had a traditional worldview that emphasized the spirit realm. Then came the Western missionaries. They brought with them a worldview that largely disavowed belief in the power and dynamics of the spirit world. Missiologists today affirm that the most secularizing force impacting non-Western cultures was that of Western missionaries. By publishing Anne Garber's articles you have made a commendable effort toward bringing the worldview of Western Mennonites back into harmony with that of 99.5 percent of the world. *Levi Keidel, 2940, Clearbrook Road, Clearbrook, B.C. V2T 2Z8*

In response to several articles concerning Satanism and satanic power (Nov. 12 issue): I do not wish to sound zealous or overly dramatic, but I do want to encourage readers of *The Mennonite* to be strong in their prayers against the forces of Satan.

My younger sister married (unknowingly) a Satanist. It appears that he was raised as a Satanist and that many of his family members participate in "ritualistic abuse." Sadly my nieces (beginning in infancy) were ritualistically abused by their father and other group members, the details of which are quite sordid. My sister has since learned that her daughters were told that she knew of and approved the rituals perpetrated on the girls, which caused a great deal of mistrust to be overcome when they left the abuser.

• • • •

We should also look for Satan in opulent rooms where decisions are coolly made to sacrifice millions of human beings for the sake of a continuing flow of wealth to a quiet, well-hidden elite.

• • • •

As a result of the ritualistic abuse, my oldest niece has had to go through a great deal of psychiatric care. As a protection against the abuse, she had developed multiple personalities, which also acted out abuses and "suggestions" by the abusers.

Currently my sister has divorced her husband, has moved and uses another name in the hopes that her ex-husband will not find her and her girls. She does have the strength in knowing that Jesus Christ is her Savior and

Lord, but we must still wage war against the powers of darkness. My hope is that we will not tire as we fight the good fight; we must continue to be aware of the evil that Satan unleashes in the world. Jesus has overcome death, but it still exists in our world. We, as Christ's body, must continue to strive to overcome and cast out Satan's evil. *Name withheld by request*

Thank you for sharing the helpful, clear articles by Anne Garber on spiritual warfare (Nov. 12 issue). Anyone who has been involved in deliverance ministry can testify to the same truths. The spiritual forces of evil are active and real, but the authority and power offered to us in Jesus Christ is far greater. *Jim Egli, Box 217, Flanagan, IL 61740*

Consult science also

I expect your cover story (Nov. 12 issue) caused lots of response. Satan is always good for sales.

The Menno Simons quote on the back page was wonderful. It reminds me that Menno also believed that women didn't have anything to do with childbirth except "providing the field for the seed to grow." Which leads me to believe that science must find its way into this discussion; I don't trust the church alone with this material.

When will *The Mennonite* do an article on pow-wowing? When will it follow up with the Mennonite committee on alcoholism and find out what that group has been going over the past three years of its existence? When will *The Mennonite* find people in the psychological community to discuss dual personalities? *The Mennonite* should follow these stories and many more. *Jim Compton-Schmidt, 2890 Huntington Blvd., #134, Fresno, CA 93721*

Thanks for *The Mennonite*

Greeting in Jesus' name. I enjoy receiving a magazine that gives some recognition to people who realize that without God nothing would be. For me *The Mennonite* counteracts the negativity that I am forced to live with. Thank you. I'd cherish any and all letters. I have no visitors. Give your staff a big warm thanks. *Steve(n) E. McKelvy, #34885 B2-103, HCF-C, Box 1568, Hutchinson, KS 67504*

Editor's note: *In addition to Mr. McKelvy, we began another subscription with this issue to a person in prison. You may earmark dollars for this ministry and send them to Doris Yoder, Box 347, Newton, KS 67114.*

New (creation) words

In August 1989 at Normal, Ill., the joint Mennonite Church/General Conference Mennonite Church meeting adopted a resolution on environment and faith issues, which said in part, "Therefore be it resolved that: In our individual, work and family life we seek to become more caring about our impact on the environment, and seek to educate ourselves and act upon our best knowledge of ways to conserve the resources we use."

The *Hymnal Sampler*, now circulating in the churches, represents a body of work that will take us well into the 21st century. What does the *Hymnal Sampler* say about our creation? Assuming the sampler was prepared to present newer hymns, it is difficult to understand why the theology of creation is so poorly represented.

From the first hymn, "Praise to the Lord," "creation" is only a word that rhymes with "salvation" (see also #22, verse one), while "All Creatures" (13) and "I Sing" (25) reinforce the idea that the only purpose of creation is to praise God. "Fairest Lord Jesus" (28) takes us back some three centuries before Earth Day. Isn't it time to replace this hymn?

"New Earth, Heavens New" (48) and "My Life Flows On" (66) are also troublesome. Isn't this the same theology that leads us to bend and mutilate the only life-supporting planet we know of in the universe. After all, a new earth is just around the corner. "Sometimes a Light Surprises" (73) has a last verse that wipes out everything—vine and fig tree, all the fields, flocks and herds.

For nearly 45 years we have stared into a nuclear holocaust, but you would not know it from the hymns that are sung. "God, Who Stretched the Spangled Heavens" (30) in *Sing and Rejoice* is the only song currently used in our Mennonite churches that takes note of our atomic age. It is not included, however, in the *Hymnal Sampler*.

Despite the addition of Patty Shelly's lovely work "There Are Many Gifts," (51) it appears that Mennonites have little gift for hymn writing. The occasional contribution of Mennonite musicians appears to be in the musical rearrangement of old hymns. What is being taught in the music departments of our church colleges? Sacred music does not mean it is improper to update verses to inspiring music.

Take a look at the bedrock of ancient hymns: "A Mighty Fortress Is Our God," (59) for example. Here are some new words:

God's creation is in our care, formed with loving sweet caress. / Where all creatures must make their home, living in God's wilderness. / For the whole World is fair. It's left to us to care / To walk but not remain, seen by sun, wind and rain, / The fullness of the earth is great. ... *David E. Ortman, 7043 22nd Ave. NW, Seattle, WA 98117*

Editor's note: *David penned three more stanzas. For a copy of the whole poem, send a self-addressed envelope to me at Box 347, Newton, KS 67114.*

In pursuit of peace

In the Nov. 12 issue Robert Loreaux (Letters) broached the subject of pacifism with some passion. Apparently he felt people should not call themselves pacifists unless they actually practice it. It is a good point. In the name of honesty most of us "pacifists" should then call ourselves pre-pacifists or aspiring pacifists. I believe love is the greatest force in the universe, but I rarely love an enemy. Most of my enemies are my close friends when they insult me. At such a time I have not been able to locate a love button I can push. The best I can manage on such occasions is to appear passive, which I sense is a weak response. I know that responding to violence with violence only adds more violence, but passivity is also a form of violence. It tends to deny the violence in oneself and uses the enemy as a hook on which to hang this violence and then feel superior in one's "violence-free" condition. Such "loving" of one's enemy simply creates separation.

My feeling is that if only 1 percent of card-carrying pacifists actually lived without suppressed energy the world would be transformed.

An ego is created by the conditioning we receive as infants. This suppression of energy is the primary problem. One [problem] is in subscribing to the apostle Paul's view that living peacefully is not possible on this earth. He pushes the kingdom of God into the future, after we leave this body. ... Christ not only rejected legalism but said the good news is that living with the peace of God in our hearts, even in the midst of this troubled and often violent world, is possible and essential because the world can be healed in no other way.

It is not surprising that we prefer Paul's view, particularly if we are attached to our ego. The ego does not like violence, so it is in a tense situation wherever it tries to avoid suffering. Christ's view appeals to the ego only in anticipation, so we give lip service to Christ's view but believe in Paul's view.

A second way the church hinders us is by strapping us with "shoulds." This creates a compulsive perfectionism. Add to the conditioning of the world the moral conditioning we receive and you have the world as we know it, with suppressed energies inside and out.

Christ made no claims about being good as a separate self (ego). He only spoke of oneness with God. The church should stick to the business of helping and encouraging the freeing, not suppression, of energy.

So I would say to Mr. Loreaux, don't look to Mennonites, not even to Amish Mennonites, to learn how to witness for peace. Jesus merged with God and calls us to do the same. *Jim Rich, Route 1, Box 36, Hillsboro, KS 67063*

Integrate? Take time to ask.

As a 20-year-old whose father pastored both GCMC and MC churches, I have attended most regional (Illinois and Central District conferences) and national gatherings of both denominations since I was a toddler. I feel qualified to give observations and concerns about integration between the Mennonite Church and the General Conference Mennonite Church.

Stereotypes associated with each group have little basis, particularly in my generation. Mennonite students at Goshen and Bethel colleges are more likely to have ideological differences based on the "liberal" or "conservative" slant of their family background or the social group they relate to rather than the conference they are a member of. Some proclivities to left or right depend on the denomination, but they exist as broadly within each of the GC and MC groups as they do without.

An integrated group should reflect a spirit of diversity in unity. It must include the statements and participation of youth as well as that of the varied gender, racial and ethnic constituencies of the Mennonite church (small c). I identified with the church when I was at Saskatoon '86 and used my voice as part of a group of high school students who made a statement about sexuality to the assembly. But when I participated in the mass youth sessions of Purdue '87 and Normal '89, where the real business of the conference was done by adults somewhere "out there," I lost a sense of responsibility toward and belonging to the church. A large conference body must actively seek the counsel and hear the concerns of minorities and the powerless, who can fall through the cracks.

Does this integration reflect the bias in our society that "bigger is better"? Merging certainly carries bureaucratic and economic advantages. But are Mennonites becoming an efficient bureaucracy in which a few people in high places make decisions because that is how to get things done best? Dialogue and consensus among individuals and groups solves conflict better and in a more Christ-like manner than democratic over-rule or imposing "top-down" mandates. I understand this to be an informal if not always implemented form of decision-making in the Anabaptist tradition. I hope this tradition is kept in mind as decisions about the organization of a merged Mennonite church are made.

MCs and GCs should dialogue about the not-so-apparent differences between the two groups rather than overlooking them in the positive affirmation of our similarities. Take time to ask for the thoughts, ideas and responses of those of us who are young. We will be working with the difficult reconciliations as well as the joy of a larger church community resulting from a merger. *Joanne L. Kaufman, 3116 S. Dakota Ave. NE, Washington, DC 20018*

Relinquish some land

If someone said that Israel should not be required to give up anything because Scripture dictates their inhabiting the land (Dec. 10, 1991, editorial), I would respond that prior to the Gulf war Ovadia Yosef, the former Sefardic chief rabbi of Israel, believed that peace could be gained by relinquishing land. He ruled that the saving of life supersedes even the obligation to hold land given by God. Whether or not giving up land now will lead to peace is open to question. *Jon Olson, 800 Second St., Solvay, NY 13209*

Make peace with police?

The Gulf war has instigated considerable discussion on the nature of Mennonite pacifism. Some suggest that absolute pacifism is neo-Mennonite and that Mennonites have long ago made their peace with police forces. We are uncomfortable with an uncritical acceptance of the current model of policing. What makes us uncomfortable is that an underlying assumption of any police work is the resort to physically violent force. Thus, even when police action is nonviolent and successful, it is successful because everyone involved assumes violence is the last resort.

Can we as pacifists accept this? Is this an issue in our churches now? Should we have made our peace with police forces? We question whether or not any form of security based on violence is acceptable. Furthermore, we question whether or not security based upon violence is ultimately successful in reducing the amount of violence in our society.

We have raised these questions in the hope that they will inspire further discussion. It is certainly difficult for us to imagine a society without a police force, and our questioning would be strengthened with an effective alternative. We invite response to our questions and imaginative alternatives. *Trevor Bechtel, Kevin Driedger, Weldon Epp, 74 Langside St., Winnipeg, MB R3C 1Z2*

Thanks

I like the way you put together each issue of *The Mennonite* to convey a theme. I especially remember your Easter 1990 issue. Who else could have seen the connection between Easter, communion, the Kansas tornadoes and the low-flying fighter pilots? The editorial was excellent. *Susan Balzer, 217 W. Smith, Hesston, KS 67062*

God is our 'brother's keeper'

God carries that burden, freeing us to love.

Donald D. Kaufman

"Am I my brother's keeper?" Cain snapped at God (Genesis 4:9). The question is as current as today's newspaper.

The book of Genesis does not give an answer to Cain's question. Maybe God intends for us to mind our own business and not worry about "our brother."

When Cain asked God the question, he was angry with God. He felt that he had been treated unjustly. God had liked Abel's offering more than his. Irritation built up in Cain until finally he killed his brother Abel.

God asks Cain questions at this point that reflect patient concern for both brothers. But Cain is in no mood to account for his actions toward Abel. He obviously thinks he is not his brother's keeper.

Because of Jesus' instructions about loving the neighbor, we Mennonites are inclined to answer Cain's question with, Of course, we are our brother's keeper. We assume we are to be caring for people's needs and thus not be like Cain, the murderer. We are propelled into programs of mutual aid, missions and peacemaking.

Yes, we are to act mercifully toward others' needs, but the Bible never says that our responsibility is to be our "brother's keeper." If the Bible ever refers to "keeper" relationships between people, it is only in special circumstances, like that of a servant or bodyguard, never a social responsibility. Zoos have keepers. Bees have keepers. But people are not appointed keepers of each other.

Trying to be our "brother's keeper" is to play the part of God. It is tempting. We jump at the chance to direct and supervise.

Sheryl Housh survived four years with "The Way," a cult headquartered in New Knoxville, Ohio, that used mind control to achieve its goals. Peer pressure, thought control and a form of hypnosis were a part of it. She recalls typical statements such as, We will permeate, saturate, infiltrate and dominate. The psychological pressure was intense (*The Newton Kansan*, Oct. 15, 1982).

In contrast, we are called to be our brother's brother. To be a brother or sister is to stand beside. We are not here to rule or to control but to allow people to discover their own potential.

In a healthy relationship each person has something to give and something to receive. No two possess the same abilities (1 Corinthians 12). Everyone is equal in the sense of needing the resources of neighbors. And we are all equal in our common need of God. This is Christian community.

'Solve your own problems': Once when some African-American young people from Chicago were telling about their unique problems, a white businessman asked, "What can I do for you?" They said, "Nothing. Go solve your own problems." They knew that with financial aid comes the ever-present danger of domination.

A keeper attitude is, If we provide, then we decide. This attitude "increases our pride and arrogance and in turn tends to destroy the other person's individuality," writes Myron Augsburger in *Faith for a Secular World*.

In the same way a marriage in which one partner attempts to dominate lacks love and freedom. Group relationships, too, are less than satisfying when one group tries to control the other. To dominate, to be a keeper, only brings irritation, which grows into hatred.

One eruption of hatred occurred in my home community of Freeman, S.D. Neighboring farmers, each with a Christian commitment, had a dispute about where to drain flood water. One of them allowed his resentments to fester until he murdered his neighbor in the spring of 1984.

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We are not here to rule or to control but to allow people to discover their own potential.

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The Christian calling is not to dominate or control but to feel and think deeply with people. The Bible says that community and good relationships happen when there is a basic groundwork of respect for people. This is trust.

God does not ask us to be fully responsible for anyone else's life. That is a burden that God carries, not us. This frees us from anxious guilt. This frees us to love.

God asks us to care about each other. Under the leadership and lordship of Jesus Christ, we are brothers and sisters who stand beside each other, not keepers who stand over one another.

Donald D. Kaufman's address is 609 Central, Newton, KS 67114.

Combined salaries of Americans in the $20,000-$50,000 income group rose 44 percent between 1980 and 1989, reported the *Detroit Free Press* recently. The combined salaries of people earning $1 million or more rose 184 percent. The average wage of those in the under-$20,000-income category rose just 1.4 percent. (*National Catholic Reporter*)

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The Kansas Museums Association has presented an Award of Excellence to the Kauffman Museum of North Newton for the traveling exhibit "Mirror of the Martyrs." (See Robert Kreider's article in our Oct. 8, 1991, issue, page 435.) The exhibit tells the stories of early Anabaptist martyrs and displays several of the original copper plates used for printing illustrations in the *Martyrs Mirror* edition of 1685. The exhibit was curated by Kreider and John S. Oyer, designed by Robert Regier and constructed by Charles Regier and Ben Sawatzky.

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A service road in Clinton, Okla., will be named Red Wheat Drive—for two reasons, reports the Clinton *Daily News*. First, it is in wheat country, and red wheat arrived there when the first Mennonite settlers made the Land Run into the Cheyenne-Arapaho territory 99 years ago. Second, Red Wheat was the name of a Cheyenne woman who lived in the area and received an allotment of land prior to the Run. Lawrence Hart, a Cheyenne chief and Mennonite pastor in Clinton, nominated the name Red Wheat for the road. As a postscript, Hart says that the Cheyenne Peace Chiefs never gave permission for the breakup of the reservation into quarter-section allotments. Also, Red Wheat became a Christian and eventually deeded 20 acres of her tract to the mission board of the General Conference Mennonite Church, sometime in the late 1890s.

Altona community grieves after youth's murder

Altona, Man.—"Even though anger is there, we can still be a community," says Randy Klaassen, pastor at Altona Bergthaler Mennonite Church. "There is a commitment to dealing with it."

This past year has been difficult for this predominantly Mennonite town. In November 1990, police uncovered a murder here involving three youths, all belonging to the same school and community.

During the two-week trial a year later, the details of that night were exposed. According to the surviving teen, who cannot be named, he and his friend Curtis Klassen were spending the weekend alone when 17-year-old Earl Giesbrecht unexpectedly arrived after midnight at the house.

While the three watched the movie *The Hunt for Red October*, Giesbrecht pulled a .357 revolver from the duffel bag he carried and showed it to the boys with the remark that it was one of the "tools of the trade." When the movie ended, Giesbrecht pulled out the gun again and forced the boys to their knees.

He made the unnamed youth tie Klassen's hands and cover his eyes with hockey tape. Giesbrecht then did the same to the youth. Klassen was taken to another room, where he was later found with his throat slashed. Giesbrecht then sexually assaulted the unnamed youth, set him on fire with a gasoline-soaked blanket and slashed his throat. The boy managed to escape and alert neighbors.

All the initial emotions of anger, frustration, fear and confusion in the community were aroused again during the trial, this time documented in the media's daily stories.

The trial ended on Nov. 25, 1991. After less than a four-hour deliberation, the all-female jury rejected an insanity defense and found Giesbrecht guilty. Now 18 and tried as an adult, he was convicted of first-degree murder and sentenced to life in prison without parole for 25 years. He received another life sentence for attempted murder.

The questions remain. Was Giesbrecht legally insane or had he deliberately planned the murder after being cut from the school hockey team that week? Testimonies of Altona residents revealed Giesbrecht as a troubled teen who fantasized aloud about becoming a Mafia hit man and wondered, before friends and acquaintances, what it felt like to kill someone with a knife. He was intelligent, handsome and very organized.

According to the *Winnipeg Free Press*, Stan Yaren, the province's chief forensic psychiatrist, testified that Giesbrecht enjoyed the experience of killing. Yaren said that he believed Giesbrecht knew what was legally and morally wrong when he acted out his desire for violence.

Loner: But the defense painted a different picture of Giesbrecht—a loner who saw himself as an outcast in this tiny southern Manitoba community.

His lawyers tried to prove that he had paranoid delusions about the whole town being out to kill him and that by killing the two boys he could somehow join the mourners and redeem himself in their eyes.

In a church where the parents of the slain boy sit in a pew close to the relatives of the convicted murderer, the two-week trial was extremely painful.

"It's been a tough one. I can't use any other word," said Klaassen. It meant that he, together with youth pastor Jake Bergman, spent each day at the trial with all three families involved, even though Giesbrecht's parents do not attend Klaassen's church.

"One is there more in presence than with words," he said. "Words can't capture what is going on."

From the beginning, both pastors have felt that their role was to "get people to talk about what was happening to them. The evening after it happened, it took only a few phone calls to a few young people and we had a hundred people who came."

Sunday mornings were planned with special care.

"There were times when we referred to the tragedy, but we didn't have to. It was on everyone's mind." Just before the trial the sermons focused on the presence of God.

The public exposure has not always been helpful, said Klaassen. He particularly resented the headline in one of the papers: "Will Altona Streets Ever Be Safe Again?"

"Having one person removed from the community has not caused us to lay off any of the police force. People still need to be safety conscious. But ... tragedies happen.

"The question now is, How do we respond? Is it to become bitter or to ask, Where is God in the midst of this?"

The community is starting to deal with the question of justice.

"Some people on the very day it happened were quick to say that they needed to forgive. The intentions were good, but the timing was wrong. Our grief and shock were still too great. To force the issue of forgiveness is to cheapen it," said Klaassen.

At the same time, he is working toward compassion.

"If we execute someone, we don't have to deal with them. And if we don't have to deal with [the crime], then in my mind it's incomplete. If we force ourselves to face it, the whole concept of justice and reconciliation can begin to take hold.

"In my mind, capital punishment is revenge and not justice. Justice seeks some form of reconciliation ... to gain a sense of being at ease with one another."

On Dec. 1, 1991, the church shared communion. Curtis Klassen's parents and members of the extended Giesbrecht family shared communion.

"How can it be that these people can share communion together?" muses their pastor. "It can only be an act of God—a miracle." *Wilma Derksen, reprinted from* Mennonite Reporter

Church leader sentenced for sexual assault

Waterloo, Ont.—On Dec. 10, 1991, a British Columbia Supreme Court judge sentenced Walter Aaron Rempel, 44, to a year in prison and fined him $5,000 for sexually assaulting two teenage foster daughters 10 years earlier. Rempel had been found guilty of the charge in a Nov. 5-8, 1991, trial in Chilliwack, B.C.

Rempel was minister of music at the Yarrow (B.C.) Mennonite Brethren Church when the sexual fondling incidents occurred. In 1981 he had moved away from Chilliwack and then later returned to the Abbotsford (B.C.) area. He joined Eben-Ezer Mennonite Church in Clearbrook, B.C., where he held music and other leadership positions; he also taught for a year at Mennonite Educational Institute in Clearbrook.

In the trial, Rempel denied some of the allegations. He also said he had made three apologies for his actions: to one of the victims, to the husband of one of the victims, and last year he made an apology to the members of the Eben-Ezer Church and asked for forgiveness. He said the church forgave him.

Rempel told the court that he apologized for "moral and ethical failings," not illegal acts. In sentencing, the judge said Rempel took advantage of the girls, who were afraid to speak out for fear of losing their adoptive family.

Some members at Eben-Ezer—and also some parents with children in last summer's vacation Bible school program—had expressed discomfort with Rempel's involvement in church programs after he was charged in June 1990 and while his trial was still pending.

Silenced: After the trial, one member, John Thiessen, went public with some of his concerns. He said he had been silenced by the church when he objected to Rempel's ongoing leadership involvements after he had been charged. He also told *The Vancouver Sun* that he was embarrassed by the behavior of fellow church members who pushed and shoved press photographers outside the Chilliwack court room during Rempel's trial.

Thiessen retained a lawyer. In a Dec. 3, 1991, letter, he gave the Eben-Ezer Church 10 days to respond to a list of requests: for example, reinstatement of Thiessen's right to speak and vote at congregational meetings. Copies of the letter were also sent to the offices of Mennonite Central Committee British Columbia, the Conference of Mennonites in British Columbia, the Conference of Mennonites in Canada and the General Conference Mennonite Church, Newton, Kan.

Ingrid Schultz (left) and Matt Friesen, students at Associated Mennonite Biblical Seminaries, Elkhart, Ind., are spending a year in Chicago developing urban and cross-cultural ministry skills through the Seminary Consortium for Urban Ministry's M.Div. program. Following orientation the students spend 20 hours a week working at individual placement sites and two days a week in classes addressing urban theology and personal formation issues. Friesen, from Dallas, Ore., works in a Mexican neighborhood as an intern with the United Neighborhood Organization of the Southeast as a community organizer. Schultz, from Vancouver, serves as a pastoral intern with Iglesia Menonita Comunidad de Fe in the Little Village area of Chicago, under the direction of pastor Gamaliel Falla. Her duties include evangelism, pastoral counseling, leading Bible studies and working with children.

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A needy Florida family enjoyed a Christmas dinner with all the fixings, thanks to 7-year-old Fred Blakeslee, who bought $50 worth of ingredients for the meal. A second-grader at St. Anastasia School in Fort Pierce, Blakeslee collected aluminum cans, did odd jobs and set aside his "Tooth Fairy" money in order to raise the funds. The boy said he decided he wanted to help the poor after seeing, on television news, a woman beside a road with a sign asking for food. "I thought she was somebody's mom and I wanted to help her," he said. (*National Catholic Reporter*)

The 10 best movies for Baptists (and not a bad list for Anabaptists), according to the November 1991 issue of *The Canadian Baptist*, are these: *Jesus of Nazareth* (1976), *Romero* (1989), *The Mission* (1986), *Places in the Heart* (1984), *Tender Mercies* (1983), *Babette's Feast* (1987), *Dances With Wolves* (1990), *Jesus of Montreal* (1990), *Crimes and Misdemeanors* (1989) and *Chariots of Fire* (1981).

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Topeka (Ind.) Mennonite Church dedicated a new fellowship hall on Nov. 24, 1991. The congregation added the 5,700-square-foot fellowship hall to the existing church building. The addition provides handicap access with a ground-level entry and a lift to the sanctuary. It has a kitchen and a fellowship area that can seat 150 people. Five classrooms, restrooms, a library and church offices are included. The cost of the addition, including an enlarged asphalt parking lot, was expected to be around $310,000.

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With coal mines, power plants, an aluminum factory and a network of irrigation projects, the city of Korba has attracted people from all parts of India. Last June, construction began on a church building there. The new church, called Hebron Mennonite Community Church, will serve 250-300 Christians in seven different colonies. The Bharatiya General Conference Mennonite Church has provided some funds for the building. The pastor is J.P. Masih.

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A new congregation is being planted in the Waterloo-Kitchener, Ont., area, growing out of the Abundant Life Conference. Erb Street Mennonite Church hosts services twice each month on Sunday evenings. The reference group that represents the wider Mennonite church consists of Mahlon and Pearl Roes, Mabel and Francis Brubacher, Waldemar Regier, Doug Snyder, Susan Pries and Hugo Neufeld. (*Urban Connections*)

Jake Tilitzky, the B.C. conference moderator, told *Mennonite Reporter* that the conference replied with a request for mediation rather than a legal process.

Chris Arney, the conference minister, told *Mennonite Reporter* on Dec. 16, 1991, that Thiessen had agreed to a mediation process involving him and certain congregational leaders. *Ron Rempel, reprinted from* Mennonite Reporter

Mission worker in Zaire calls for withdrawal of U.S. support

Newton, Kan. (GCMC)—In Zaire it is no secret that President Mobutu Sese Seko and U.S. President George Bush are friends. "Even though the United States has withdrawn overt support, there is evidence that the Bush administration still supports Mobutu, and that is keeping him in power," says Rick Derksen, a Commission on Overseas Mission worker who returned to North America on Dec. 16, 1991.

Not indispensable: *Derksen*

While rioting and looting led by the Zairean military caused the evacuation of most missionaries and expatriates last September, Derksen chose to stay in the country where he works as a pastor. His wife, Marilyn, and three children went to Europe, then North America, for safety.

"It was a joint decision for me to stay," he says. "I wouldn't have stayed in Zaire by myself without Marilyn's support." Derksen was among a small number of Westerners that lived in the aftermath of the riots, which devastated the country's infrastructure.

Now there are rumors that Mobutu himself was behind the uprising. "There is plenty of circumstantial evidence to support that claim," Derksen says. He recounted some of the news he heard while he was there, such as a claim that superior military officers in Derksen's hometown of Kananga knew about the riots before they happened and did nothing to intervene. Some people were warned before fighting broke out.

In the capital city of Kinshasa some places were protected by Israeli security, while others were left open. Most incriminating to Mobutu is the fact that looting and rioting took place in every major city except his home region, the city of Mbandaka in Equateur.

"Some of this may come out in the national conference," Derksen says, adding that Mobutu has denied all allegations of involvement. The conference seeks to define a future for Zaire and set a calendar for free elections. The president of the Zaire Mennonite Church, Cibulenu Sakayimbo, serves as a delegate.

Famine: The Mennonites in Zaire have stood up well under the pressure of political unrest and economic difficulty. Derksen predicts that the economic climate will get worse before it gets better. "Until now there were still stocks of fuel and food," he says. "But there will be some famine in the future and real physical suffering."

People in North America "should pray with and for the church in Zaire," Derksen says. Some denominations, including the American Baptists and Presbyterians, declared Jan. 19 a Day of Prayer for Zaire.

Derksen also calls on people to "do whatever we can to get our governments to withdraw support from Zaire. The vast majority of people there feel that the only reason Mobutu retains power is by U.S. support. It's not the role of the United States to control Zaire or to support a corrupt and dictatorial regime."

Despite Zaireans' reservations about America's political involvement in their country, Rick says he has never seen hostility directed at North Americans, even during the riots last September. The sudden evacuation of missionaries during that time came as a blow to church members.

"There was a sense of abandonment because the missionaries left at a critical time," Derksen says. "But in some ways it was a good experience for the church to realize it can do things on its own. We western missionaries are not indispensable."

Church institutions are strong forces in Zaire. Derksen encourages Christians to "speak out against evil, injustice and abuse and work for democratic reforms." Often, he says, he has to "stop and ask myself what to say, what I should say."

Looking back over the last three months, Derksen says, "I wouldn't have chosen to have this experience, but I wouldn't trade it for anything. I received so much support from my Zairean friends. People were concerned about my physical and spiritual well-being. They fed me and prayed with me. It is an experience I will value for the rest of my life."

Rick and Marilyn Derksen and their children, Karina, Jeremiah and Erica, will return to Zaire at the end of January. They are mission workers with the Commission on Overseas Mission of the General Conference Mennonite Church and Africa Inter-Mennonite Mission. *Beth Hege*

Laos government asks MCC worker to leave

Akron, Pa. (MCC)—Laotian government officials asked Mennonite Central Committee worker Gordon Paterson of Port Pirie, Australia, to leave the country Nov. 27, 1991. He had worked there for about one year promoting sustainable agricultural practices.

Laotian officials were suspicious of Paterson's contact with Christians in Sayaboury Province, home to 800 Christians. Paterson was also involved with several repatriate villages. These villages are composed of Laotian refugees who have recently returned to Laos from Thailand.

Sayaboury Province shares a border with Thailand, and resistance groups are active in the area. Provincial leaders fear that Christians and repatriates may join with the resistance, thus creating security problems, according to Pat Hostetter Martin, co-secretary for East Asia.

Christian villages suffering from a recent drought had asked Paterson to help them set up a rice bank, a distribution system in which rice is stored until times of hunger. Thinking he had the approval of local officials, Paterson made plans to assist them.

"Gordon is a compassionate person," said Martin. "When people come to him with needs, he feels he should respond."

Although Paterson tried to be open about his involvements, officials misunderstood and accused Paterson of giving rice to Christians and discriminating against Buddhists, according to Martin.

"Given the history of Christian missionary activity in Laos and its close alliance with the U.S.-led war there, it is no wonder the government continues to be suspicious of Christians," said Martin.

The United States secretly bombed Laos during the Vietnam War. At the same time, many U.S. Christian missionaries were active in Laos. The Lao perception is that the two were linked.

Laotian officials stressed that although Paterson must leave, they are eager to have MCC continue working there. Paterson is being considered for an MCC assignment in another country.

MCC has four other workers in Laos. Jim Kurtz of Lancaster, Pa., works as a public health nurse, Janet Shellenberger of Goshen, Ind., works as a nursing instructor, and Elsie and Henry Troyer of Kansas City, Mo., serve as MCC country representatives.

Dallas church brings hope to immigrants

Dallas (GCMC)—Comunidad de Esperanza meets in a rented building in the part of east Dallas where people don't have lawns, don't have cars, don't have wealth. "There are 18,000 Hispanics living here," says Margaret Ediger, co-pastor with her husband, George. "That is about 3,000 per square mile."

Comunidad de Esperanza means "Community of Hope," a name chosen by the people of the church. Its members are mostly Mexican and Salvadoran immigrants. The worship services are characterized by much singing, clapping and pouring out of personal stories, all in the beautiful, distinctive melodies of the Spanish language.

José Ramón came here from Mexico. He is one of the seeds of the church, one of the first to join the Edigers when they came three years ago. "I love it," he says. "When I first came, I promised Jesus that if he helped my wife [who was suffering from depression] I would be his. We came

John Bender

Students at Associated Mennonite Biblical Seminaries, Elkhart, Ind., work at campus upkeep each summer. In a recent audit of theological schools in North America, the physical plant at AMBS rated "above average." The auditors concluded that AMBS has virtually no deferred maintenanace.

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One year after the Persian Gulf War, Christian Peacemaker Teams is sponsoring a conference on responding to the victims of war in Iraq and in North America. Shelley Douglass of Birmingham, Ala., will address the March 6-8 conference in Richmond, Va., on "Faces of the Victims and the Arms of Oppression." A seminar leader at the conference will be Carol McLean, a public health nurse who recently spent three months in Iraq studying the effects of the war. "The war continues in the form of sanctions," McLean says. "Children suffer the most. I saw malnutrition and illness. Thousands are dying needlessly." McLean, who works with homeless and AIDS victims in Baltimore, has called for the lifting of sanctions against Iraq. For more information contact CPT, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513.

Taxes for Life is a project of the Christian Peacemaker Teams. Taxes for Life encourages church members to divert from their 1991 income tax returns at least $3.03, which represents a penny per $1 billion of the U.S. military budget ($303.5 billion). As a symbolic effort, the project seeks to draw public attention to the unfulfilled student needs in poor communities for books and educational materials. Send symbolic tax refusals to CPT, 1821 W. Cullerton, Chicago, IL 60608. These will be gathered at the CPT conference in Richmond, Va., March 6-8. One-fourth of the total will be donated publicly to local impoverished schools. The rest will be sent back with conference participants for similar public donations to their local school districts.

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The ratio of months to prepare Sunday school curriculum to months used is about 10 to one. For every three months of curriculum go 30 months of writing, editing and promotion. But before the writers even sharpen their pencils (or boot up their computers), the designers have been at work for over a year determining style and content. That is the stage where members of the Development Council for the Anabaptist Curriculum Project for Children (ACPC) were as they met in Hesston, Kan., last November. The project involves four denominations: the General Conference Mennonite Church, the Mennonite Church, the Church of the Brethren and the Brethren in Christ. The ACPC Council chose two Bible translations—the New International Version and the New Revised Standard Version. Members agreed to be sensitive to a broad range of language issues and affirmed the publication of a celebration and festivals book for all-congregational worship and nurture events. "Story" will play a central role in the new curriculum, according to Rosella Wiens Regier, executive director. The ACPC will meet again April 30-May 3 in Elgin, Ill. The scheduled release of the completed curriculum is the fall of 1994.

Church members take a load to the pastors

Beth Hege

Most Mennonite pastors don't have major appliances on their patios. But George and Margaret Ediger, co-pastors at Comunidad de Esperanza, do. Three washing machines and two dryers rest by the side of the house under a protective overhang. Coin laundromats can become an expensive proposition for many of the people the Edigers serve, so members of the congregation are free to use the appliances. The washers and dryers were a gift from Bethel Mennonite Church, Inman, Kan. As church members have found, visiting the pastor can be the easiest way to lighten one's load.

to this church and she got better … she's a different person."

Ramón is among a handful of people involved in the IBAD program, a Spanish-language curriculum provided by the Hispanic Ministries office of the General Conference Mennonite Church. "We started with small things. We didn't even know what was in the Bible. We learned all about Bible times and the kind of life Jesus had," says Ramón.

And what kind of life has Ramón had? He left Mexico "to find a better life," he says. In the United States he worked construction jobs for years, learned the language and struggled with the legal system.

Last July Ramón and his wife, Juana, moved to an apartment. After 10 days they received their electric bill for a startling $225. Even running the air conditioner in the oppressive Texas heat could not have caused such an expense. Ramón turned to the Edigers for help.

Pop machine: They discovered that the pop machine and the parking lot lights were hooked up to Ramón's meter. Ramón brought the matter to his landlord but received no response, until one day the landlord cut the electricity off altogether. George and Margaret Ediger helped Ramón by taking photographs of the building and consulting a lawyer who works for poor people. They also paid the bill. Eventually the case came up and the court ruled in Ramón's favor.

Not every immigrant has a friend empowered to help them in a situation like this. The Edigers say they are all too familiar with the dishonest practices of employers, landlords and others against Hispanics.

As pastors their work reaches far beyond writing sermons and visiting the sick. They teach people to drive, type, sew, to stand up for their rights. Many women in the church have abusive husbands, and drug, alcohol and gang problems are common.

"Sometimes it is hard," says Margaret. "Some problems are beyond what we can help. We get stretched thin, tired. But where would they be without us? That is gratifying.

"If you start a ministry to the poor, that is all you will ever have," she says, relaying advice she received from a Hispanic priest. "You start with a church and be clear about that, then you meet needs as they come."

George says, "The church has to relate on the level of everyday. The church has to give hope and strength to go on to the next week. Our call is to teach Christ's ways and to meet everyday life. That's our mission."
Beth Hege

Peace tax fund campaign director urges calls, letters

Akron, Pa. (MCC U.S.)—Marian Claassen Franz is a woman with a mission. Her enthusiasm for the U.S. Peace Tax Fund came through loud and clear when she spoke to the Mennonite Central Committee executive committee here Dec. 13, 1991.

The U.S. Congress has for the first time scheduled a hearing on the Peace Tax Fund bill, Franz told the committee. This opportunity for the church to speak out in favor of a legal alternative to paying taxes for war should not be missed, she said.

The bill would provide an alternative fund, to be used for peaceful purposes, for those who are conscientious objectors to the use of their taxes for military purposes. Last year 31.2 percent of U.S. income taxes—$304 billion—went for current military spending; 18.9 percent—$184 billion—covered past military spending. The Peace Tax Fund would apply only to taxes for current military spending.

Franz, who is director of the National Campaign for a Peace Tax Fund and a member of Hyattsville (Md.) Mennonite Church, wasted no time getting down to details. She gave the committee a short list of tasks to support the bill.

Individuals and organizations who support the bill should send letters of testimony to the campaign, Franz said. Letters should be addressed to the House Ways and Means Committee and mailed to the National Campaign for a Peace Tax Fund, 2121 Decatur Place, NW, Washington, DC 20008. Letters received will be presented to the committee, and some will become part of the official hearing record.

People who support the bill should attend the hearing if possible, Franz told the committee. She hopes supporters will "fill the hearing room, the hallway and into the street." If Congress members know the hearing room will be full, more of them are likely to attend the hearing, she said.

Religious beliefs: Those attending the hearing should plan to visit Congress members after the hearing to ask their support of the bill, Franz suggested. And witness for the bill should continue after the hearing, she said. Politicians can argue against views rooted in ideology, Franz said, but most respect the statement of religious beliefs deeply rooted in conscience, even when they hold different views.

'Fill the hearing room': *Franz*

Franz's enthusiasm for this chance to speak against taxes for violence was contagious. But she also told the committee that patience and the long view are important to avoid disillusionment. It took 40 years of lobbying before U.S. women were given the right to vote, she pointed out, but today that right seems self-evident. The Peace Tax Fund bill has been before Congress for 20 years and may take another 20 to get passed, she said. But someday people will see conscientious objection to paying taxes for war is as clearly a right as conscientious objection to serving in the military, she hopes.

Franz pointed out that bills supporting peace tax funds are pending in several other countries, too. In Canada, MCC Canada supports an amendment to the Income Tax Act allowing individuals to redirect taxes from the military to other purposes. A Canadian physician has filed a claim with the United Nations Human Rights Commission following a Supreme Court of Canada refusal to hear her case that war taxes violate her rights as a conscientious objector to war.

The Mennonite Church General Assembly also reaffirmed its support for Peace Tax Fund options in Canada and the United States at Oregon '91 meetings, recommending that congregations support their country's peace tax campaign.

For more information about the congressional hearing and the U.S. Peace Tax Fund Bill, contact National Campaign for a Peace Tax Fund, 2121 Decatur Place, NW, Washington, DC 20009. *Ardell Stauffer*

Military money

Last year 31.2 percent of U.S. income taxes—$304 billion—went for current military spending; 18.9 percent—$184 billion—went for past military spending.

Bethel Mennonite Church in Marion, S.D., closed its doors Jan. 5, just as it entered its 100th year. Robert Engbrecht, who recently resigned to become pastor at Salem-Zion Mennonite Church in nearby Freeman, says that the decision to close had nothing to do with a split. "There is a strong loyalty to the church," he said in a phone interview. With the rural economy and the population in decline, the 25-30 members decided it was "easier to close now than five years from now." The decision to close was a peaceful process, said Engbrecht, and "exemplified a model for how to [close a church] gracefully." Members of Bethel Church will attend other Mennonite churches in the area.

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Israeli border guards in Bethlehem shot and severely beat a teenage Palestinian boy sponsored by the Christian relief agency World Vision last Sept. 16, presumably for scrawling graffiti on a wall near Manger Square. After extensive surgery and hospital care, Bishara Zablah, 14, is recovering at his home in Bethlehem. A student at the Mennonite-founded Hope School in Beit Jala, Zablah was attacked at dusk by 16 border guards. The boy had written on the wall of the Maronite Monastery the words "Remember the victims of the Sabra-Shatila massacre." Palestinians annually commemorate this mass killing of Palestinians in a Beirut suburb on Sept. 17, 1982. According to eyewitnesses and Zablah himself, jeeps and running border guards surrounded the boy. A guard shouted at him to put his hands up, which he did. Another guard shouted, "Shoot him in the eye." One guard shot him four times. One bullet destroyed part of the boy's nose, and another shattered his jaw. When the boy fell to the ground, observers said, the guards kicked him and beat him with their rifle butts over the next hour. During the beating, guards refused to allow a local first aid team to give him medical attention. (News Network International)

Record

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GCMC—General Conference Mennonite Church
MCC—Mennonite Central Committee

"Listening, Learning, Loving" is the theme for the third Connecting Families weekend, to be held March 13-15 at Laurelville Mennonite Church Center near Mt. Pleasant, Pa. Planned by families with gay or lesbian members, the retreat seeks to build communication lines between parents and adult siblings in families dealing with the issue of homosexuality. Featured presenter will be Michael A. King, author, editor and former pastor. For more information write LMCC, Route 5, Mt. Pleasant, PA 15666.

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"Breaking Silence, Bringing Hope" is the title of a weekend conference on family violence and sexual abuse to be held March 20-21 at Sonnenberg Mennonite Church in Kidron, Ohio. Ruth Krall, director of peace studies at Goshen (Ind.) College, is the main speaker. Workshop topics will cover information to help participants gain more understanding of the abuser, the victim's dilemma and choices, the healing process, support groups, prevention and impact on spiritual, emotional and relational health. Costs include a $25 registration fee plus meals. For more information contact MCC Great Lakes, 13363 Jericho Road, Box 82, Kidron, OH 44636, (216) 857-7721.

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John A. Lapp, Mennonite Central Committee executive secretary, sent a congratulatory letter to Aung San Suu Kyi, winner of the 1991 Nobel Peace Prize. Aung San Suu Kyi was awarded the prize for her non-violent struggle for democracy and human rights in Myanmar (formerly called Burma). She has been living in the capital city under strict house arrest since July 1989. "We are aware of the long struggle of your people against repression and of your own role as a leader in this courageous non-violent movement," wrote Lapp in his letter. "Our prayers are with you and your people in your search for freedom and wholeness." MCC worker Max Ediger of Turpin, Okla., works with Burmese exiles in Thailand.

WORKERS

C. Paul and Hildi Amstutz, Belmont Church, Elkhart, Ind., have been named Mission Partners with the Commission on Overseas Mission. They have worked in Ascunción, Paraguay, since September 1991. She provides pastoral care to young people in voluntary service units in the city. He works in business chaplaincy and spiritual outreach among several firms owned by Mennonites in Ascunción. They have two children, Miriam and Daniel.

Sanford Boshart, interim pastor at Hively Avenue Church, Elkhart, Ind., was licensed for ministry Sept. 29, 1991.

Christopher Chung began last year as associate pastor at Toronto Chinese Church.

John Dyck, Morden, Man., began Dec. 1, 1991, as associate pastor at First Church, Calgary, concentrating on youth and young adults.

Debbie Fast and **Menno Wiebe**, Breslau (Ont.) Church, have begun three-year MCC terms in Garissa, Kenya. She is a literacy worker and he is a justice researcher and advocate. Her parents are George and Mary Fast of Kitchener, Ont. His are Annie and Peter Wiebe of Saskatoon.

Rosabel Fast, Faith Church, Edmonton, has begun a two-year MCC term in Cuauhtemoc, Mexico, as an education promoter with Kanadier Concerns. Her parents are Tina Fast of Blumenort, Man., and the late Wilbert Fast.

Paul Goering, Goshen, Ind., retired from Mennonite Foundation Dec. 31, 1991, as manager for the central region. He is a former pastor at First Church, Upland, Calif.; Lorraine Avenue Church, Wichita, Kan.; and Eighth Street Church, Goshen.

Martin Goerzen, First Church, Kelowna, B.C., has begun a two-year MCC term in Kelowna in supportive-care services.

George Milton Jacob, Raipur, M.P., India, completed the revision and editing of the second edition of *Masihi Git* (a Mennonite Hindi Hymnal) in October 1991.

Edith Landis, from Eastern District Conference, succeeds **Randy Keeler** as the GCMC representative on the Bluffton (Ohio) College board.

Marilyn (Waltner) Loganbill, Shalom Church, Newton, Kan., began Jan. 2 as assistant treasurer for GCMC. She succeeds **Melanie (Huebert) Preheim.**

Rosella Wiens Regier, Faith Church, Newton, Kan., executive director of the Anabaptist Curriculum Project for Children for the Commission on Education, will be the guest speaker March 23-26 at Mennonite Camping Association's Biennial North American Convention at Laurelville Mennonite

D. Fast

M. Wiebe

R. Fast

Goerzen

Jacob

Loganbill

Regier

Scheifele

D. Wiebe

V. Wiebe

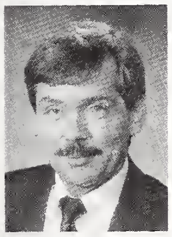
Church Center in southwestern Pennsylvania. The theme is "Carrying His-Story."

Monica Scheifele, St. Agatha (Ont.) Church, has begun a two-year MCC term in Petticodiac, N.B., as an assistant administrator for MCC Canada. Her parents are Joy and Nelson Scheifele of Waterloo, Ont.

Florence and **Weldon Schloneger** are co-pastors at Meadows (Ill.) Church. She began Nov. 3, 1991. He will begin Feb. 1.

Art Simpson, pastor at Congerville (Ill.) Church, was approved Sept. 27, 1991, for his ministerial license.

Doyle and **Valerie Wiebe**, Zoar Church, Langham, Sask., have begun three-year MCC terms in Dhaka, Bangladesh. He is a soybean project team leader. She teaches at Christian Primary Education Center. They have one son, Jesse. His parents are Ervin and Mary Wiebe of Langham. Hers are Pauline and Tony Nickel of Regina.


Yutzy

LaVern J. Yutzy began Dec. 12, 1991, as executive director of Philhaven Hospital in Mount Gretna, Pa. He had been acting executive director since the resignation in June 1991 of **Rowland W. Shank, Sr.**

—compiled by Sharon Sommer

Faculty position in athletics/PE, fall 1992: men's head basketball coach combined with other teaching/coaching responsibilities for a full-time position. Master's degree and experience required. Applications due by **Feb. 15**.

Send resumé to Dr. Lee F. Snyder, **Eastern Mennonite College**, Harrisonburg, VA 22801.

Associate pastor—youth college and career. Full-time position available summer '92 in a growing urban congregation. Approximately 200 worshipers. Opportunity for individual or couple who identify with Anabaptist theology and desire to nurture young people in the way of Christ.

Submit resumé by March 1, 1992, to Search Committee, **Emmanuel Mennonite Church**, 3471 Clearbrook Road, Clearbrook, BC V2T 5C1, (604) 854-3654.

Swan Lake Christian Camp, Viborg, S.D., is seeking a couple to be **camp directors**. They will be responsible for programing and maintenance. These are year-round positions complete with salary and benefits, beginning in spring 1992.

For more information, contact Jenice Epp, Route 1, Box 69, Henderson, NE 68371.

Bluffton College seeks a faculty appointee in **English** to teach writing and courses in an allied field, e.g. literature, communication, journalism or conflict management. Ph.D. and evidence or promise of teaching excellence are essential. The position is a one-year sabbatical replacement beginning fall 1992 with the possibility of a one-year continuation. Screening begins Feb. 1. Women and minority applicants are especially welcome.

Reply to: William Hawk, Dean of Academic Affairs, Bluffton College, Bluffton, OH 45817, (419) 358-3317.

Hesston College invites applications and nominations for **dean of students**. The position includes supervision of student development, counseling, residence life, student activities and religious life. The dean reports to the president, is a member of the Administrative Cabinet and is responsible for establishing a quality and character of student life appropriate to Hesston's mission and educational goals. Position available **July 1, 1992**.

Please contact President Kirk Alliman, Hesston College, Hesston, KS 67062-2093, (316) 327-8233.

Program director for Washington, D.C., study-service year: Half-time, 11-month position beginning July 1992. Responsibilities include seminar teaching, oversight of internships and student counseling. Master's degree and experience in program administration required. Women and minorities are urged to apply.

Send resumé to Dr. Lee F. Snyder, **Eastern Mennonite College**, Harrisonburg, VA 22801.

Eastern Mennonite College, Harrisonburg, Va., invites applications for the position of **director of student life** beginning July 1, 1992. This position reports to the president.

Qualifications include: doctoral degree preferred, master's degree required in a field of study related to student development and higher education; minimum of five years experience in the field with significant experience in administration and supervision and the ability to plan co-curricular activities with an educational perspective.

The applicant must be committed to the Anabaptist/Mennonite tradition and support the EMC philosophy and mission.

Minorities and women are urged to apply.

Resumés/vitae should be submitted to Betty Jo Eby, personnel manager, Eastern Mennonite College & Seminary, Harrisonburg, VA 22801, (703) 432-4108.

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MCC seeks applicants to fill three overseas program management positions. Responsibilities include continent-wide program planning, implementation and oversight, budgeting, problem solving. Administrative experience required; previous MCC experience in the continent preferred. The positions and opening dates are:

Area Secretary for Latin America and Caribbean, February 1992
Area Secretary for East Asia, May 1992
Area Secretary for Europe, June 1992

If interested, contact Bill Loewen, MCC Director of Personnel, at address below.

Mennonite Central Committee

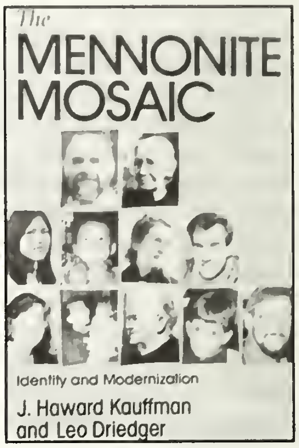
Mennonite Central Committee
21 South 12th Street, PO Box 500, Akron, PA
17501-0500
(717) 859-1151

How Much Have We Changed?

The Mennonite Mosaic:

Identity and Modernization

by J. Howard Kauffman and Leo Driedger

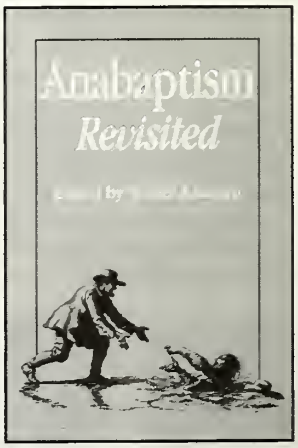


Mennonites are becoming more involved in the larger society. But are they preserving their identity as a Mennonite community? What enables this sense of community to continue? How do Mennonites cope with increasing pluralism while trying to remain committed to the Anabaptist tradition?

The Mennonite Mosaic is a full report on a 1989 survey of five Mennonite and Brethren in Christ denominations and evaluation of the data gathered. This survey is a follow-up to a 1972 survey of the same groups. (The results of that survey were reported in the book *Anabaptists Four Centuries Later.*) Paper, $15.95; in Canada, $19.95.

Anabaptism Revisited

edited by Walter Klaassen



Essays by distinguished Anabaptist scholars focus on important issues in Anabaptist and Mennonite studies. Several essays focus on 16th and 17th century studies addressing key topics such as baptism, sacraments, and conversion. Other essays bridge the gap between past theologies and current applications. These essays examine current trends among Mennonites, one inheritor of the Anabaptist tradition, such as pluralism, changing identity, and the free church.
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Coordinator,
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"Christian peacemakers no longer have the luxury of preparing to resist war while it's taking place. . . . We must be ready." (Leonard Nolt in *The Mennonite)*

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Weathering the Storm is ideal for use in individual and group study. The discussion questions included make this book an invaluable tool for peace education in the church or home. Learn not only about the "fallout" of this most recent war, but also about how we can prepare for such events in the future.

Contributors include Duane Friesen, Helmut Harder, Katie Funk Wiebe, James Juhnke, Abe Bergen, Laura J. Loewen, Hubert Brown, Roelf Kuitse, Bob Hull, Rosella Wiens Regier, Stuart Showalter and others.

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Reviews

FILMS

Who shot Kennedy?

JFK, *written by Oliver Stone and Zachary Sklar, produced by A. Kitman Ho and Oliver Stone, directed by Oliver Stone*

Reviewed by Gordon Houser, assistant editor

This controversial film takes you by the collar and forces you to consider a vast array of information and images regarding the assassination of U.S. president John F. Kennedy on Nov. 22, 1963. Whether or not you agree with the case Oliver Stone presents, and few will, *JFK* is a powerful, skillful presentation of one of the most traumatic events in the American psyche.

From its initial shooting, this film has stirred reaction from the media, most of it negative. Critics claim that Stone plays fast and loose with the facts, that he uses as his hero New Orleans district attorney Jim Garrison (played by Kevin Costner), a "loose cannon" who saw a conspiracy around every corner. But this is not a documentary. Sure, the director uses documentary footage, shows re-enactments of events without labeling them as such and makes no apology for presenting his version of the events as if they really happened.

Uncritical viewers may be "duped" into believing that *JFK* shows what really happened, but no more than still believe the Warren Commission's report that Lee Harvey Oswald acted alone in murdering Kennedy. Stone claims that his movie is "an alternative myth" to the lone-gunman myth.

I don't believe Stone's version fully. He goes overboard, as is his custom, even presents contradictory data. But I also don't believe the Warren Commission's conclusions for a second. Part of Stone's purpose, besides creating a fine piece of workmanship, is to prod the U.S. government to at least open the files of a congressional investigation, sealed until the year 2029. Keeping these closed only feeds conspiracy theories.

Newsweek

Coup d'état?: *Costner as Garrison*

The film itself is structured as a political thriller, with Costner in dogged pursuit of "the truth." The character is less a man than an icon, an image of one who fights the forces of falsehood even at the costs to his family and threats to his life. Against all odds, Costner discloses a coup d'état by a coalition of CIA, the Mafia and anti-Castro Cubans. But evidence is withheld, his main witnesses mysteriously die, and he loses his case against Clay Shaw, a New Orleans businessman who allegedly aided in the assassination of Kennedy. Given Costner's inspiring, convincing closing arguments to the jury at Shaw's trial, his acquittal either makes the jury look stupid or tells us some information was omitted.

JFK reveals a number of Stone's blind spots, as he "seeks the truth." One is his uncritical adoration of Kennedy. Stone leaves the impression that if JFK had not been killed he would have pulled out of Vietnam and brought the United States to a new era of freedom and prosperity. Besides being conjecture, this ignores Kennedy's many faults. Another blind spot is Stone's fixation on Vietnam. The alleged coup that put Johnson in power was purely done to keep America fighting in Vietnam. Sounds simplistic.

"The past is prologue" is the warning attached to this film. Ideological, unafraid to attack established beliefs, Oliver Stone is a gadfly. He is one of the few major directors making unabashedly political films. While we may not agree with his politics or his manners, he is a brilliant filmmaker who forces us to at least address issues of importance. While who killed Kennedy may seem a mere curiosity, it raises questions about our system of government and how power is handled—or mishandled. *JFK* calls us to consider that question.

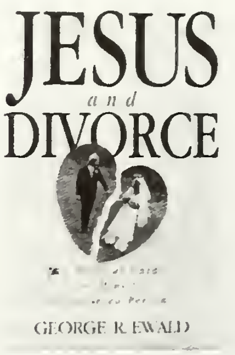
Note: *In its portrayal of "unsavory characters"* JFK *makes frequent use of swearwords. It also shows bloody violence, such as actual footage of Kennedy being shot.*

BOOKS

'Let no one put asunder'

Jesus and Divorce *by George R. Ewald (Herald Press, 1991, 175 pages)*

Reviewed by Duane Ruth-Heffelbower, 3198 E. Menlo Ave., Fresno, CA 93710



Legalism is alive and well in the church, just as it was in Jesus' day. George Ewald examines the situation Jesus spoke to in his teaching on divorce to gain insight into Jesus' meaning. This study of how the original hearers understood Jesus is quite helpful.

Ewald shows the way we can easily hear Jesus teaching legalism, even when we know better. The disciples had the same problem. With the Jewish background in mind Ewald examines each New Testament passage on divorce. God's desire is for lifelong marriages that honor the partners and the Creator. Human beings are not all able to live up to this ideal. Jesus did not come to create an anti-divorce society but a church that demonstrates the love and compassion of God.

As Ewald points out, the church has always been harder on the divorced and remarried than on those who don't love their enemies, even though Jesus teaches about both. Ewald consistently holds up God's intention for fulfilling, life-long marriages while showing the way to understand and work with those who are not able to achieve this goal.

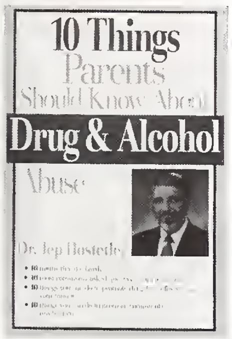
Designed as a 13-unit study guide for churches, the book includes a leader's guide and several chapters on the practical application of Jesus' teaching for modern churches. Ewald draws on 23 years of pastoral ministry in writing these relevant chapters. I believe this book will help individuals and churches work through all the implications of divorce.

Poverty of soul

10 Things Parents Should Know About Drug and Alcohol Abuse *by Jep Hostetler (Good Books, 1991, 128 pages)*

Reviewed by Lois Janzen Preheim, Route 2, Box 165, Freeman, SD 57029

Are you a parent living in suburbia or a rural community wondering if the so-called "war on drugs" will affect your children and family? Are you a parent in the beginning stages of realizing your child is abusing alcohol or drugs? Or are you a parent who has been struggling, mainly alone, to cope with a child and a problem that is already out of control? If so, this easily-read book may be a valuable resource.



Hostetler is an associate professor of preventive medicine at Ohio State University, specializing in drug and alcohol abuse. The first section of his book responds to questions he often hears when he speaks at seminars and workshops. This addresses an audience that has no direct knowledge of substance abuse but has fears and questions about it. The other sections include the myths about drug dependencies, what parents can do to prevent abuse, what kinds of community involvements are possible and a resource section that includes a bibliography and a list of organizations. These may be more useful to those already dealing with substance abuse in their families.

Of particular interest to me is Hostetler's belief that prevention means continued attention over time to the spiritual needs of our children. "Our real war is against meaninglessness and against poverty of soul," he says. "It is a war against the behavior of a society that glorifies rugged individualism and creates an unprecedented sense of isolation and loneliness for our young adults." His suggestions in the last half of the book concern building relationships with children and networking with other parents. I appreciated this emphasis on the whole family and the recognition that the correction of abuse is a community responsibility.

At the same time Hostetler is careful to say that parents do not bear all the responsibility for the poor choices of their children. He encourages people not to overreact to a first-time use, even as he encourages people not to deny the seriousness of a problem. He encourages people to learn about the extent of drug abuse in their communities, and he names the best sources of information.

Teachers and janitorial and cafeteria workers are his first sources. In every school where I've taught the janitor was an important friend for the kids.

In the chapter "State Your Position," Hostetler reveals what may be the concrete results of community discussion about drug abuse: "No tolerance for cigarette machines being available to children under 18, no tolerance for selling alcohol to minors, no tolerance for smoking in or around the school property. There will be a concerted effort to discourage any use of alcohol at high school parties." Then he asks, "How far are you willing to go in making a statement?" It is a good question, and this book is a useful tool for those wanting to answer it.

Resources

- **Chinese Mennonite Newsletter** gives news about Chinese Mennonite churches in Canada and the United States. For information contact Rudy A. Regehr, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.
- **Questions That Refuse to Go Away** by Marian Claassen Franz (Herald Press, 1991, $5.95, $7.50 in Canada) calls Christians to choose new values, to stop blaming others and take responsibility for the misplaced values of our governments.
- **Venture Club NEWS!** is published three times a year as a supplement to the Venture Clubs curriculum. It features updates from Venture Clubs across the United States and Canada plus tips and ideas for leaders. To obtain a free copy, call Faith and Life Press toll-free at 1-800-245-7894.
- **Reading in Communion: Scripture and Ethics in Christian Life** by Stephen E. Fowl and L. Gregory Jones (Eerdmans, 1991, $13.95) maintains that if Scripture is to be read faithfully it must be embodied in believer's lives.
- **The Christian and Jury Duty** by Duane Ruth-Heffelbower (Herald Press, 1991, $5.95 $7.50 in Canada) is designed to help potential Christian jurors make an informed choice about what obedience to Christ and the government requires of them.
- **Acts of Compassion: Caring for Others and Helping Ourselves** by Robert Wuthnow (Princeton University Press, 1991, $24.95) turns up several unexpected findings about American voluntarism: that care givers are as materialistic and individualistic as people not involved in voluntarism, that religion plays a lesser role in care-giving than conventionally believed, that care-giving contributes little to the volunteer's overall happiness and self-worth. The author concludes that Americans get involved because it makes them feel part of a larger community, because they are not ready to accept a society of unconnected, selfish people.
- **Born Giving Birth: Creative Expressions of Mennonite Women**, edited by Mary H. Schertz and Phyllis Martens (Faith and Life Press, 1991, $19.95, $23.95 in Canada), contains more than 50 poems and more than 30 visual images by Mennonite women that explore topics such as childhood, nurturing, sexuality and church.
- **To Pay Is to Die** by Dale Hildebrand examines one of the biggest obstacles to economic and human development in the Philippines—the crippling foreign debt burden. The 81-page book is available from Philippine International Forum, Box 512, Cebu City 6000, Philippines.

—compiled by Gordon Houser

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Editorial

If I could wave a magic wand ...

...We as a denomination would accomplish "many peoples being God's people." We would be aware and inclusive of all who seek the Lord. What would it take to do that?

Without hesitation I present and defend my vocation as the answer to that question: *Communication* is the way to accomplish that unity. I am heartened that the definitive description of God-made-flesh-in-Jesus is *Word*.

The assumptions are that all is done because of God's redemptive acts, embodied in Jesus Christ, that we seek God's will and follow the Scriptures in all our work, especially this work with words.

A prior question is, Why communicate? I'll quote Larry Cornies, London, Ont., a former staff member of the conference offices here in Newton, Kan. He said that the purpose of communication in our context is "to bind together the scattered flock"—the many peoples. We do this by informing, instructing, admonishing and encouraging.

Another basic question especially in these challenging economic times is, How much does it cost to communicate? Turn the question: How much does it cost *not* to communicate? When we don't communicate, it costs us our unity and sense of global mission.

I hear these questions in many committee rooms on both sides of the 49th parallel. Given our premise that God's work in the world is most important, we should ask these questions in and about our church publications. I speak for this one, and this is where I need my magic wand.

In a more perfect world

- All 18,000 households that feel akin to the General Conference Mennonite Church would say, "Of course. Here's our 20-or-so bucks to keep *The Mennonite* coming to our house for another year. It is about us and is ours. We want to be informed, instructed, admonished, encouraged."
- In Canada all the "GCs" would say, "We don't need a subsidy from the provincial or national organization. We'll read the Conference of Mennonites in Canada insert in *Mennonite Reporter* and *The Mennonite* because we want to. They are ours. This is our news about God-at-work."
- All of us in this faith family of about 62,000 people would work hard in local mission, making it self-sustaining when possible. But we would also remember the work that we can do together, as a denomination, but not alone. Is it not reasonable (even biblical) to say that a tithe of each congregation's budget should go outside the community? When dollars are tight, they should not be sent to organizations who give no accounting. Hard-earned dollars should not go to organizations about which all we know is that they look and sound good on television or the radio.
- We would all claim, rally around, critique, support and pray for that which is ours—our mission workers, our voluntary service units, our curriculum and its editors, writers and teachers, Native ministries, our educational resource people, our Hispanic, African-American, Chinese and peace/justice ministries.
- All of us would prayerfully hold our leaders responsible rather than disagree and then ignore (or even undermine) them. It takes leaders to make many peoples into God's people, and sometimes it takes a lot of nerve and grace to be willing and able to lead well.
- All of us would be mature in managing our resources, knowing that often we have not deserved our blessings. We would support the faith family without being begged or catered to. We would not use our resources as leverage to get what we want but voice our concerns and participate in the process of being the body of Christ, the church.

Given our representational and congregational church polity, all our work is the result of mutual decision-making. It is ours. It belongs to us. It is family.

Given our commitment to believer's baptism, our numbers should not be padded with irresponsible members. Membership is not coerced. We're in the General Conference Mennonite Church because we want to be.

The good slogan "Many peoples becoming God's people" was the brainchild of Alberto Quintela, St. Paul, Minn. We saw it emblazoned on banners at our 1989 triennial sessions in Normal, Ill., held conjointly with the biennial assembly of the Mennonite Church.

We have a lot going for us. God willing, we will continue to make it come true, but it won't be by magic. *Muriel T. Stackley*

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

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FEBRUARY 11, 1992

Jesus loves me, this I know.

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Disabilities Awareness Sunday is March 1.

Prologue

Any of us is a heartbeat away from physical disability. The focus of this issue is that awareness. March 1 is a continent-wide Sunday for marking that awareness, and March 1-7 is proclaimed Disabilities Awareness Week.

Stories for your use during that week come to us in this issue from our Eastern, Central, Western and Northern districts and from British Columbia. Those of you who live close to people with disabilities may want to invite them to be a bit in the limelight on that Sunday, March 1.

In editing this issue I was impressed that so much is connected. For example, in these days we recall that it is now one year since the Persian Gulf War; that has a direct bearing on disabilities (see my editorial). Another connection was that the article by Mary Rempel about her husband, Dietrich, was already scheduled for this issue when Helen Good Brenneman provided me with an apt link to the issue's main theme, disabilities.

May these awarenesses help us celebrate the differences among us, the varying gifts, the uniqueness of each person created in the likeness of God. *mts*

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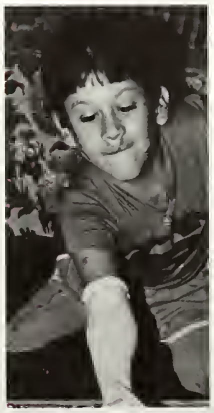

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Lusty swallows of life

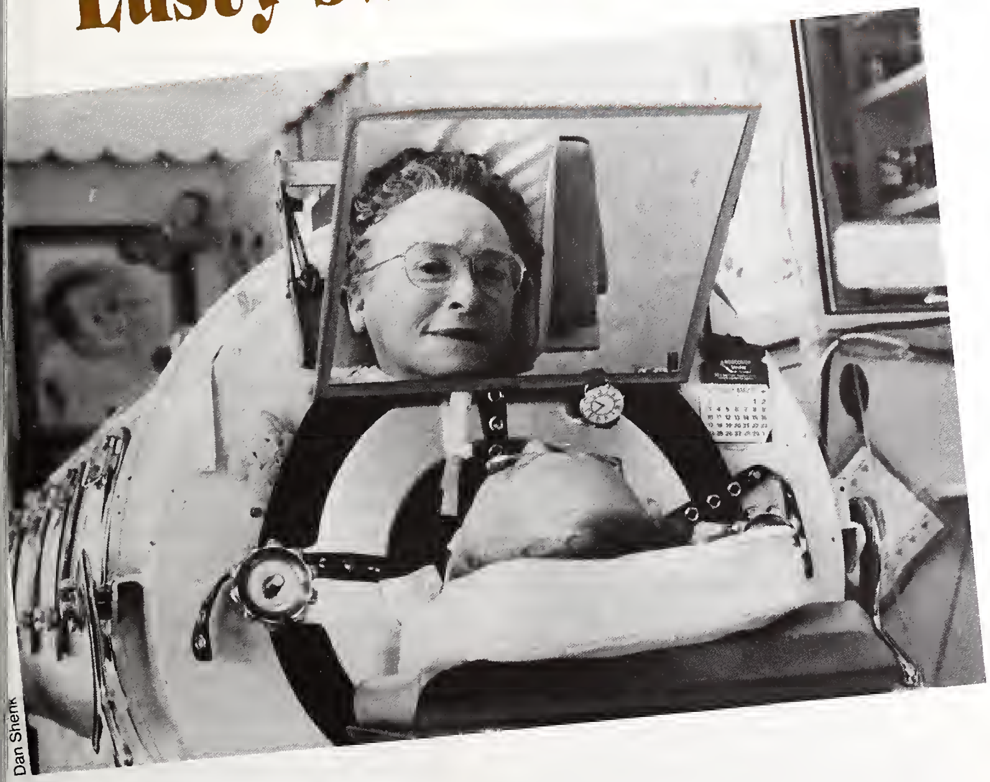
From a 39-year confinement Emma Hartzler embraced the world.

Dan Shenk

Emma Blosser Hartzler never knew what caused the polio that paralyzed her legs and breathing muscles and partially affected her arms and hands back in 1952. She thinks it might have been flies at a Lake Michigan picnic that summer.

The Salk polio vaccine, perfected by 1955, "was too late for me," said Emma, but she added, "I think I've had a good life," even though she was confined for most of the last 39 years of her life in an iron lung.

She said her Christian faith was the "foundation" and "the church has always been my life."



Dan Shenk

Surrounded by family and friends: *Emma Blosser Hartzler greeted visitors like this until shortly before her death on Dec. 5, 1991. The mirror is attached to the iron lung, which, alternately with a rocking bed, helped her breathe for 39 years.*

Emma's home congregation, Eighth Street Mennonite Church, Goshen, Ind., supported her through the 39 years.

Emma's husband, Robert Hartzler, was pastor at Eighth Street from 1945-1962. He was instrumental in establishing and giving leadership to the Greencroft retirement centers and Oaklawn mental-health services, located in Goshen and Elkhart, Ind. He also helped start Camp Friedenswald, Cassopolis, Mich., and the *Central District Reporter*.

Last October the Hartzlers quietly celebrated their 49th wedding anniversary. Emma had come to Goshen College in 1937 and majored in English and music. Bob was from Goshen.

Wed in 1942, they had three sons: Gregory, Geoffrey and Kim. Greg is an attorney in Goshen; Geoff, of Kansas City, Mo., is a leading heart specialist, having helped refine balloon angioplasty surgery. The son she was carrying was born after the polio attack; but at age 16, Kim, president of his sophomore class at Goshen High School, died of a brain aneurysm.

Greg was 8 when Emma contracted polio. He recalls climbing onto the rocking bed in order to be close to his mother.

He also remembers that the family simply coped. "You don't think about it," he said. "It's just a fact of your existence. Your Mom can't go with you to do things. You deal with it."

Greg did much of the laundry, cleaning and grocery shopping during his teens and early 20s before heading to law school. He said his mother enjoyed crossword puzzles, brainteaser games and writing poetry.

Iron bed: She wrote a lot as she lay on her rocking bed, a seesaw-like device that rose and fell 16 times a minute to aid her breathing. In the evening she was placed inside the cylindrical iron bed.

Early in 1991, however, the iron lung became her permanent earthly abode because she wasn't getting enough air exchange with the rocking bed.

Over the years this cultured, intelligent and caring woman visited with thousands of guests. Just since 1978, when she moved to Greencroft from the family home, her visitors filled 35 guest books. Emma Hartzler was good company, fun to be with.

"I've always been surrounded by family and friends," Emma told me slowly when I was allowed to interview her only weeks before her death last Dec. 5. "They've always been supportive of me. You can't get along without that."

Shannon, Emma's 17-year-old granddaughter, once said, "Grandma, I sure hope I have as many friends as you do when I get into a nursing home." Shannon was helpful last

Lusty swallows of life

summer in getting Emma's files in order. A voracious reader, Emma was also a notorious saver. Shannon helped her grandmother sort through 34 file drawers.

Last April, Emma was diagnosed with "inoperable and incurable cancer." She faced death as courageously as she had faced life all these years.

One of Emma's goals after returning from that hospitalization to Greencroft Nursing Center in May was to finish her "White Train" book, *Who?* This master work (completed shortly before her death) is an epic, free-verse oration against nuclear weapons. It has a hard-bitten edge that stands in stark contrast to her "nicer" poetry and a recently completed children's book.

In *Who?* Emma delivers a well-documented diatribe against the weapons of war, particularly the world's nuclear arsenal. The text—which ultimately is a celebration of life—has the relentless rise and fall of ocean swells, coupled with the power of crashing surf.

Who, she wondered, will take the small steps necessary to stop the nuclear-weapons-laden White Train and all that it symbolizes? "Who will lay down his life on the tracks?" she writes in the manuscript's final stanza. "Who will save the children? Who? Who?"

Jesus child: Referring to Soviet youngsters, this Christian environmentalist grandmother wrote, "Whose sweet little Jesus child will be the first one kissed by a macho Minuteman from Missouri with a million tons of TNT on his breath?"

Hartzler, thankful that the recent thaw of the Cold War lowered the earth's nuclear temperature, pulled no punches in her stand against the world's armaments of annihilation.

Her writing speaks to the soul. It is fluid, filled with images, festooned with flowers. Some is traditional poetry with intricate, carefully plotted rhyming schemes.

Emma wrote scores of poems; more than 50 have been published since the first in 1957; some have appeared in *The Mennonite*. A couple of years ago she finished another labor of love, a children's book she hoped to publish. Titled *Little Black Seal Boy*, the verses have a rollicking spirit (see the box above). A publisher is being sought.

Emma's malady did not affect her sense of taste. Friends often brought Emma's favorite foods—including elderberry, peach and mincemeat pies. One of Emma's poems, titled "Broad Hint to Nurse," playfully illustrates this: "What is more insipid, Than sipping little sips, Except of course the habit, Of biting little bits? Give me a lusty swallow, My tongue can really taste, Give me a worthwhile mouthful, My teeth don't have to chase."

Indeed, throughout her 71 years Emma Blosser Hartzler took lusty swallows of life—and her family, friends and readers are the richer for it.

Dan Shenk, 1014 S. Goshen, IN 46526, is a reporter for The Elkhart Truth.

Polar bear hugs

An excerpt from one of Emma's books

Little Black Seal Boy from Arctic Lands,
Took big belly-whoppers, Leapfrogged and flip-flopped,
Skied down steepest snowdrifts,
Then slipped and kerplopped;
And he clip-clapped, clip-clapped his flip-flappity hands.

Little Black Seal Boy from Arctic Lands,
Liked snowflakes' soft kisses,
And polar bear hugs,
And after-lunch sealnaps,
On warm sunspot rugs;
And he clip-clapped, clip-clapped his flip-flappity hands.

Impressed by joy

I had heard of Emma Blosser Hartzler but had never met her. Then last summer Connie Johnson-Evers, a woman in my church, told me that Emma had recently finished a book manuscript called *Who?* describing how nuclear weapons are built and the "White Train" that carries them.

Connie had worked extensively with Emma, keyboarding the handwritten manuscript. Connie knew I was a newspaper reporter and thought I might help get the word out about Emma's book.

I also learned from Connie that in the spring of 1991 Emma had been diagnosed with inoperable cancer. After making inquiries with Emma and her husband, Robert, I received the green light to interview Emma.

I am honored to have been permitted to enter the Hartzler family circle at this poignant time. I met with Emma and Bob, as well as Bob's sister, Esther Hartzler Oyer, of Arizona. I also had a helpful phone conversation with the Hartzlers' oldest son, Greg.

Family members were gracious to me. I was impressed with their quiet dignity, subtle humor and joy in the face of the trauma and tragedy they experienced the past 40 years. *Dan Shenk*

Faith and Light believes that every person, able-bodied or handicapped, is equally loved by God.

Only a song and a dance away

Barbara Esch Shisler

L. takes out a cigarette lighter to light the "Jesus candle" instead of taking the match I am holding. We sit in a circle of silence. We welcome Jesus to "Faith and Light." And it's clear: Jesus loves us.

Over half of these 40 people are residents of group homes. Others are community families or individuals. For three years Faith and Light has brought us together every month for worship and celebration, prayer and friendship.

B. always asks for prayer for his mother. If there has been a national disaster or serious accident, other prayers rise powerfully. The Persian Gulf War was worried over. Once, when someone suggested prayer for a newly engaged staff couple, C. leaped to her feet and danced in a circle. She is the same person who runs with a comforting hug if someone begins to weep.

Singing sets everyone in motion. Once D., who speaks so haltingly that he sometimes bends to the floor with the effort, stood up and let loose a solo without a hitch. Clapping, waving red crepe paper streamers, rhythm instruments, laughing, dancing and shouting are acceptable accompaniments.

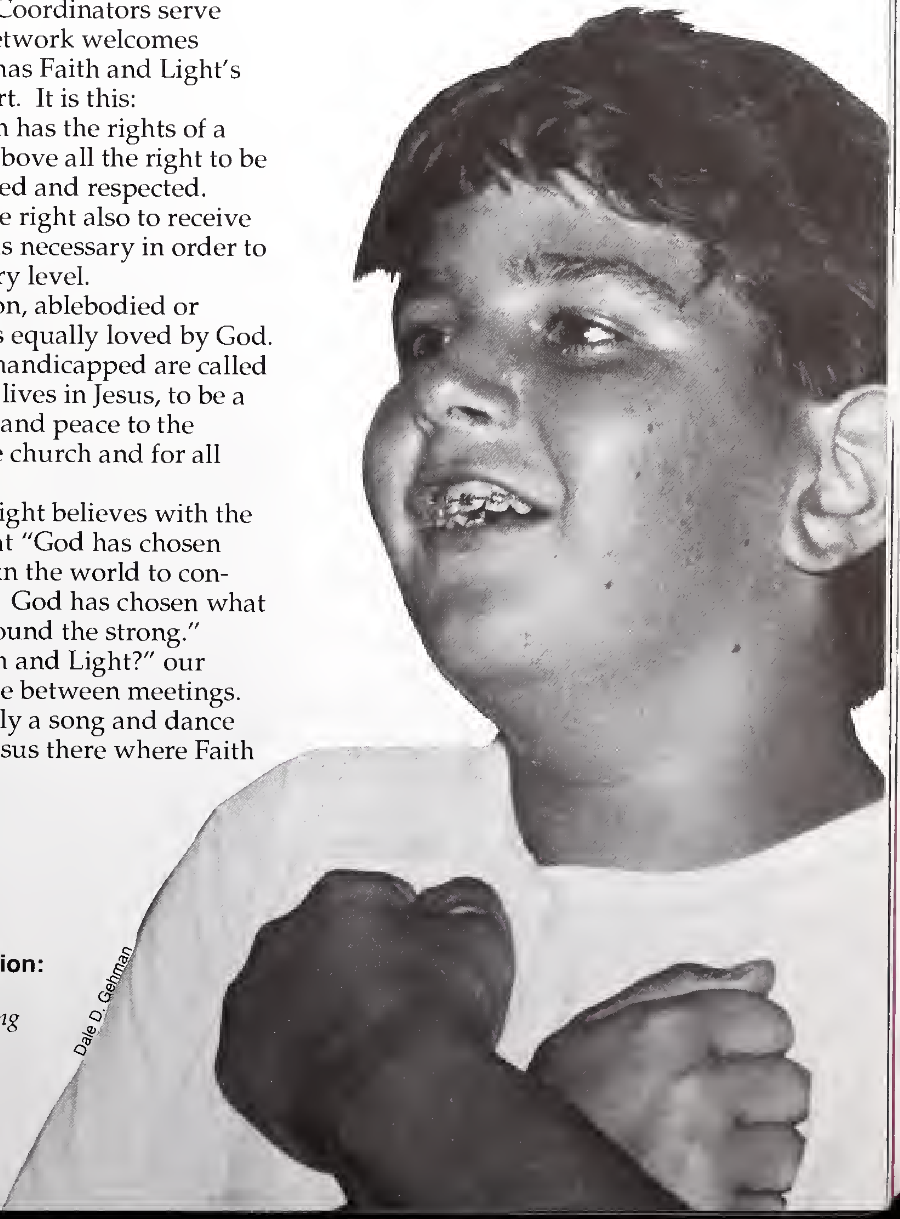
The best stories are the impromptu dramas. For example, "Jesus" lounges on the floor beside a bright cloth. His "disciples" hang around watching the beshawled woman spray perfume on the head of their friend. She is solemn and reverent. They grin and nudge each other. Everyone is applauded when the story is over.

Unpaid: Faith and Light was born 20 years ago when French philosopher Jean Vanier led a pilgrimage of families with their disabled children to Lourdes, France. That experience of shared prayer and celebration has grown to 900 little Faith and Light communities around the world. Here are friends for people with developmental disabilities and support for their families. Coordinators serve unpaid. The network welcomes everyone who has Faith and Light's vocation at heart. It is this:

- Each person has the rights of a human being, above all the right to be loved, recognized and respected.
- Each has the right also to receive whatever help is necessary in order to progress at every level.
- Every person, ablebodied or handicapped, is equally loved by God. Even the most handicapped are called to deepen their lives in Jesus, to be a source of grace and peace to the community, the church and for all humanity.
- Faith and Light believes with the apostle Paul that "God has chosen what is foolish in the world to confound the wise. God has chosen what is weak to confound the strong."

"When's Faith and Light?" our members ask me between meetings. I'm glad it is only a song and dance away. I meet Jesus there where Faith and Light hearts have time and trust to say how much Jesus loves them.

Barbara Esch Shisler, Box 225, Harleysville, PA 19438, works for Indian Creek Foundation, of which Eastern District Conference is a sponsor.



Dale D. Gehman

Everyone in motion: *A boy uses sign language for the song "Jesus Loves Me."*

Struck with a rare blood disease, Bobby Lujano follows God's call, undeterred.

Bobby and I in a one-room school

Elda Bachman

Bobby Lujano's life (and mine) changed in 1979, when he was in grade three. Red spots that first appeared on his chest led to the diagnosis of acute fulminating meningococcemia, a rare blood disease that causes blood clotting and the death of tissues in the veins. Four amputations took place immediately to save Bobby's life.

With his education disrupted, I agreed to be his tutor. I rang the doorbell at his home. When the door opened I saw Bobby hip scooting across the carpet with the help of legs that ended above the knees. He held out to me his two stubby arms, severed near the elbows. His scarred face with the damaged smile endeared him to me immediately. I picked him up and carried him to his grandmother's basement, where, at a card table with two folding chairs, we set up our one-room school, with Bobby and me as the class. Right away I was at ease in this three-generation home of dedicated Roman Catholics who spoke both English and Spanish. My school rules prevailed, even "No TV" during Bobby's recess. (This was before the abundance of educational TV opportunities.)

We covered all subjects plus extras. Bobby became an excellent oral reader, often changing his voice for different roles in the stories and plays that we enjoyed. His mind and mouth were his strong points. In science he planted and watered the growing wheat seeds through a straw. He mastered the multiplication tables. He wrote in his journal (with the pencil clamped to the hook attached with Velcro to his short arm): "I am glad I am 'way out' in math. I know my sevens, eights and nines."

Places in geography came into view as he put map puzzle pieces in place with the help of his arm hooks. We read biographies of presidents, inventors, scientists and famous athletes who persevered over handicaps.

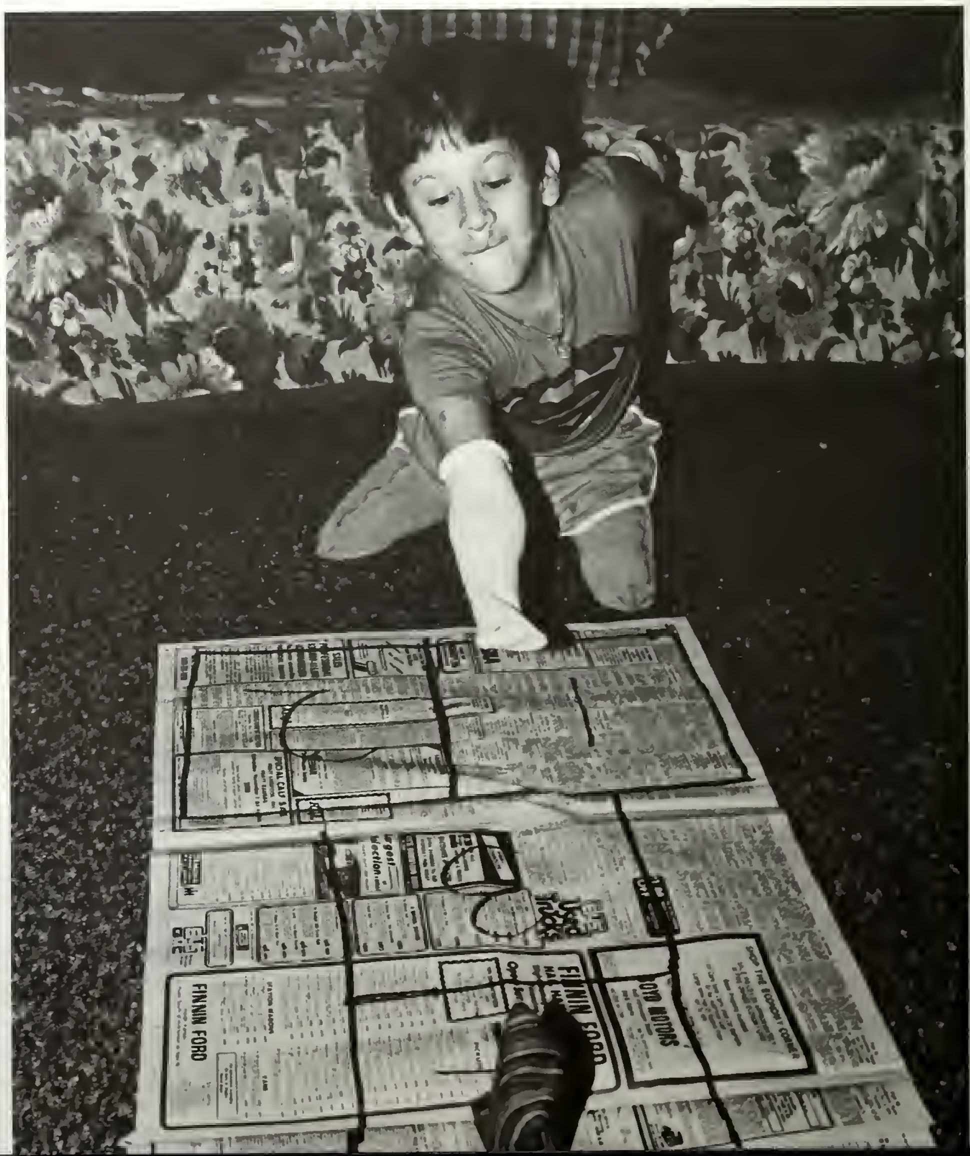
We sang and played kazoos. Recess included scaled-down basketball, hip hopscotch and hide-and-seek. He scooted quickly, and without arms and legs he could make himself small as he hid in a closet or on the chair scooted under the dining room table.

From a refrigerator-box "theater" Bobby appeared through a window and dramatized stories and lessons for his family with his arms in hand puppets. He asked for puppets that also had no arms.

His family chose to include a weekly Bible story. Bobby's favorite was Jesus' wilderness temptations. "That is why I am like I am, because of Satan," he told me.

His sense of humor was refreshing. "How would they fingerprint me if I

A lawyer or a priest: *Bobby Lujano takes time out for recess during the time that he had school in his home in Newton, Kan. While a third grader he was struck by meningococcemia, a rare blood disease that necessitated the amputation of most of both arms and legs.*



got into trouble?" he asked.

"They would nose print you," I said, and laughed.

Pope John Paul II: Bobby's interruptions from school were for surgeries and fitting of prostheses at Children's Memorial Hospital in Chicago. During one of these visits his grandmother pushed him, with a policeman's encouragement, right into the rope-enclosed area of Pope John Paul II. Pope John touched Bobby, blessed him and later sent a gift.

"I want to be either a lawyer or a priest," Bobby told me as we resumed our daily studies around the card table. His faith, determination and love for people thrilled me.

In 1988, after moving to Texas, Bobby graduated from Grand Prairie High School. On his prostheses, with the help of one cane, he walked across the green in front of the stadium. I cheered as he received his diploma. The red-robed senior class gave him a standing ovation.

Enrolling at Dallas University and hoping to later enroll in its seminary, Bobby prepared for the priesthood. In his junior year, after being told by a bishop that he could not possibly be a priest, he changed to the university in Arlington, Texas, where he is preparing to be a lawyer. "Maybe the bishop had my best interests in mind, but I am still open to God's call to the priesthood," Bobby told me as we sat at my kitchen table last summer, holding his tall glass in the crook of his arm with never a spill. On this visit, which is typical, he came relaxed, without his prostheses. His husky cousin carried him in on his back. The vehicle in the driveway was Bobby's. It is equipped for his driving when he wears his prostheses.

Bobby's recent card to me, written legibly with a more sophisticated hook, said, "You will always be in my prayers. God bless you." How I cherish the continuing bond with Bobby, this dedicated and determined young man.

Elda Bachman is a member of First Mennonite Church, 429 E. First St., Newton, KS 67114.

I remember Willi Martens

Willi Martens (1919-1967) was born in the Ukraine. He was two months old when the cruel Makhno band murdered his father in 1919.

Then in World War II Willi was forced into uniform and sent to the front. Following a battle he was assumed dead and left lying in the mud. Looters had emptied his pockets and removed his watch when a medical orderly noticed he still had a pulse.

After discharge from the hospital, Willi struggled to cope with the loss of his left eye and his left leg. His body had been riddled with shrapnel. The only place in the world that would accept such a battered man was Paraguay.

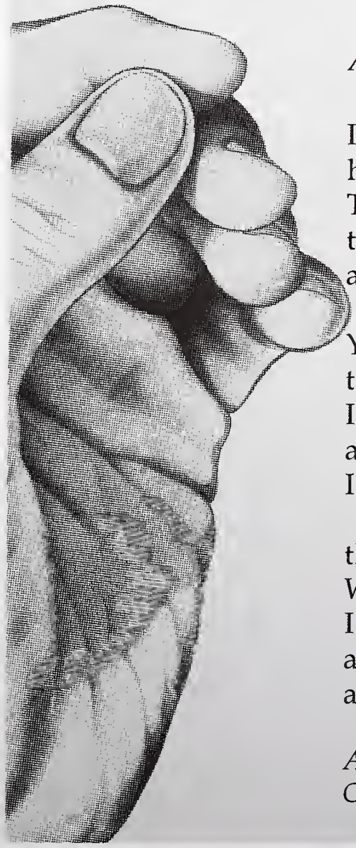
So Willi went to the Chaco. Hard-working people were needed, and that's what Willi became—a skilled shoemaker.

In Paraguay many people with Hansen's Disease (leprosy) were missing or partially missing limbs. For these Willi designed and carefully fitted braces and shoes to cushion their bumping steps.

Willi realized that God had spared him, so he eased lepers' struggles during convalescence by creating individualized supports. As a fellow sufferer, he helped others cope with their pain. He remembered Jesus' words, "I was sick and you looked after me."

At Kilometer 81, Willi's customers saw that he was happy to serve the Lord in this way. He was assisted by his devoted wife, Margerete Fedrau Martens. *Hilda J. Born, Matsqui, B.C.*

Tactile



Anita Speer Smith

I am astounded to learn that eyes
have tactile nerve endings.
Three-month-old fingers
touch and touch again
and please themselves with touching.

Your surface presents to me
textures, warmth, what I perceive as wit.
I look and look again
and please myself with looking.
I am astounded to learn

that eyes can crinkle with such pain.
Wanting to share and lighten
I touch and touch again
and pain myself with touching
astounded now to learn how much I care.

Anita Speer Smith is a member of First Mennonite Church, 9180 W. 46th St., Indianapolis, IN 46208.

Letters

In touch with issues

I enjoy this magazine very much. It helps me as a Mennonite who does not attend a Mennonite church to keep in touch with issues concerning us as Mennonites and more importantly as Christians. *Anita Harder, 320 Niska Road, Apt. 311, Downsview, ON M3N 2W1*

Oh, Jerusalem

I appreciate the timely focus on "The Peace of Jerusalem" (Dec. 10, 1991, issue). It was especially appropriate to remember to pray for peace for the people of Jerusalem during the season of Advent. Even though serious negotiation toward peace seems often to be postponed by procedural matters, I am encouraged that efforts are being made by the parties in the dispute to address their differences.

I would like to correct one of the editorial additions made to my article, "I Prefer Living Stones." The lead sentence identifies Biram as a village in the West Bank. The third paragraph is more accurate. Biram is actually located in Israel, two kilometers from Lebanon. *Jacob W. Elias, 3003 Benham Ave., Elkhart, IN 46517-1999*

Actions and words

In response to the letter entitled "Pseudo-Pacifism, False Peace" (Nov. 12, 1991, issue): The author seems to have a preconceived idea of what pacifists are—people who just sit back and do or say nothing when they see something that goes against their beliefs. The author seems to feel that if you are outspoken on issues such as peace, justice or equality you are no longer a pacifist. Instead you become a militant, arrogant person with no true belief in the pacifist ideal that he has set up.

He was correct in identifying his image of a pacifist as an illusion. True, some would not be as outspoken as Keith Lyndaker was in "An Open Letter to George Bush" (Aug. 13, 1991, issue). But others of us applaud what Keith did and agree with what he said. We are willing to take a stand against what we see as wrong. We feel it is our duty as Christians to both identify and try to correct the wrongs. We are not satisfied with sitting back and letting the world pass us by.

We are following our forebears by doing this. They were people who did not sit back and say nothing when they were questioned about their faith. In fact they acted on what they believed in, even if that meant dying for their beliefs.

So if you now put me in the same category that you put Keith, I thank you because it is through people like him that we see our faith shining through, in actions *and* words. *Warren Epp, 142 Waterloo Crescent, Saskatoon, SK S7H 4H5*

Try again in '95?

Nov. 10, 1991, was a big day in Altona, Man., for all Manitoba conscientious objectors of World War II. Approximately 325 men and women gathered in the Rhineland Pioneer Centre in Altona for fellowship, reaquainting, reminiscing and food.

It appeared at first to be a great success. However, events like this often have a flaw. For all the time we spent in planning, the committee (and I am a member) certainly missed the mark in a few areas. The key downfall seems to be in advanced registration. A number of people went without food. We apologize for our shortcomings. I would like to hear from those individuals who were shortchanged in any way. We can learn from this mistake, if we should decide to go for another 50th anniversary celebration in 1995, 50 years since World War II ended. Any comments from C.O. readers are welcome. I will reply personally. *John C. Klassen, Box 665, Morden, MB R0G 1J0*

MCEC, speak up

In thinking about the subject of integration or cooperation: I'm wondering if those who have had direct experience, like people in the Mennonite Conference of Eastern Canada (leaders and laity) could/should offer more opinion and counsel. Are there mechanisms for this? *Hedy Sawadsky, Box 572, Vineland, ON L0R 2C0*

From our mission workers

We had been back to Zaire a little over a year, wanting to complete 10 years on this mission field. But we were evacuated because of political, military unrest. Our first goal was to prepare Zairians to take over [*Service de Development Agricole* in Nyanga].

The cattle-improvement project is uncertain; I was unable to return to the herd to take count. We needed another week of preparation to open the technical school in Kikwit. Evacuation intervened.

Another goal was to assist in completing the shells of two more churches in Kikwit. (The third is already in use.) The two have walls up part way but need roofs and benches.

We had dreams of closer personal relationships. Some were developing. Time always seemed insufficient: programs or people—American efficiency or Zairian culture? How do we do both or which? We know people are more important than programs, but people want programs to help people. How can we do both?

Writing this has helped me plan goals for when we are able to return. *Glen Boese, Box 21, Route 1, Springfield, SD 57062*

After 19 months away from Lesotho on North America Assignment and a medical leave, John and I were able to return several months ago. Since our arrival we have greeted many Basotho and have always felt loved and wanted.

One visit was especially meaningful for me. We went to the home of Ntate Jasong, a young African Independent Churches pastor. He held our hands in his and prayed with emotion, followed by silence in the room. Then he said to me, "When we heard of your accident we prayed for you every day. We didn't know how, but we knew our prayers would be answered. Now you are here." I left that home encouraged, comforted and ministered to. *Tina Bohn, Box 70, Peka 340, Lesotho*

Bible

The blind man's story of healing

Even his parents abandoned him out of fear of the authorities.

Paul H. Martin

Have you been taunted with the feeling that you are not created the same way most people are? I have.

The Lord allowed me to be born without the ability to see. I have often wondered why. While my brothers and sisters exclaimed to each other about the pink and crimson of a sunset, I had to be content with imagining what color was.

I would take hold of low-hanging branches of what were called trees, and in the spring I felt soft little parts coming out of them. Friends with eyesight called them leaves. They said that "green" made spring such a beautiful season of the year.

I could not work alone in the field. I could not run and play games. I heard other children shouting and laughing. It sounded like fun, yet I scarcely knew what fun was.

I found it especially hard when people argued about the reason for my blindness. Some thought it was due to some sin I had committed. I failed to see how an unborn child could sin.

It was even harder to hear my father and mother blamed for my condition.

The day I became the subject of discussion between Jesus and his disciples a streak of hope flashed into my mind. Jesus disagreed with his disciples about the cause of my blindness. It was not due to sin. He said, "This happened so that the work of God might be displayed in his life." Jesus went on to insist that people be about God's work during daylight and before nightfall set in. But nightfall seemed already to have set in for me.

I wondered if this Light of the world could use the light of which he spoke to penetrate the total darkness of my being blind from birth.

Since that day some people have asked how I like Jesus' method of healing—mixing earth with saliva and putting it on my eyes. It didn't matter to me. I couldn't see. And if there was hope of healing, why be particular about the method? I could feel, but I did not have an idea what the paste was. It could just as well have been some kind of ointment or salve. At least the man was doing something for my eyes. No one else had been able to do anything for me.

Army captain: When he told me to wash in Siloam Pool, others wondered if I minded being ordered around. Of course not. I recalled the army captain in the Scriptures who almost missed being healed of leprosy when at first he refused to wash in the dirty Jordan River.

I felt no such superiority. In fact I felt inferior, since I had to supplement the family income by begging. I readily went to wash in the Pool of Siloam, nudged by the hope that something good might happen.

And it did. As I washed in the pool, I saw for the first time in my life: colors, shapes, then family and friends. And enemies. I soon found I had them too—powerful people who denied me synagogue privileges. But it was even good to see them, not just hear their demands.

How good it was to see my father and mother for the first time! And my brothers and sisters.

On my return from the pool, no one needed to lead me. I could go where I wanted without being guided. I asked someone to describe Jesus to me, for I wanted to go thank him.

Some people knew who I was. Others said I just looked like the man who used to beg. I set them straight.

I did not expect what happened next. People demanded, "How were your eyes opened?"

"The man they call Jesus made some mud," I said, "and put it on my eyes. He told me to go to Siloam and wash. So I did, and then I could see."

Couldn't they just let me celebrate? A man born blind was starting a new future. And a man who had caused it ought to be found and thanked. That was uppermost in my mind.

But now my neighbors grabbed me and marched me off to the Pharisees. I thought to myself, Look out now. The first thing the Pharisees thought about was not, Where is the man to be thanked? but, What day of the week is it? Every bonehead knew it was the Sabbath. So their accusation was that the healer had worked on the Sabbath, especially applying that mud patch.

They got into an argument with each other about who could or could not do miracles. Then they asked me who I thought had healed me.

"To me he is a prophet."

Then came another puncture in my Sabbath balloon of joy: the attitude of my parents. They put their security in the synagogue above their responsibility as parents. When these powerful people wanted their testimony of my sonship to them, they refused for fear of being expelled from the synagogue. My parents knew that anybody who said that Jesus was the Christ would be expelled. I admit they were in a tight spot. But it all ended with me being thrown out.

Only one person identified with me on that lonely day: the man who gave me my eyesight. He stepped out of the crowd to talk with me. More precious, he led me to faith in him as the Son of Man.

But Jesus said more. I learned that when he is around you have to watch your claims. You can be "blind" when you think you see, or you can claim sight but not be living in the light.

Imagine the rest of the story. I had been abandoned to the Pharisees by my neighbors and even by my parents. I thought about what the rabbi had once read in the synagogue: "When my father and my mother forsake me, then the Lord will take me up."

Imagine me as a recruit in the future church that later grew. I certainly got involved in the fellowship of believers in Jesus, who gave me physical sight.

Paul H. Martin has just completed his term as interim pastor at Salem-Zion Mennonite Church, Freeman, S.D. His address is 4018 55th St., Des Moines, IA 50310.

Dick Rempel of the new hymnal's publishers' committee has to answer to his wife about what he's been up to the last eight years.

'Songs are a privilege and must be cared for'

Mary Rempel

David Hiebert

Hymnals in storage: *Dick Rempel (lower left) and colleagues examine the huge warehouse at Mennonite Publishing House, Scottdale, Pa., where some of the new hymnals will await purchasers. The two other publishing committee members for the hymnal are Bob Durnbaugh (second from right) and Laurence Martin (not pictured).*

"This box weighs 10 pounds. What's in it?" I asked, picking up an unusual piece of luggage as Dick, my husband, arrived home from his 20th-or-so trip for the Hymnal Council Publishers' Committee.

Dick returned from these trips—spanning eight years—alternately exhilarated, exhausted, frustrated, saddened, rejuvenated and inspired. This was the last homecoming from that work. The new hymnal will be in in our hands in June.

In 1983 Dick (Dietrich Rempel, Faith and Life Press manager for the past 26 years) was invited to join the Hymnal Council as part of a three-member committee representing the publishers of the cooperating bodies: Church of the Brethren, Mennonite Church and General Conference Mennonite Church. This committee was responsible for the mechanics of production: keeping the schedule on track, projecting and implementing financing and arranging for printing and distribution.

The publishing committee also participated with the Hymnal Council in evaluating and selecting hymns. *Hymnal Sampler* (1989) was produced under this committee's direction, as are related resources: five editions of *Hymnal: A Worship Book* (pew, large-print, keyboard, gift and presentation), *Hymnal Companion* (with background information and biographies), a monograph series, cassette tapes and *Hymnal Accompaniment Handbook* (with additional accompaniments, instrumental parts, descants and performance notes).

Now that all the planning and most of the work is done, I have some questions for my husband.

What has been the most difficult part of this whole assignment?

Keeping the work moving, pressuring the committees to stay with the original schedule. I could understand the dilemma of the music and text committees wanting additional time to do more thorough work. All 15 Hymnal Council members are busy people, and they felt the time frame was too limited for them to do an adequate job. We said, Do what you can but meet the schedule.

Why was it so important to meet the schedule?

Finances and fatigue. Delay is too costly. People were wearing out.

Do you wish anything could have been done differently?

It would have been helpful to have had an arbitrator as part of the council. Such a person could have helped us understand each other better in the hymn selection process. A variety of contributors was necessary in order to

Dale D. Gehman

'To the gates of heaven': *The sampler introduced the new hymnal. Ahmed Ali Haile and Martha Wilson-Haile of Mogadishu, Somalia, sing from it at Normal '89, the joint meeting in Illinois of the Mennonite Church and the General Conference Mennonite Church.*

produce the best possible product, but I wish we could have spent more time exploring worship patterns and hymnology philosophy among the cooperating church bodies.

What benefits did you derive from this work?

The introduction of unfamiliar hymns from different groups was exciting. It showed the rich heritage that others bring from their respective denominations. My understanding of how background affects outlook and action was deepened. I have learned to respect others' reasons for their preferences and the religious experiences that surround these hymns.

On the level of denominational families, this parallels what Maria Parker Pascua, a Native American, writes in *National Geographic* (October 1991): "More valuable than a family's material possessions are its songs. … Songs are a privilege and must be cared for, honored and properly sung. … Their origin and history must be learned, repeated and passed on to each generation."

At some of the council meetings we sang hymns that were under consideration. This took us "to the gates of heaven." Soloists brought great depth to new hymns. We sang the familiar ones with new understanding. A Church of the Brethren hymn, "In Our Music God Is Glorified," became a theme song as well as a guide in choosing songs.

I learned that our hymns shape our theology. My life has been enriched by participating in the Hymnal Council.

What is interesting about the physical preparation of our new hymnal?

An eye-opener was a visit to Kingsport, Tenn., where the hymnal and the related books and materials are being produced. The printing plant, Arcata, is fabulous. Its precision, speed and capacity are hard to describe. The dedication and skill of the workers there assure me that our hymnal will be the best product possible.

What kind of decisions did you have to make at Arcata?

We decided on the production schedule, paper weight and type, cover stock, foil stamping, specifics about the various editions, whether or not to add a pocket, first-print qualities and shipping—to name a few.

Did I hear you mention a pocket?

A pocket will be on the inside back cover of the *Hymnal* to hold additional eight- or 16-page editions, which will be printed as the need arises.

Do you wish you had more time to work on the Hymnal?

No. Everyone on the council wishes the *Hymnal* would come out tomorrow. It's been a long process. But you're never done.

So is this the last trip for the publishing committee?

We'll probably meet in Kingsport again in March, when everything is to be turned over to Arcata. In the meantime we'll continue to monitor the publication process.

What about the box, Dick?

Oh, the originals of the hymns are in there, all 648 of them. We call it "The Canon."

Mary Rempel, Shalom Mennonite Church, Newton, Kan., lives in Hesston, Kan.

Hymns help us live with limitations

Living at Greencroft Nursing Center, I note people's favorite hymns. One woman always calls for Fanny Crosby's "Blessed Assurance." I think of career missionary-to-India Adah Wenger; how she loved the hymn "I Need Thee Every Hour."

When I learned that another friend, Georgia, was dying of cancer, and knowing how much she loved "How Great Thou Art," I held her hand one night and sang it to her. Georgia and I visualized forest glades, birds, mountain grandeur and the singing of the brook.

I have always loved the hymn "How Firm a Foundation" and entitled my autobiography, *When Through the Deep Waters*, from this hymn. Imagine my surprise when I read in a family history book the words of my late Aunt Esther Eby Glass recording the fact that "How Firm a Foundation" was my maternal grandmother's favorite hymn and was my great-grandfather's favorite as well.

Once, years ago, when some young people came to sing for my grandparents, the same Aunt Esther said, "Just sing something old, like 'Amazing Grace.'" She would be amazed to know how popular this "old" hymn has become. *Helen Good Brenneman, Greencroft Nursing Center, 1801 Greencroft Road, Goshen, IN 46526*

News

"All God's Children Are Precious: a Seminar on Racism" is planned for Feb. 28-29 at the meetinghouse of Neil Avenue Mennonite Church in Columbus, Ohio. The seminar is sponsored by Neil Avenue Church and Lee Heights Community Church in Cleveland. For information call (614) 299-7970.

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The new hymnal to be released by Mennonite and Church of the Brethren publishers in June has attracted many more prepublication orders than were expected. The General Conference Mennonite Church's Faith and Life Press has received orders for about 14,500 copies, "10,000 more than I expected," said Dick Rempel, FLP manager. The Mennonite Church's Mennonite Publishing House has received orders for about 27,500 copies, and Brethren Press orders for more than 61,000 copies. With a membership of about 63,000, the General Conference's share of sales represents close to one hymnal for every four members.

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"The majority of us have a measurable hearing loss by age 60," writes Shirley Magraw in *Friends Journal* (June 1990). "Because of the effects of long exposure to noisy environments, we can anticipate this as an increasing problem." Those who are hearing impaired, she suggests, should stop worrying about making embarrassing mistakes or imposing on others, since it is a loss for all concerned. To include the hard-of-hearing she suggests the following:

- **Face the light and keep your hands away from your face;**
- **keep mustaches and beards well-trimmed so that lip reading is easier;**
- **decrease background noise, like fans;**
- **in a restaurant, sit against the wall or a window curtain.**

Arlin Yoder, pastor at Trinity Mennonite Church, Hillsboro, Kan., makes his sermon manuscripts available to those in his congregation who are hard-of-hearing.

MVS cuts $44,000 from its budget

Newton, Kan. (GCMC)—Higher costs to local units and the loss of one staff member will net the $44,000 Mennonite Voluntary Service was told to cut from its 1992 budget by the Commission on Home Ministries. The commission met last September to cut a total of $97,000 from its budget, part of which fell to MVS.

Paula Diller Lehman, Youth Venture coordinator, ended her employment Jan. 31, the end of the fiscal year for the General Conference Mennonite Church. She will continue to work on a voluntary basis until Sept. 1. Several MVS and CHM staff will share a portion of their own salaries to support Lehman at the current level during those months.

Kathy Landis, associate director-West, and Nora Miller, administrative assistant, will pick up Lehman's work load. Some MVS units in Landis' jurisdiction are under review and may close.

Local units will incur greater costs as a result of the cuts in the Newton office. Units in the United States that formerly paid a medical assessment of $20/month per volunteer now pay $35/month per volunteer. Canadian units that previously paid nothing are now assessed $15/month per volunteer. Units will also be responsible for costs of up to $250 for medical incidents, an increase of $50.

MVS trimmed $10,000 from its budget of $15,000 for orientation (held quarterly) and placement (travel costs). The amount will be paid through a new unit assessment of $10/month per volunteer to establish a new fund.

Disturbing: "There's something disturbing about what the cuts have caused," said Chuck Neufeld, MVS director. "In assessing more of the program costs to local units, we have made it less possible for our volunteers to serve those who are most in need because the agencies where MVS workers serve will have to come up with higher stipends. I'm hoping and praying that we will be able to reduce those assessments in the future."

MVS made additional cuts to educational loans, a line item that covered student loans in cases where deferments were denied. Finally, MVS decreased the amount of money available to underwrite the Youth Venture program.

"Every department in CHM has struggled with cuts. Percentage-wise, some other departments got hit worse than MVS," Neufeld said. "We're trying to deal with the situation in the most positive and innovative way possible." *Beth Hege*

Haitian military officials arrest, then release MCC workers

Akron, Pa. (MCC)—Three Mennonite Central Committee volunteers and eight of their Haitian co-workers in Bwadlorens, a town in northern Haiti, were arrested Jan. 6 by Haitian military officials. They were taken to local military headquarters and held for three hours.

Karen Ebey of Sawanee, Tenn., and Larry and Sherry Groff of Schaefferstown, Pa., were holding a biweekly staff meeting with Haitian health and agriculture educators. Soldiers interrupted the meeting, charging them with violating an order forbidding meetings of more than four people without prior permission.

MCC has worked in Bwadlorens with peasant groups since 1983, providing training in group dynamics, preventive health and improved agriculture practices. Work was suspended after the military forced democratically elected President Jean-Bertrand Aristide from the country last Sept. 30.

MCC was allowed to resume teaching health lessons in mid-November 1991 in Bwadlorens; the military then forced them to stop in mid-December. At that time MCC workers understood that they could still hold regularly scheduled staff meetings.

"It appears someone has changed their mind regarding the acceptability of these meetings," says Gordon Zook, MCC Haiti country representative.

MCC workers also point out that the country-wide order forbidding group meetings was never officially published and violates the Haitian constitution, which guarantees the right to free assembly.

"The arrests of the MCC workers are part of a continuing program of intimidation throughout Haiti," says Zook.

Threat: Since the military seized control of the government many peasant group leaders have been arrested or forced to go into hiding. The military views these groups as a threat to its ability to control the countryside, according to Zook.

In mid-December a Haitian legislator was killed by the local police in Rankit, another town where MCC has workers. Independent radio stations are not allowed to broadcast local news. Opposition groups cannot demonstrate against the current government.

The Organization of American States trade embargo is affecting daily life, MCC workers report. Fuel remains in short supply, which decreases the availability of public transport, reduces electricity output and makes provision of city water supplies impossible. Many people have lost factory jobs, since products cannot be exported. Port-au-Prince, the capital city, has a virtual curfew because most residents are unwilling to venture out after dark.

"MCC remains committed to working in Haiti to help Haitians bring about a more just society," says Zook.

Haitian refugees fleeing torture and killings are turned away

Akron, Pa. (MCC U.S.)—Only about one-sixth of the refugees who have fled Haiti since the recent military coup there have been allowed into the United States to apply for political asylum, reported Mennonite Central Committee worker Brad Leeger in a January phone interview.

Refugees are fleeing the torture and killings now taking place in Haiti, not coming to the United States for economic reasons, as the U.S. Immigration and Naturalization Service contends, said Leeger.

Since the Sept. 30, 1991, coup the United States has allowed in only about 1,600 Haitian refugees. Other refugees who have fled Haiti are being held at U.S.-controlled Guantanamo Bay, Cuba. Recent refugees are primarily supporters of ousted President Jean-Bertrand Aristide, Leeger said.

Until recently Brad and Lisa Leeger worked as MCC unit coordinators in Rankit, Haiti, where community groups met for agriculture and health lessons.

Following the coup the Haitian government made it illegal for groups of more than four people to meet. Today the Leegers find themselves in Miami, where Lisa teaches English to Haitian Creole speakers and Brad works with refugees who have fled Haiti since the coup.

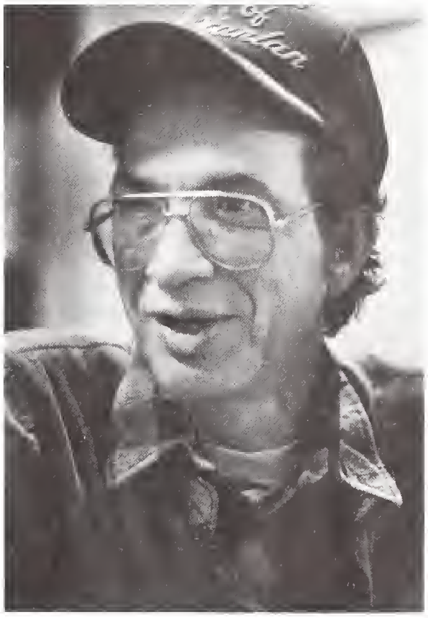
Brad Leeger interviews refugees at the Haitian Refugee Center, an organization that has taken a lead in legal challenge to U.S. immigration policy. He writes refugee stories of persecution for presentation to INS judges. Most refugees either campaigned for Aristide in Haiti's last election or were involved in the "group empowerment movement," he said.

Revenge: MCC has worked with and supported community groups in Haiti, Leeger said. Groups met to identify problems and solutions in agriculture, health, politics and other areas. One solution to political problems was to vote corrupt officials out of office. Since the coup, previous officials have "walked back in and are taking revenge," he said.

Leeger believes concerned U.S. citizens should write the president, secretary of state and Congress members urging support for the peaceful return of Aristide to power. People should also ask the U.S. government to acknowledge the political persecution in Haiti and ask that Haitian refugees be granted temporary protected status, said Leeger. "They don't need permanent status; they'll go back to Haiti if Aristide is returned to power."

"For Haitians with whom we talked, this is not an issue of south Florida's capacity to absorb more refugees; it is a matter of life and death for people they love," said Berry Friesen, MCC U.S. Service Program director. Friesen traveled to south Florida in late November 1991.

Walter Sawatzky, pastor at Homestead (Fla.) Mennonite Church and



Al Friesen (MCC)

Holly and Lewis (above) Fee run two small businesses in Harlan, Ky., an area with high unemployment and poverty. But local Mennonite Central Committee workers know them best for their support of the MCC SWAP (Sharing With Appalachian People) program. SWAP is a summer program of MCC U.S. through which short-term volunteer church groups renovate houses in Appalachia. The Fees help SWAP in a variety of ways. Lewis has found tools, a used water heater and other equipment for the program. He rebuilt a truck engine for the Whitesburg, Ky., MCC unit and has found local sources to donate food to SWAP. Holly speaks to SWAP groups about local culture and history. "People have no idea how emotionally and physically exhausting it is to be poor," she says.

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Thirteen Mennonite Central Committee relief sales and church fund-raisers in Canada raised $1.1 million in 1991. Four sales in British Columbia raised $288,750; one sale in Alberta raised $145,000; three sales and eight church fund-raisers in Saskatchewan raised $131,140; two sales in Manitoba raised $122,000; four sales in Ontario raised $492,900. Proceeds from the sales go to overseas programs of MCC.

James McCloskey believes that the innocent are convicted far more often than the public cares to believe. McCloskey, director of Centurion Ministries, Inc., Princeton, N.J., says that at least 10 percent of those convicted of serious and violent crimes in the United States are completely innocent. Centurion Ministries is working on 10 cases and has received more than 1,000 requests for assistance. (*Accord*, a Mennonite Central Committee Canada publication for Victim Offender Ministries)

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Mennonite Central Committee will send relief supplies to the newly independent republic of Croatia, where war has created about 500,000 refugees and left more than 10,000 people dead or wounded. MCC plans to give a $10,000 (U.S.) grant to My Neighbour, a Baptist relief group, for clothing for refugees. And with the help of German Mennonites, MCC is shipping one or two truckloads of goods such as diapers, baby food, sleeping bags, cooking oil, sugar and medicine, valued at about $15,000 (U.S.), from Germany to Croatia.

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The Living in Faithful Evangelism process is being used by 57 congregations in Illinois, Ontario, Kansas, Oklahoma, Missouri and California. Dave Brubacher, pastor at Vineland (Ont.) United Mennonite Church, says, "LIFE is helping us become educated and is giving us tools to do evangelism." Grace Hill Mennonite Church, near Newton, Kan., came up with more than four dozen addresses in its rural area of people outside the members' acquaintance or who were unchurched. Members hand-delivered Christmas cards that included invitations to a Christmas Eve service. Five new family units came. Pastor Jim Voth says, "I hadn't seen so much enthusiasm in our church for some time." LIFE is administered by the Commission on Home Ministries of the General Conference Mennonite Church and by the Mennonite Board of Congregational Ministries of the Mennonite Church.

Bruce Hildebrand (MCC)

Legal challenge: *MCC worker Brad Leeger interviews refugees at the Haitian Refugee Center.*

district minister for Greater Miami, said that this is a difficult time for Haitian Mennonites in the area. Three Mennonite churches in the Miami area are Haitian. Sawatzky and his wife, Joy, worked with MCC for three years in Haiti and six years in Miami.

MCC worker Phil Davis reported from Belle Glade, Fla., that local Haitians are losing hope about the situation. For two to three months following the coup people demonstrated against it every night, he said.

Haitians in Belle Glade are "very united" against the coup, Davis said. A Dec. 1, 1991, protest march organized by Belle Glade's Haitian churches calling for both political and religious change in Haiti drew a crowd of 900, he reported. Present and former MCC workers who live in the area participated. *Ardell Stauffer*

Columbus 500 task force plans for Sioux Falls

Sioux Falls, S.D. (GCMC)—The Columbus 500 Task Force met here Dec. 6-7, 1991, to flesh out plans for Sioux Falls '92, the triennial sessions of the General Conference Mennonite Church, slated for July 22-26.

The task force resulted from a resolution adopted at the Normal '89 conference. The resolution expressed unease with the celebrations of Columbus' arrival on this continent 500 years ago and suggested that 1992 be a time for fresh learning, reflection, repentance and action as Mennonites "seek ways to correct the distortions of history and racist attitudes regarding Native people in North America."

The resolution mandated that "a public confession of our sin of silence about continued injustice, an affirmation of the dignity and integrity of Native peoplehood, and a testimony that all of us stand together as God's people" take place at Sioux Falls '92. To this end the task force has met periodically.

The group named Emma LaRoque of Winnipeg as speaker for the Native peoples' worship service at the Saturday evening joint session of the youth and adult conferences. LaRoque is a professor in Native studies at the University of Manitoba, Winnipeg, and is a graduate of Associated Mennonite Biblical Seminaries, Elkhart, Ind. She is of Metis ancestry and the author of *Defeathering the Indian*.

The worship service, funded by the Schowalter Lectureship, will feature Native American musical groups and a litany to be published in advance of the conference. It will invite all who wish to join in repentance for silence in the face of continuing wrongs and in an affirmation of life together as God's people. The offering will go to Native American projects.

Sacred ground: In addition to the worship service, the task force plans to use tepees and to display and sell Native arts, crafts and food specialties. Native people will present late-night storytelling and offer seminars on Native American concerns. A tour is planned of the sacred ground at Pipestone, Minn.

The Columbus 500 Task Force met with Susan Janzen and Mark Regier about plans by the Commission on Education to produce a Native art poster by conference time and to begin work on a book authored by Native Americans. The task force is also compiling a list of speakers, books, videos and other resources for local churches to review the 1492 history. The list is to be available in March.

Members of the Columbus 500 Task Force include representatives of the Mennonite Indian Leader's Council, the Conference of Mennonites in Canada and the Commission on Home Ministries. They are Amelia Old Crow, Southern Cheyenne and Arapahoe, Seiling, Okla.; Floyd Fisher, Northern Cheyenne, Busby, Mont.; Elmer Myron, Hopi, Phoenix, Ariz.; Terry Widrick, Selkirk, Man.; Walter Franz, Winnipeg; Pearl Janzen, Reedley, Calif.; Hubert Brown, CHM executive secretary; and Malcolm Wenger, Newton, Kan. Wenger was named coordinator for the task force on a volunteer basis. The group hopes, said Lawrence Hart of Clinton, Okla., that Mennonites will "commemorate" rather than "celebrate" the 500th anniversary of Columbus' enterprise. *Malcolm Wenger*

Refugees flee military violence in the Philippines

Manila, Philippines (MCC)—Strafings, bombings, demolitions and house burnings are all part of the Philippine government's self-described "total war" campaign against Communist insurgents. Tens of thousands of people have been displaced from their homes as a result of this policy.

Nancy Arcellana (MCC)

'Stop sending bombs': *Philippine internal refugees camped on an athletic field in Dumaguete share a meal of rice.*

On Oct. 26, 1991, about 2,000 people, mostly farmers, fled their homes on the outskirts of mountainous Santa Catalina and came to Dumaguete City. Mennonite Central Committee teacher Miyuki Kawamura of Ebetsu-shi, Japan, lives there and became aware of their plight. Refugees said the military indiscriminately bombed their communities and burned and looted their fields and homes.

About 1,300 refugees now live on the city's athletic field, sleeping on the ground and wearing the only clothes they have. Most children suffer from malnutrition and poor health. At least two have died.

MCC has responded with a small grant for food and medical supplies.

Refugees report that when the military began harassing them they hid in the forest. While they were in hiding, the military burned their homes. The refugees decided to come to Dumaguete to meet with the provincial governor and ask for the pull-out of all military troops. One woman said, "Life is hard here in Dumaguete, but it's better than dying in the mountains without anyone knowing."

The Philippine government is committed to stopping "by any means necessary" the revolutionary New People's Army, which is based in mountain regions. One military strategy is to destroy food supplies to starve the NPA into surrendering. In the process, innocent people suffer.

The United States provides 83 percent of the Philippine military budget, a fact well-know to many in the Philippines. One of the refugees, when asked by MCC workers what message she would give to Americans if she had the opportunity, said, "Stop sending bombs to the Philippines. If all the farmers die, who will care for the land? Can't you see that we don't want to be your enemies?" *Michael Hofkamp, MCC Philippines*

The University of Missouri School of Journalism has awarded its medal of distinguished service in journalism to the United Church of Christ's communication office. Beverly J. Chain, the office's director, said it was the first religious organization to receive this prestigious award. (*Mennonite Weekly Review*)

* * *

Anabaptist churches are invited to observe Disability Awareness Week March 1-7 or to designate another week during the year. A new flyer about interacting with people with disabilities and their families has been sent to each congregation by Mennonite Central Committee regional offices. For more information contact Alonna Gautsche Sprunger, 21 S. 12th St., Akron, PA 17501-0500, (717) 859-3889.

* * *

When 80-year-olds talk about hope, Paul M. Miller listens. Last year Miller interviewed 74 people in their 80s for a project called "Aging with Hope." Responses to "secrets of our hoping" included these: "Our mother's care and prayers." "Hopes were deepened by suffering." "We had a support group that cared." Miller is professor emeritus of practical theology at Associated Mennonite Biblical Seminaries, Elkhart, Ind. "We believe that these aged who have remained hopeful, if guided in their reminiscing, can share their secret wisdoms with us," Miller said, "and teach us how we may be aging in hope."

* * *

A Roman Catholic priest in the northwestern Brazilian state of Piaui has excommunicated 10 city council members of his church for earning too much money, according to a report from the Peru-based Latinamerica Press. Father Ladislau José Da Silva said the officials had "sinned against the good faith of the people who voted for them" when they voted to increase their salaries to about $1,052 a month.

Record

Bev Suderman

Members of a Sunday school class at Erie United Mennonite Church in Port Rowan, Ont., show some of the health kits church members donated to Mennonite Central Committee in January. During December 1991 the families of the congregation used MCC's 30-day giving calendar to help them celebrate the Advent and Christmas seasons. The goal of the calendar is to raise awareness of North American plenty and other countries' needs by asking people to contribute small amounts of money for items commonly found in North American households and then to put together health kits for shipping abroad through MCC. Each kit contains a toothbrush, toothpaste, bar of soap, hand towel and nail clipper.

* * *

Full-time students from Mennonite colleges are now eligible to take one course at Associated Mennonite Biblical Seminaries, Elkhart, Ind., at 25 percent of the regular tuition cost. The offer applies to upper-level college students with the approval and recommendation of their faculty advisers. College students and others interested in exploring seminary studies are invited to try the AMBS Seminary Sampler, to be held Feb. 28-29. For information contact Steve Fath, AMBS, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726.

WORKERS

David Augsburger, Peace Fellowship, Rancho Cucamonga, Calif., is professor of pastoral care and counseling at Fuller Theological Seminary School of Theology in Pasadena, Calif.

Ron Daku began as pastor of a "daughter church" Nov. 10, 1991, in Kelowna, B.C. It is sponsored by Kelowna Gospel Fellowship and the Conference of Mennonites in British Columbia.

John Dawson was installed Nov. 24, 1991, as youth worker at First United Mennonite Church in Vancouver.

James Dunn, Hesston, Kan., **Jay Franz**, Spokane, Wash., **Donna Froese**, Wichita, Kan., **Nada Voth**, Walton, Kan., and **Daniel Ewy**, Fresno, Calif., are new members of the Bethel College (North Newton, Kan.) board.

Tim Cooper, pastor at First Church, Upland, Calif., was ordained Feb. 9.

Ron Falk, assistant pastor at Foothills Church, Calgary, was ordained Nov. 24, 1991.

Stanley Green, Monrovia, Calif., began Jan. 1 as the new editor of *Urban Connections*, an inter-Mennonite urban quarterly newsletter. He succeeds **Sally Schreiner**.

Waldemar Janzen was the speaker at the winter retreat Jan. 31-Feb. 2 of Covenant Church, Winkler, Man. The theme was "Health and Illness in Biblical Perspective."

Walter Klaassen began a two-month preaching and teaching assignment in January at Waterloo-Kitchener (Ont.) Church.

Addisson and **Gerda Klassen**, Steinbach, Man., are driving the Justice Van across Canada, calling people to re-examine criminal justice issues. They were in Manitoba and Saskatchewan last fall. They are in British Columbia Jan. 15-March 15, in Alberta March 15-April 15, in Ontario April 15-June 5 and in New Brunswick June 5-June 20. They are sponsored by Mennonite Central Committee Canada Victim Offender Ministries.

Adam Liu, pastor at Santa Clara (Calif.) Church, is a one-year assistant to Chinese evangelist Dr. Sun in Los Angeles.

Chuck Neufeld, New Creation Fellowship, Newton, Kan., was the Staley Lecturer Feb. 5-7 at Goshen (Ind.) College. He presented four lectures and a concert on the theme "Concerned! About What?" He is director of Mennonite Voluntary Service and a folksinger/songwriter.

Pam Peters began Nov. 17, 1991, as lay minister at Fort Garry Fellowship in Winnipeg.

Marles Preheim, professor of music at Bethel College, North Newton, Kan., performed in Carnegie Hall in New York City Jan. 19 under the direction of Robert Shaw. He had been selected through audition to participate in the second Robert Shaw Choral Workshop Jan. 14-19, culminating in the performance of Beethoven's "Missa Solemnis in D Major, Op. 123." Preheim will also travel March 20-31 with the Wichita Chamber Chorale to the Commonwealth of Soviet Republics to perform in Moscow and St. Petersburg. He is currently on sabbatical from teaching at Bethel College.

Kent Rogers, Bethel College (North Newton, Kan.) varsity football coach, was elected president of the National Association of Intercollegiate Athletics Football Coaches Association Jan. 9 in Dallas, Texas.

Clare Ann and **Duane Ruth-Heffelbower**, co-pastors at Peace Community Church—Mennonite, Clovis, Calif., will speak on evangelism and church growth Feb. 21-23 for the Denver-area Mennonite churches.

Daniel Schipani was the speaker Jan. 25-26 at the Deeper Life services at Mount Royal Church, Saskatoon. The

Green

Janzen

A. Klassen

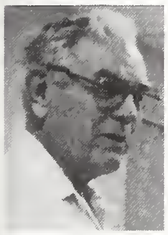
G. Klassen

Liu

theme was "Discipling."

Dale R. Schrag, director of libraries and associate campus minister at Bethel College, North Newton, Kan., will begin July 1 as director of marketing and church relations at Bethel.

Mary Stueben has begun as three-quarter-time co-pastor at Seattle Church.


Voran

Peter Voran, North Newton, Kan., began in January as interim pastor at Hebron Church, Buhler, Kan.

Katie Funk Wiebe, professor emeritus of Tabor College, Hillsboro, Kan., was the guest speaker Jan. 19-21 at Interterm '92 at Bethesda Church, Henderson, Neb. The theme was "Meeting God in the Psalms: Learning the Language of Spirituality."

—compiled by Sharon Sommer

Neufeld

Schrag

MCC seeks applicants to fill three **overseas program management** positions. Responsibilities include continent-wide program planning, implementation and oversight, budgeting, problem solving. Administrative experience required; previous MCC experience in the continent preferred. Position and opening dates are:

Area Secretary for Latin America and Caribbean, February 1992
Area Secretary for East Asia, May 1992
Area Secretary for Europe, June 1992.

If interested, contact Bill Loewen, MCC Director of Personnel, 21 S. 12th St., Box 500, Akron, PA 17501-0500.

MCC helps Miss Mai

Stan Reedy (MCC)

Miss Mai, 22, does her homework in the Senior Citizens Home in Ho Chi Minh City, Vietnam. She cannot walk and has limited use of her hands, but by using both hands she can write. She is one of 330 residents in the home. Sharing the same compound is the Disabled Children's Home, where 270 children live. Both are run by the city social services department and are partially funded by Mennonite Central Committee's Global Family Program. Miss Mai has spent all her life in this compound. Residents of both homes have one thing in common, says Janet Reedy, MCC Vietnam co-country representative: "They have no families and no source of income."

• •

If the North American church wants a missionary encounter with its culture, church people and leaders, just like the cross-cultural missionary, must listen compassionately to the people to whom they wish to relate. "How will the church respond?" asked Wilbert R. Shenk in opening a continuing education event at Associated Mennonite Biblical Seminaries, Elkhart, Ind., last November. Shenk is director of the Mission Training Center at AMBS. About 30 students, pastors and other church leaders attended the event, "Reading Our Culture ... Its Challenges to the Church." Abner Hershberger showed art. Dennis Friesen-Carper played music. Ruthann Johansen talked about literature. Paul G. Hiebert gave "An Anthropologist's View of North American Culture." Gary E. Martin spoke on "Evangelization in North American Culture."

• • •

Spin 180, a Christian rock music program produced by the Manitoba Mennonite Brethren Church-owned MB Communications, went international in January. The hour-long weekly program has been picked up by the U.S. armed forces radio network, which reaches 1.9 million personnel in 25 countries and the high seas. Millions of other people in foreign countries also tune in to the English-language network. Spin 180, which plays music by groups such as Petra, White Heart, Stryper and Rez Band, is aimed at non-church-going youth and young adults.

• • •

"We have chosen the needs of Native Americans as a family Christmas project for 1991," says a letter dated Dec. 25, 1991, to the Commission on Home Ministries of the General Conference Mennonite Church. The letter continues, "The publicity surrounding the 1992 anniversary [of the Columbus voyage] reminds us anew of the injustice these people have been forced to bear, and compels us to respond in some way, however small. Please accept these gifts to be used wherever needed most by your Native American program." Enclosed with the letter were three checks totaling $200.

• • •

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Colombian Mennonites continue to educate the public and influence lawmakers on the issue of conscientious objection to military service, according to Glendon Klaassen, secretary for Latin America for the Commission on Overseas Mission of the General Conference Mennonite Church. The Mennonite Church of Colombia successfully joined Evangelical churches in electing two members to the constitutional convention held last summer. Out of the convention came the 18th Article to the Constitution, which states that liberty of conscience is guaranteed. It says that no one will be harassed for convictions or beliefs and no one will be forced to act contrary to one's conscience. Ricardo Esquivia, a lawyer and Mennonite activist, intends to test the provision in court by defending a young man from the Teusaquillo Mennonite Church in Bogotá. Colombian Mennonites have opened an office called "Justapaz," or "Just Peace." The organization, publications and work of the churches has "broadened the Mennonite Church of Colombia's public image," says Klaassen.

Youth minister position open, **Northern District Conference**. Combined with Swan Lake staff position.

Call Lois J. Preheim, (605) 925-7760, for application and job description.

Residence hall director at Goshen College. Will be responsible for the administration of one or more halls housing about 200 students. Responsibilities include representing the Student Development Division in the hall and presenting student needs and concerns to the administration. The director also counsels students, enforces policies and standards, handles discipline and educational programming and selects, trains and supervises student staff. A bachelor's degree and at least two years of related work experience required and a master's degree preferred. Minority people and women encouraged to apply.

Contact Norman Kauffmann, Director of Student Development, Goshen College, Goshen, IN 46526, (219) 535-7639.

Faculty opening in social work, one- to two-year position beginning fall 1992. Ph.D. preferred; M.S.W. required. Teaching experience desirable. Women and minorities are urged to apply.

Send resumé to Dr. Lee F. Snyder, **Eastern Mennonite College**, Harrisonburg, VA 22801.

Faculty opening in psychology: temporary (one- to two-year) position beginning Fall 1992. Women and minorities are urged to apply.

Send résumé to Dr. Lee F. Snyder, **Eastern Mennonite College**, Harrisonburg, VA 22801.

Assistant hostess, International Guest House, Washington, D.C. Two one-year voluntary service positions are available, one in March and one in April.

For job descriptions and applications, contact Annabelle Kratz, 13495 Brighten Dam Road, Clarksville, MD 21029, (301) 596-9057.

Eastern Mennonite College, Harrisonburg, Va., invites applications for the position of **director of student life** beginning July 1, 1992. This position reports to the president.

Qualifications include: doctoral degree preferred, master's degree required in a field of study related to student development and higher education; minimum of five years experience in the field with significant experience in administration and supervision and the ability to plan co-curricular activities with an educational perspective.

The applicant must be committed to the Anabaptist/Mennonite tradition and support the EMC philosophy and mission.

Minorities and women are urged to apply.

Resumés/vitae should be submitted to Betty Jo Eby, personnel manager, Eastern Mennonite College & Seminary, Harrisonburg, VA 22801, (703) 432-4108.

Bluffton College invites applications for the position of **Director of Development and Public Affairs**, beginning Aug. 1, 1992, or as soon thereafter as feasible.

This is a senior staff position, responsible directly to the president, with overall responsibility for the college's entire development program, including the annual fund, deferred giving, major gifts, special campaigns, alumni affairs, church relations, communications, etc. In addition to the director, the Development staff includes five professional staff members and the support staff.

Preference is for a person with at least a master's degree (1) who has had experience in fund raising and/or marketing, (2) who has a commitment to and ability to articulate the values and faith orientation of Bluffton College as a Mennonite church-related institution, and (3) who has an abundance of creativity and individual initiative.

Send letter of application, résumé and credentials to Elmer Neufeld, President, Bluffton College, Bluffton, OH 45817.

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Send resumé and references (3) to Pastoral Search Committee, **Lawrence Mennonite Fellowship**, c/o Route 3, Box 163A, Lawrence, KS 66044.

Bluffton College seeks an innovative academic leader to direct its new degree completion program in **organizational management**. Experience in administration, college teaching and marketing with an understanding of adult learning are highly desirable. Ph.D. or M.B.A. preferred, master's acceptable. Screening begins Feb. 15. Women and minority applicants are especially welcome.

Reply to William Hawk, Dean of Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817, (419) 358-3317.

The Board of Trustees of the **Parkview (formerly Gnadenau) Mennonite Brethren Church**, Hillsboro, Kan., is seeking information regarding the **Gnadenau Village Cemetery**. This cemetary is located approximately three miles southeast of Hillsboro in what was Gnadenau Village, settled by the first Mennonite pioneers coming to Kansas from the Crimea, Russia. The cemetery was used between the years 1874-1900. Because of poor records, wooden grave markers (long deteriorated), etc., few names are known of those buried. It is believed as many as 30 pioneers could be buried in this small cemetery. The Board of Trustees is restoring the cemetery and schoolyard area, which has already served as an inspiration to hundreds of tourists interested in our early Mennonite heritage. Plans include the erection of a stone memorial with the names of those interred. We need your help to identify as many of our forefather's graves as possible.

Anyone with information or the desire to contribute to this project, please contact: Parkview Mennonite Brethren Church, Attn: Board of Trustees, 610 S. Main, Hillsboro, KS 67063.

Camp Men-O-Lan, near Quakertown in scenic Bucks County, Pa., helping to promote Christian spiritual growth, has an opening for full-time **camp administrator/development** or part-time **camp administrator**. Salary/benefits package negotiable.

Send resumé and salary history to Les Rice, 2401 Allentown Road, Quakertown, PA 18951.

Singles: **Crossroads**, the Mennonite introduction service, now has a monthly **newsletter**. Current clients' ads containing age, area and interests are there for you to choose from. This is an easy, private way to meet those friends you have been hoping for.

For a free sample copy, write to Crossroads, Box 32, North Tonawanda, NY 14120.

Hesston College invites applications and nominations for **dean of students**. The position includes supervision of student development, counseling, residence life, student activities and religious life. The dean reports to the president, is a member of the Administrative Cabinet and is responsible for establishing a quality and character of student life appropriate to Hesston's mission and educational goals. Position available **July 1**.

Please contact President Kirk Alliman, Hesston College, Hesston, KS 67062-2093, (316) 327-8233.

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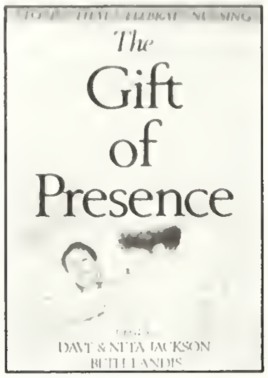

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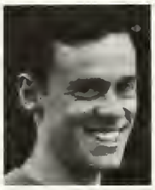

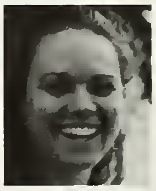

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The text for "Holy Spirit, Come With Power" was written by Anne Rupp in 1969 for a Pentecost service at First Mennonite Church in Beatrice, Nebraska, where her husband was pastor. It has been published several times, most recently in the Adult Foundation Series, "Led By Word and Spirit."

The tune is attributed to B. F. White in his collection *The Sacred Harp,* printed in Philadelphia in 1844. *The Sacred Harp* continues to be used as a singing school book for annual southern music festivals.

In September 1988, Becky Hershey and Bill Parry Jr., were married in the Lititz Pennsylvania Church of the Brethren. Becky asked the adult choir to sing for the wedding. Joan Fyock, director of music ministries at the church, harmonized BEACH SPRING as the setting of a wedding text for that occasion.

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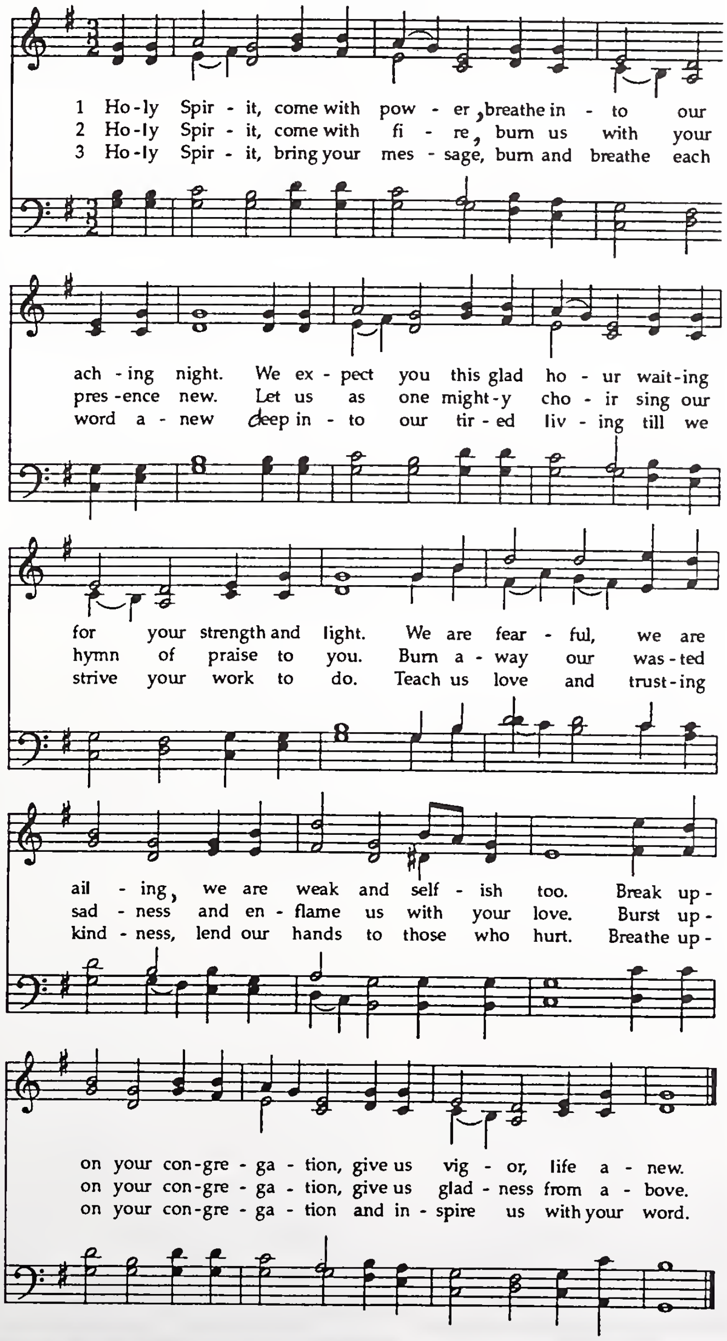
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3 Ho-ly Spir - it, bring your mes - sage, burn and breathe each word a - new deep in - to our tir - ed liv - ing till we strive your work to do. Teach us love and trust-ing kind - ness, lend our hands to those who hurt. Breathe up - on your con-gre - ga - tion and in - spire us with your word.

This hymn may be reproduced for one-time use by a congregation.

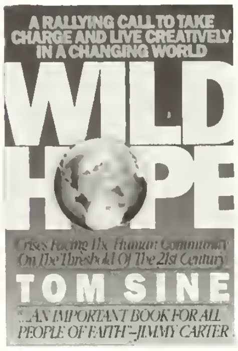
Reviews

BOOKS

The church and the future

Wild Hope *by Tom Sine (Word, 1991, 343 pages)*

Reviewed by Bernie Wiebe, 46 Belair Road, Winnipeg, MB R3T 0S2


A RALLYING CALL TO TAKE CHARGE AND LIVE CREATIVELY IN A CHANGING WORLD
WILD HOPE
Crises Facing the Human Community On the Threshold Of The 21st Century
TOM SINE
"...AN IMPORTANT BOOK FOR ALL PEOPLE OF FAITH"—JIMMY CARTER

In *Wild Hope* futurist Tom Sine tries to help the whole Christian church look at where it is in relation to its call from God and to the contemporary world. He tells both Evangelical and mainline Christians that they have not been willing to accept the "radical" nature of God's call to his people. Both have promoted lifestyles and thinking oriented to acceptance of the "western dream." Both are captive to the "world" and therefore have become a "church out of the running."

Sine illustrates the irrelevance and impotence of the church with a mass of data about major issues. He says there are 10-15 years left "at the outside" to address the environmental crisis, yet there is little evidence that Christians have the courage to do this. Technology seems to seduce the church rather than become a tool for greater faithfulness. Market-driven economics instead of needs-economics dominates Christian living in today's world. The worldview of Christians remains largely controlled by their view of their own experience. Nobody seemed concerned during the Gulf War that the allies were fighting against a country in which 10 percent of the people were fellow Christians.

Sine tries to go beyond indictments. He rallies signs of hope for the future. I confess that some of these witnesses do not seem all that convincing. But his generic ideas strike home. Sine says there are three steps Christians must take to turn around our anemic spiritual growth. First, "repent"; second, "Flesh out [a] ... vision in a changing world"; and third, demonstrate a gospel of "incarnation."

It seems a good formula, but Sine does not go far enough in spelling it out. For example, in calling for a response to the economic captivity, about all he can envision is for affluence to be replaced by more deliberate self-denial. That is good, but how does it happen? How does the "new world order" become an order of our hearts, minds and spirits? While insisting that he means we must encounter the transforming impact of a Jesus who both died and was resurrected, my impression is that he does not come to terms with the need for a revolution in human thinking about conflict, sexuality, gender and power—all pointed to in Jesus Christ.

No other book I know of tries to address in a compassionate manner the whole range of the issues faced by the church in today's world and tries to do this with biblical integrity and a vision of hope. This makes *Wild Hope* an excellent option for study groups. Every church library should have it.

Heroes and heroines

Seeking Peace *by Titus Peachey and Linda Gehman Peachey (Good Books, 1991, 228 pages)*

Reviewed by Leonard Nolt, 3016 Arthur St., Boise, ID 83703

Seeking Peace is a fascinating and hopeful collection of stories about people of Anabaptist-related churches struggling to put their peacemaking beliefs into practice. These stories come to us from more than 25 countries around the world where people who, by practicing what they believe, face ridicule and even death.

These are factual stories about heroes and heroines. They include a second-grader in Virginia who refused to say the pledge of allegiance because she "loves the whole world" and a man in Indonesia who invited his persecutor into his home and gave him hospitality and food.

These stories are a valuable historical resource about the work of the church in this century, the setting for most of them. All the accounts are short, but each is unique in its situation and setting. The stories keep coming, one after another, like water over the Niagara. The book ends after about 75 of them, but the impression is that it could have gone on and on.

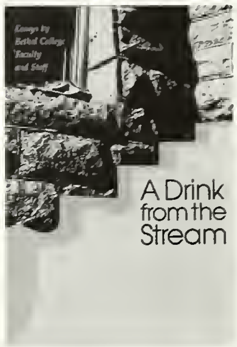
Seeking Peace gave me a sense of comfort in knowing that I am not alone in my attempts at peacemaking, and it gave me the assurance that the toil is worth it. It makes a difference.

The characters come to life and preserve life as they seek to do God's will. With exciting conscientious people like these in the world, is it any wonder that wars are being stopped, totalitarian governments are going out of business and the doomsday clock is moving backward?

High-minded essays

A Drink from the Stream: Essays by Bethel College Faculty and Staff *edited by John K. Sheriff and Alain Epp Weaver (Bethel College, 1991, 241 pages)*

Reviewed by Jeff Gundy, 280 W. College Ave., Bluffton, OH 45817



This collection of essays, originally meant for use in a writing course at Bethel College, North Newton, Kan., provides a revealing glimpse of the minds of its faculty and staff. The essays (many of them originally lectures or addresses) are both accessible in style and challenging in their ideas.

Some of the writers, like James Juhnke, Patricia Shelly and Duane Friesen, are well-known among Mennonite historians and theologians. Juhnke's "Freedom and the American Revolution," with its revisionist inquiry into the necessity of violent revolution, is a classic of its kind. Others, especially the scientists, have contributed their less technical pieces, often connecting academic disciplines and knowledge with personal and social concerns. Among those that spoke to me in particular on a first reading (I can only hope their titles suggest their subjects) were "Beyond the Merely Personal" by Don S. Lemons, "The Victor Returned to the Plow" by Wynn Goering, and "Liberal Arts: A Platonic View" by Marion Deckert.

Not a consciously unified reader, this collection does return repeatedly to a number of essential Mennonite themes: service, peacemaking, simplicity of lifestyle. In fact, the relentless high-mindedness of one essay after another eventually made me a little restless. The editors note Raylene Hinz-Penner's description of her "A Case for Adornment" (on the joys of looking good) as "perverse and rebellious," but it stood out to me as a welcome moment, a sort of rock disturbing the even flow of a sometimes too-placid stream.

Sunday school classes searching for a stimulating discussion-starter, Bethel alumni wishing to reacquaint themselves with their mentors, and anyone curious about what is being thought and said and done in those hallowed halls in North Newton will enjoy this book.

Children and worship

Including Children in Worship: A Planning Guide for Congregations *by Elizabeth J. Sandell (Augsburg-Fortress, 1991, 80 pages)*

Reviewed by Karla C. Morton, Box 68, Elbing, KS 67041

This short but informative and creative book encourages congregations to include rather than exclude children during the worship service.

The author prefers that children be kept in the worship service rather than forming a "children's worship time" so that children can be present with the body of Christ. In this way, Sandell believes, children will continue to worship as they grow older.

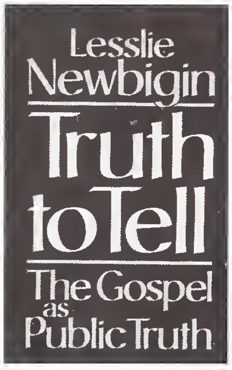
Sandell stresses that adults must understand the meaning of worship before they can expect children to be present, with a sense of understanding, in the worship service. Children are capable of worship, just as adults are, but their worship will not look or sound the same. Children do not have to be bored during the worship service or become "disruptive." To avoid boredom, pastors and congregations must try to form worship experiences that lovingly embrace children at their various developmental levels. This is not necessarily easy, but Sandell addresses worship committee functions, adult education programs, reasons children are included in worship and ways to change adult attitudes toward worship and the presence of children, parental support, lay participation in worship and children's education programs. One soon understands that adult attitudes toward worship in general are the key to including all of God's children in the worship experience.

The final chapter offers a gold mine of creative ways to include children in worship through song, creative movement, stories, prayer, puppets, clowns, worship bulletins for children and brochures for adults. This chapter and the appendices give useful information, but they should not be read without the benefit of the first four chapters.

I hope that *Including Children in Worship* will help us recover worship that represents what joy we have in God through Jesus Christ.

Resources

- **People with Disabilities Explain It All for You** ($15.95 prepaid) is available from The Advocado Press, 1962 Roanoke, Louisville, KY 40205.
- **Resource People for Congregations in Mission** is available free from the Commission on Home Ministries, Box 347, Newton, KS 67114-0347.
- **Making Disciples: A Guide for Youth Catechism Leaders** (Faith and Life Press, 1992, $14.95, $17.95 in Canada) is a compilation of materials to allow pastors to tailor their catechism programs to the specific needs of their congregation. Order toll-free from 1-800-743-2484.
- **Going Broke: Bankruptcy, Business Ethics and the Bible** by John R. Sutherland (Herald Press, 1991, $9.95, $12.50 in Canada) probes the economic, emotional, spiritual and ethical toll of bankruptcy.
- **Up from the Rubble** by Peter and Elfrieda Dyck (Herald Press, 1991, $14.95, $18.95 in Canada) tells the story of Mennonite refugees escaping the ruins of Europe to start life over in South America after World War II.
- **Signing**, published by Mennonite Board of Missions' Deaf Ministries, Box 247, Riverdale, MD 20738, is a forum for people interested in deaf ministry.
- **Dialogue on Disabilities** is published quarterly by Mennonite Central Committee, Box 500, Akron, PA 17501-0500.
- **La Imilla: Knitting Sweaters in Bolivia** (eight-minute VHS video), about a women's cooperative in Bolivia, and Toymakers in Haiti (five-minute VHS video), about a cooperative in Haiti, are available for free loan from MCC (see address above).
- **The Gift of Presence**, edited by Dave and Neta Jackson and Beth Landis (Herald Press, 1991, $8.95, $10.95 in Canada), offers 50 stories that celebrate nurses who serve in the name of Christ.
- **Truth to Tell: the Gospel as Public Truth** by Lesslie Newbigin (Eerdmans, 1991, $6.95) affirms the Christian gospel as the truth—not only for personal life but also for life at the public, societal level.
- **Taxes for Life Liturgy and Study Plan**, which helps encourage symbolic tax resistance to the U.S. defense budget, is available from Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513.



- **Fight the Good Fight** by Philip and Joyce Bedsworth (Herald Press, 1991, $6.95, $8.95 in Canada) tells the story of a family's struggle with chronic illness.
- **MCC Interview: Iraq** (18-minute VHS video) features Mennonite Central Committee worker Carol McLean, who served in Iraq last July. It is available for free loan from MCC (see address above).
- **A Penny and Two Fried Eggs and Other Stories** by Geraldine Gross Harder (Herald Press, 1991, $6.95, $8.95 in Canada) tells stories for children about Christopher Dock, Christian Krehbiel, David Rittenhouse and Henry Smith.
- **The Boy and the Quilt** by Shirley Kurtz, illustrated by Cheryl Benner (Good Books, 1991, $6.95) tells the story of a boy making a quilt.
- **Linking Faith and Daily Life** by Robert E. Reber (The Alban Institute, 1991, $19.95 + $2.40 postage) is an education program for lay people.

—compiled by Gordon Houser

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Editorial

Speak to the powers about disabilities and war

A grossly unattended fact of war (we should note on this anniversary of the Persian Gulf War) is that it adds so many to the community of people with handicaps. As states and provinces scramble to balance their budgets this year we will again find deep cuts in programs that help people—while worldwide nuclear proliferation and North American weapons budgets continue. Christians must not tolerate this. Will we find our voices to address this subject? We must speak courageously to our powers who still see violence as the solution to conflict.

Listen to the facts linking the handicapped community to war. (I am indebted to Mennonite Central Committee's *Dialogue on Disabilities*, Winter 1991.)

- Henry Enns of Winnipeg (MCC's international consultant on disabilities) says, "For every person killed in war, 10 people are permanently disabled." War and armed conflict are a major cause of a half-billion people in the world with disabilities. Henry asks, "Will the warmongers provide funding to develop services for those disabled in war?"
- At least 9,000 people (says CEPAD, the Council of Evangelical Churches of Nicaragua) were left disabled by the decade-long conflict in Nicaragua, funded in large part by the United States.
- Frederick Downs (in the Feb. 17, 1991, Manchester Guardian Weekly of the *Washington Post*) says that "one tenet of modern warfare [says] weapons that maim are actually more effective than weapons that kill because the wounded create a greater drain on a country. More resources are required to care for the wounded than for the dead. ... The wounded can have a more lasting terrorizing effect on the people around them than the sorrow ... of burying a war's dead."

Silence: It is tempting, just now, for people of peace to be lulled into silence. After all, resolutions to conflicts appear to be happening on several fronts: Middle East peace talks, North and South Korea coming to agreement, the thaw of the Cold War, conversation between blacks and whites in South Africa, United Nations peacekeeping forces in Yugoslavia and El Salvador, moves to reduce our nuclear stockpiles by 50 percent.

Even so our military budgets grind on, barely altered. Those who line their pockets with profits from the military industry fight every effort to lower those budgets. Weapons sales of $30.7 billion (U.S.) went to the Middle East alone between 1987 and 1990. Now for the first time since 1983 the United States tops the charts in weapons sales. (From 1983 to 1991 the Soviet Union was the leading arms seller.) Will this juggernaut time bomb be slowed? Halted?

Imagine, rather, the armies of physical therapists, designers and manufacturers of prostheses and wheelchairs, counselors and social workers we could fund, all waging war against the already existing carnage in human bodies.

For one basic reason we must find our voices and speak to the powers about this sin: that reason is that we love God with all our hearts and our neighbors as ourselves. Our "commander-in-chief" is Jesus Christ (as James Fairfield put it at Grace Mennonite Church, Lansdale, Pa., a year ago). "We must obey Jesus Christ when it comes to his command to love, not kill." But if we say these good words only in wartime, they are dismissed as untimely.

Neighbors: Just as my forebears should have learned more Russian during their 100 years in the Ukraine (1770-1870), similarly I need to learn the language of my neighbors who rally 'round the flag in times of war. I need to talk to my neighbors in peace time. The Persian Gulf War reminded me of this.

We must tell our neighbors why this faith family believes that doing important work, guided by God, is better than being ready to fight. To quote James Fairfield again: "God's victory was at the cross, not on a battlefield. What is important is our consistent testimony for peace and our obedience to the Prince of Peace."

And we had better say and act on these words now, because during a war it's pretty hard to talk to people who disagree. *Muriel T. Stackley*

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$2.00

THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

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FEBRUARY 25, 1992

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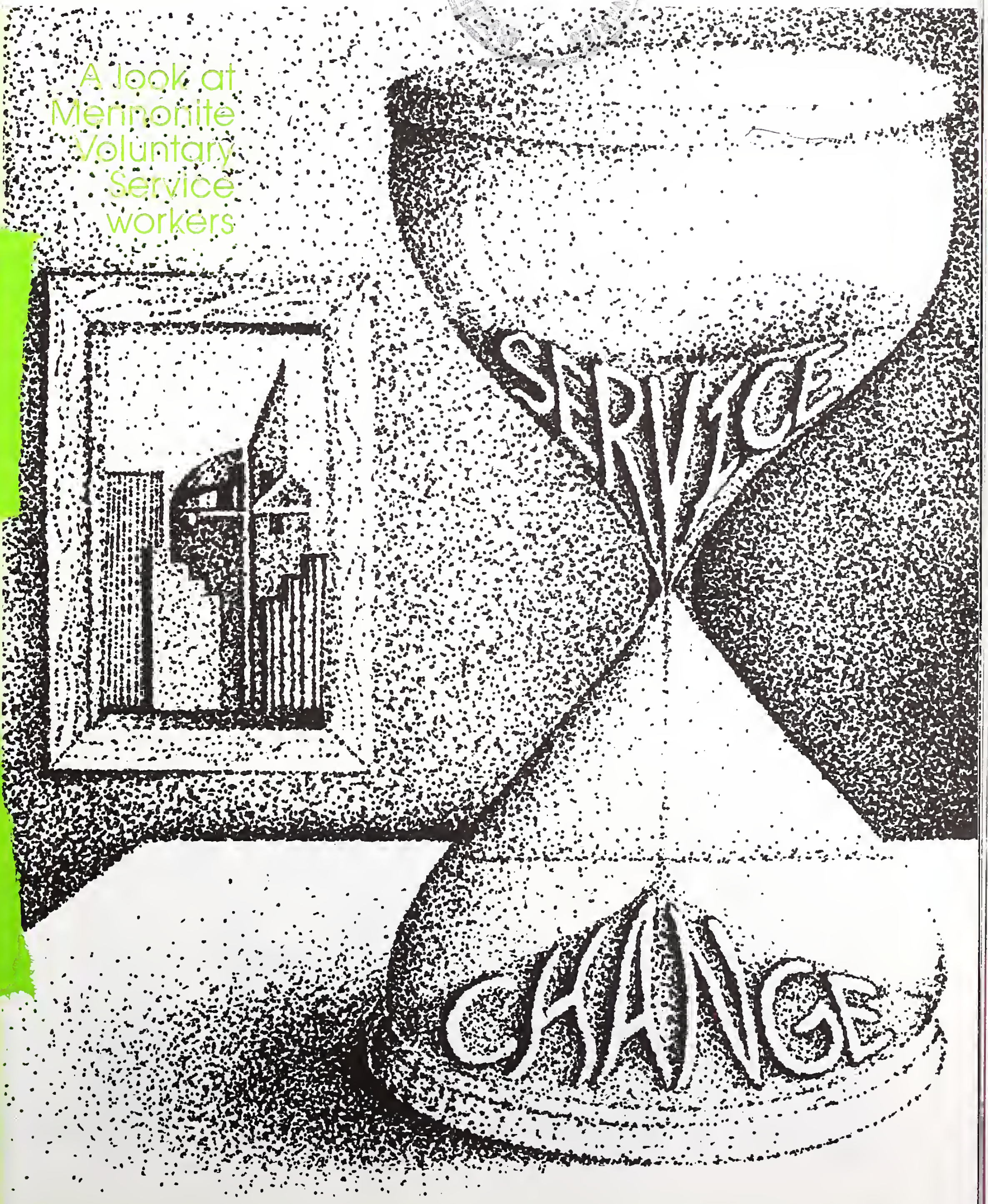

A look at Mennonite Voluntary Service workers

Service brings change

Prologue

The spotlight in this issue is on Mennonite Voluntary Service, that lively network of ours that connects 97 volunteers in 27 units across Canada and the United States. Impressive numbers, these, and I can vouch for the fact that on the other side of the wall (from where this prologue gets written) the MVS staff is in perpetual motion, keeping all the wheels oiled with God's grace.

Many of you are alumni of MVS. Some of you are in congregations that sponsor MVS units. You know well, and others should be informed, that you are underwriting these units to a greater extent with the tightening of the budget belts at the administrative end. These dollars plus the emotional investment of MVS support groups in sponsoring congregations are signs of the reign of God as much as the volunteers themselves.

When official MVS status was not possible, one congregation started its own (see page 87). What's to stop any of our congregations from transferring MVS principles and methods to our communities? What needs doing? Who can do it? Who will match people with resources?

The MVS staff person in Canada is Miles Reimer, whose office is at 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.
mts

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Cover: The artwork is by Kathy Landis. The volunteers pictured are (from the top) Jane Miller, Carole and Lloyd Tymchyshyn, Dorothy Nickel Friesen and Kent Unruh.

Next issue: Men's and women's issues

STUFF
that will heal this world

'Is your name God?' asked Diamond.

Ann Marie Minter

A shaky hand clutched my shoulder. I turned to face Buster, the self-proclaimed boss of the McKee Community Center. "I'm takin' off," he announced, peering through smudged glasses that constantly slid down his nose, "so you can take it from here."

Buster lived just across the street in the tiny gray house with the porch that was falling through. It sat next to other houses that were like it or worse—houses where "my" kids lived, played and grew up.

I remember the first time Herb, Tara and I traipsed across their littered lawns in the sauna-like heat, knocking on doors and passing out information to children and parents about the Skyline Summer Academy. Faces peered out from behind screen doors—faces of young mothers with babies on their hips. One, two, three little faces popped out from behind.

That's when I first met Diamond. He was 5, and his white eyes shone round and bright against his smooth black skin. He later sat on the floor of my classroom with the other kids his age—some Native American, some Hispanic, others white.

"Now, do ya'll know my name?" I asked them as I sat on the little wooden chair. They struggled to remember it. After all, it was just the first day. "It has only three letters so it's really easy," I hinted.

From the back a little hand rose up, straight into the air. "Is it God?" Diamond asked sincerely in his Sunday school voice.

Diamond's toes stuck out of his tennis shoes. He had to take them off when he wanted to run and play. We later managed to find a pair of new leather high-tops just his size and discreetly slipped them on his feet in the corner of the room. No one said a word. There was no need to. Diamond's sparkling eyes said it all.

We had a party with the PrimeTimers, the senior citizens who lived in the neighborhood. They came to the center for donuts and Bingo and to cool off from the oppressive heat. My kids had made hats and placemats that morning and cookies that my Gram and I used to make.

Jewelry: The older folks sat around, smiled, laughed and gathered around their Bingo tables—some wore hats two feet high and others wore paper-chain jewelry. The kids fought to carry the fancy silver tray I had dug up and dusted off. The PrimeTimers were delighted to be served.

Ann Marie Minter

Reality just beyond the playground: *Willy Jo, LaTasha, Nathan and Amber*

"You kids made me happy today," proclaimed Buster, as he reached for another one of their creations and tugged on his Texas Rangers cap.

I learned to know Imogene, who referred to the PrimeTimers as "her kids." Imogene, the fast-talking woman, ran the place. She had bouncy arms big and strong enough to deliver hugs forever, be it the senior citizens or the little ones, often three at a time. "If these here people didn't have a place to come, eat a little bit of somethin' and just be together, I know I'd find some of them out by the dumpster," she explained matter-of-factly on my first day at work.

Imogene and Buster and people like them will stay in my head for a long time. I believe that their spirit and their work are the stuff that will heal this world. As the summer progressed, I became part of their work. The realities my kids would face were not far beyond the innocence of the dry playground where we played freeze tag every morning before the Oklahoma sun became impossible to bear. I think of you now, Willy Jo, LaTasha, Nathan, Amber and all the others, and I remember your smiling faces.

Ann Minter volunteered last summer in Oklahoma City at Skyline Urban Ministries with its inner-city children's program.

SERVICE = CHANGE

Seven volunteers describe life-changing experiences.

Kristen Mayhue

Volunteers who take the risk and time to serve God with Mennonite Voluntary Service find themselves and others changed as a result. The impact on structures and people may not readily be seen. Yet as people change, structures begin to change. Those who take time to serve God as volunteers with MVS often continue active roles in church and service positions. Following are responses by current and previous volunteers on changes they have experienced as a result of their serving with MVS.

Let me introduce seven such people to you.

Miller

Jane Miller's MVS assignment was with Twin Cities Habitat for Humanity in St. Paul, Minn. Upon completing her two-year term, Jane accepted a full-time position as operations manager with Twin Cities Habitat for Humanity.

Saner

Bryan Saner taught art at Lake View Academy as part of his MVS assignment. Currently he is a performer/artist with the Sock Monkeys performance group. He also owns a carpentry and woodworking contracting business.

Rutschman

Richard Rutschman was a volunteer at an alternative high school in Chicago. After his term of service, Richard accepted a position with Latino Youth, another alternative high school in Chicago. He became director there after two years. Currently Richard works with Northeastern Illinois University (Chicago Teachers' Center) as a development facilitator of a Dropout Prevention Demonstration Project.

Goertz

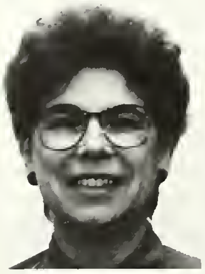
Naomi Goertz is now a volunteer at the Peaslee Neighborhood Center in Cincinnati. Her assignment as programs assistant at Peaslee is to help organize and run the homework room and the music programs.

SERVICE
CHANGE

... volunteers with MVS often continue active roles in church and service positions.

Unruh

Kent Unruh, now a student at Goshen (Ind.) College, developed a computer literacy curriculum at Latino Youth in Chicago.



Friesen

Dorothy Nickel Friesen was an English teacher in Arvada, Colo., and served as an administrative assistant with the Urban Ministry Center at First Mennonite Church in Denver. Currently Dorothy is the assistant dean at Associated Mennonite Biblical Seminaries in Elkhart, Ind.

Peters

Theresa Peters (Terri) teaches seventh and eighth grades at Chicago Mennonite Learning Center.

How did your life change because of your MVS assignment?

Dorothy: I learned about injustice and protest, about suburban kids who fried their brains on drugs, and about a church that reached out in that setting. I learned that I was passionately concerned about peace, reconciliation and the message of Jesus.

Naomi: I continue to lose my fear of differences and enjoy diverse people and ideas. In Goessel, Kan., it was easy to convince myself that racism, structural injustice and homelessness were issues that had nothing to do with my life and that I couldn't do anything about anyway. I won't be able to run away and deny these things anymore.

Bryan: After experiencing servanthood, it becomes false to one's nature to take part in a lifestyle that doesn't consider other people's needs first.

In what ways did your MVS assignment affect your theology or faith?

Jane: My theology has become more inclusive. I am less judgmental, less rigid, less righteous. Today I am aware that Jesus was a person of acceptance who more often broke traditions to welcome and heal people than create or enforce rules. Some of these changes in understanding came from my work and household settings, others from our worshiping community, St. Paul Mennonite Fellowship. We are people from a variety of languages, cultures, income levels, sexual orientations, ages, religious backgrounds. Here each person finds a sense of belonging.

Kent: Mennonites are known for their theology of peace and justice. But ours is not the only theology of peace and justice. MVS helped me understand the vitality of ecumenicity and the need for cooperation among all Christians.

Bryan: In a sense God has gotten larger—offering a wider frame to work with.

Terri: I have seen how other people worship and have been challenged to expand my view of what church and community mean. I see service as one way of making sure that you are searching for God at all times.

Do you feel that you made an impact on the people you served? If so, in what ways?

Jane: I helped a single mother renovate and purchase her first home. The previous Christmas she had spent the winter in an apartment that had no furnace or cooking facilities. She and her kids slept on the floor between two space heaters. Cathy and her kids now have a three-bedroom house with heat, a dog, two parakeets. The children have been in the same school for three years.

Richard: Latino Youth has provided a second chance to hundreds of dropouts, and the program expanded to a multiservice agency besides the high school. I hope students felt there was genuine interest and concern for them. In today's society children grow up feeling unwanted or neglected. The role of a "significant other" for young people can make a difference in the direction they take.

Terri: Service gives others hope: hope that there are people out there willing to give of themselves, hope that there is good left in the world, hope that love does conquer evil and hope that God is in control.

SERVICE
CHANGE

"In Goessel, Kan., it was easy to convince myself that racism, structural injustice and homelessness were issues that had nothing to do with my life and that I couldn't do anything about anyway."

Naomi Goertz

In what ways did the unit have an impact on the local congregation?

Dorothy: Through my MVS experience I realized that the church was the place to confront the structures, powers and problems of our society and world. The church (not the government) has the best answer for evil and conflict. I saw all areas of life being addressed in the context of the gospel of Jesus. That was compelling for me and a challenge. I saw the church, however, as an institution that also needed challenging. Injustice and discrimination happened in the church just as it did in the world. But in the church, there was the model of Jesus to lead us and guide us. For me, the congregation as witness to redemption happened in MVS and has shaped my life since. Even though I have many questions and disappointment in the church I serve, I remain committed to a new vision of justice, peace and reconciliation through the church's ministry. MVS started me on this path through one congregation's witness.

Jane: In many ways we were a breath of fresh air and energy to a sometimes weary congregation. We each got involved in a variety of areas from working with kids to worship leading to introducing four-part harmony. What we offered was accepted enthusiastically, but we were also aware of the need to tread lightly from time to time and listen to and learn from what was already happening in the congregation.

In what ways did your work help change unjust structures?

Jane: While I renovated adequate housing, another household member lobbied for the same issue on the political end. Other unit members worked in shelters or taught basic literacy. While my part seemed small at times, the whole of our efforts seemed much larger.

Kent: I developed a computer literacy curriculum at Latino Youth. Exposure to computers reached out to students caught in the net of educational injustice. Computers have permeated every level of today's society, and basic knowledge of computers is important for those who seek employment or want to continue in higher education.

Bryan: We offered alternatives to the public schools' inadequacies. After-school programs provided alternatives to life on the streets. We also taught peace and conflict resolution.

Terri: It is unjust that there should be racism in the world. My class is an example: Kids of different races get along. We will not change unjust structures in one generation. The example my students set will spread over generations. Every fire starts with a spark. I think of my students as a shower of sparks in a world of intolerance.

SERVICE
CHANGE

> "There is no good news without service. If good news is the mirror, then service is the reflection."
>
> *Dorothy Nickel Friesen*

What role does MVS play in evangelism?

Dorothy: There is no good news without service. If good news is the mirror, then service is the reflection. MVS provides one mechanism for evangelism and service to happen.

Naomi: I feel that evangelism by example is much stronger and truer to Christ than evangelism by word. I have spoken to more people in the past year about my faith and my Mennonite heritage than in my first 22 years. I have not miraculously become more verbose, but people see me doing something against mainstream society and want to know why. In this scenario, no one is in the position of power or of thrusting something on another. No one is asked to receive an unwelcome message.

Jane: I believe that MVS volunteers do as much evangelism as church planters do. The neighborhood where the St. Paul Fellowship is located had virtually never heard of Mennonites until our voluntary service unit appeared. In the past three years we have had MVS volunteers work in schools, shelters and community centers in the neighborhood. Suddenly "Mennonite" has become a golden word. The small Mennonite church-planting effort, previously considered a suspect and strange religious group, is now viewed with greater respect. The partnership between MVS and the congregation has been essential. The original volunteers finished their terms more than a year ago, but already those spaces have been filled by neighborhood folks, new arrivals to the community and a new crop of Mennonite volunteers.

Richard: Evangelism must take Jesus' teachings seriously and include addressing spiritual as well as physical needs of people. Taking Jesus' teachings of servanthood and love seriously—even to one's enemy—is a true commitment to the needs of people. MVS puts that into practice.

Kent: MVS brings people of faith into contact with those who have different belief systems. They may be convinced that such a faith is of value. Their convictions may change to the point that Christ becomes a new or more important reality for them. Likewise, VSers' convictions might change to the point that Christ becomes a more important, possibly even new reality for them as well. Evangelism is a two-way street and is successful to the extent that we are willing to learn to know Christ in new ways.

Bryan: Those who came to know the life of Jesus through my service took on an interest because of the structure and lifestyle of MVS. To my students MVS was an appealing lifestyle because people shared their living spaces, resources, meals and money. It is the gospel of Christ taught through action. It seems the perfect environment for evangelism to happen in an honest and pertinent way. For a time the students hung out at the unit. We sang songs, ate pizzas, sat on the porch. It was a safe place for them and that's one reason they came. But God was present in the unit with us and I believe evangelism happens naturally where God's people gather. People who need God are attracted to that kind of light in their neighborhood.

Kristen Mayhue is personnel director for Mennonite Voluntary Service.

Letters

From silence to communication

There are times when God is silent (as in Psalm 22). I believe God was silent when President Bush plunged the United States into the Persian Gulf War last year. I think the president had already decided to go to war before he and Billy Graham prayed together. I believe God was silent at that moment because the Scriptures picture God as loving the whole world (John 3:16), not only the United States.

Haven't we felt at times that God was far away? There seemed to be no answer to our prayers. Maybe humankind needs the silence of God. Perhaps that is the way God can get our full attention. Maybe we feel so much in charge of life that we ignore God.

When God is silent, we begin to ask why. That question is never answered. An answer would only lead to an argument, not to faith. That question opens the mind and heart. Then God has a chance once more.

When the gloom of silence hung over Golgotha, there was no answer to the question Why? Not long after Jesus' cry came his words, "Father, into thy hands I commend my spirit." Can we do likewise when we face our Golgothas?

The second part of Psalm 22 pictures the assurance that comes to the agonizing soul. The Psalmist recalls the past: "In thee our fathers trusted. They trusted and thou didst deliver them" (v. 5). So he prays, "Be not far off. Hasten. Deliver. Save me" (vv. 19-21). The silence of God comes to an end. New communication is based on commitment. *David C. Wedel, North Newton, KS 67117*

Beware discerning occult

I think you have done a marvelous job of setting issues before people so that they can be considered from various angles. I will never agree with the point of view expressed by some that one has to support any or all of the resolutions that have been passed by the conference. Isn't that what the Reformation was all about? The believer reads the Bible and decides for him or herself what the Spirit is revealing to us. No issue should ever be cut and dried; they should always be discussed from many angles.

That brings me to the Nov. 12, 1991, issue of *The Mennonite*, which deals with issues of occult powers and the demonic. While I believe that good will always be in conflict with evil, I'm not sure I'd want us to go around trying to discern occult powers. We don't want anymore witch hunts, as were carried out in colonial days. In Korea we have had some cases where pastors have tried to beat the devil out of parishioners, and one woman died. This is not commonplace here, but it illustrates what can occur if we attempt to discern occult powers. *Helen R. Tieszen, KPO Box 740, Seoul 110-607, Republic of Korea*

Racism must be addressed

As a white Irish-Catholic from New England who for the past eight years has been a child-care worker in a suburb of Chicago (a suburb labelled a "low-income, black neighborhood"), I had a vested interest in the Jan. 14 issue: "What Does Prejudice Do to Human Beings?" I expected more than the serious lack of insight and moral courage that the articles belied.

Takio Tanase's article on Korean-Japanese enmity was significant because it pointed to racism as a human problem, not an exclusively American one. However, given the geopolitical situation, Mr. Tanase does not address the rising racism against the Japanese and East Asians. Not only is this not addressed but he offers no concrete solutions.

And while Mr. Gow's father may have found his experience of southern blacks during the '50s enlightening, it fails to translate in a meaningful way to the experience of Afro-Americans in the past decades. What about the racial unrest on college campuses? What about the rise of white supremacy groups during the '80s? What about the discussions in the Afro-American community that recognize the black male as "an endangered species"? These are the situations relevant *now*, not 40 years ago.

And the solution of the Golden Rule only reflects a desire to be "the quiet in the land" and avoid dealing realistically (and morally) with race relations. It is historically verifiable that the Christian merchants who brought Africans over in slave ships, the Americans who interred the Japanese during World War II and the Mennonites, Lutherans and others who assisted in the genocide of European Jewry were staunch advocates of the Golden Rule. The fact of the matter, the sad fact we ignore and don't want to face is that in the practitioner's mind "doing unto others" applies to those of one's own racial group. The Golden Rule only works when we accept the full humanity of non-white groups. For those of us who grew up and lived in "white" neighborhoods, read "white" textbooks at school and were raised on a "white" Jesus, we have subconsciously been taught the Golden Rule applies only to whites. Therefore, any compassion we practice toward people of color is seen as some act of superior holiness because we view them as "lesser creatures."

And Muriel Stackley's suggestion of friendship evangelism is not offered by anyone who studied the problem. It is a serious cop out. Despite the fact that evangelism has had a bad history of Western missionaries imposing European values on non-European peoples, despite that even at its best evangelism assumes a position of power ("I have truth to share with you" or, "This will make your life better") there is no historical or spiritual precedent that an evangelizer will better understand the perspectives of non-whites or that any social justice on behalf of other cultures will occur. What is needed is not any type of evangelizing of others but a self-evangelizing, not attempts to convert others or attract them to our churches but a drastic, radical conversion of our own "white" consciousness, our own Anglo-European perspective.

Let me propose some suggestions: Read the last five-years worth of *Spin* magazine. (Do the General Conference and Mennonite Church youth ministers even know what that is?)

Listen to rappers like Ice-Cube, Public Enemy, Paris or N.W.A. You will find a growing movement of young blacks who are violently angry with the way things are and do not lack the insight and courage to tell us what we can do with our simple "white" Golden Rule, our simple "white" friendship evangelism and our simple "white" Christianity. *Mark Fitzpatrick, 16224 S. Kedzie Ave., Markham, IL 60426*

Spiritual life is a calling. … Christians should require positive spiritual confirmation within the believing community if they choose to remain stable.

Blessed are the CHANGES

Tim Lehman

Change poses a dilemma. As Christians we live with change and we resist change. Change is constant, but we try to manage it and keep it under control. We reluctantly give in to the changes that time brings to our bodies, but we often say no to other changes within our control.

We need the God who in Jesus never settled down in Galilee and never remained in the tomb.

In North American society we normally view stability as positive and change as negative. This view flows from culture and religion. Stability has to do with control, and our control of the world dominates our thinking.

Religiously our negative view of change comes straight from the source. God has been described as never changing, "age to age the same." We then have every reason to seek stability as a spiritual discipline. Comfort easily follows as the confirmation of spiritual blessing.

I propose that stability, rather than bringing spiritual blessing, brings idolatry and an idleness that breeds boredom. It suggests belief in a nailed-down God. Change may be our only hope if we want a God who does not look dangerously like our own creation.

Christians who have had comfortable and stable lives view God as changeless, worship as ritual and the Bible as a book of fundamental truth. On the other hand, Christians who live in suffering and instability generally view God as moving, worship as fuel for their journey with God and the Bible as a manifesto for action. Change for those living with injustice becomes their spiritual quest.

To equate change with godliness and stability with idolatry is not helpful. This would only bring us another form of settled thinking that locks us into a manageable view of God and the world.

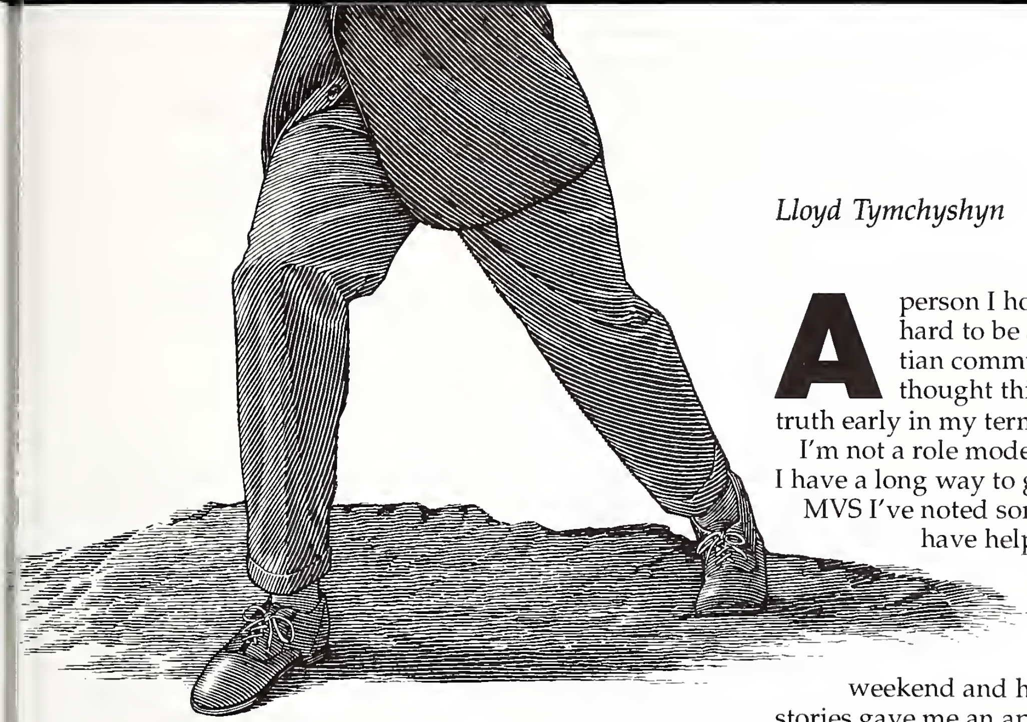
Laughter: We desperately need the God of Sara and Abraham's surprised laughter at the birth of Isaac, the same God who moved them around the countryside for decades. We desperately need the God as unpredictable as the still, small voice in Elijah's storm. We desperately need God's compassionate care while we wander the wilderness of this life. Just as much, we need God's wrath when we settle too comfortably in the promised land. We desperately need the God who in Jesus never settled down in Galilee and never remained in the tomb.

Spiritual life is a calling. To be on the move necessitates change. We are all timid in the face of God's unsettling Holy Spirit. But knowing that God is on the move, the burden of proof should never be, Why change? but always, Why stay the same? Why not move with God? Christians should require positive spiritual confirmation within the believing community if they choose to remain stable. Otherwise we should all assume that God calls us onward.

Mennonite Voluntary Service is a concept based on change for disciples of any age. Here change is required at many levels. A voluntary service assignment is an uprooting event, a surprise attack by God, a loss of spiritual conclusion.

What a precious blessing this is to a timid spirit.

Tim Lehman, 4103 SE 60th, Newton, KS 67114, is a member of the Creation Care MVS unit and director of Wilderness Wind Camp.



Large strides on a FAITH JOURNEY

It's hard to be a Christian without a Christian community to help you grow.

Lloyd Tymchyshyn

A person I hold in high esteem argues that it is hard to be a Christian unless you have a Christian community in which to share. I never thought this was true. But I have discovered its truth early in my term with Mennonite Voluntary Service.

I'm not a role model for faithfulness and religious study. I have a long way to go in my faith journey. Since joining MVS I've noted some important events and people who have helped me make some large strides.

It was a thrill to meet [MVS director] Chuck Neufeld at a retreat. (He was introduced to me as Cliff. I called him that all weekend and he never corrected me.) His music and stories gave me an appreciation that it's OK to have doubts and questions. We just keep working through them to find the answers.

The small-group and Bible-study sessions allowed me to share my views and gain insight from others of varying ages and stages in their faith journey. They inspired me to engage in a more formal study of the Bible.

I miss the people from MVS orientation because they had such an effect on me in a short time. The guest speakers excited me about doing good Christian community work and turbocharged me for my continuing work with Habitat for Humanity.

Life in the MVS unit has allowed me to continue the things I started at orientation. Weekly Bible study goes on. I've made an effort to do the advanced reading, but sometimes I don't. I feel I have missed out when I can't add much to the discussions. Work at Habitat continues at a frenetic pace. I'm affirmed by the unit members, including my wife, Carole (the esteemed person mentioned in my first sentence), to carry on along the road in my personal faith journey.

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The small-group and Bible-study sessions allowed me to share my views and gain insight from others of varying ages and stages in their faith journey.

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Lloyd and Carole Tymchyshyn's address is 650 Oakdale Ave., St. Paul, MN 55107.

CHANGE?
You asked for it.

Three stories about congregations that sponsor MVS units.

Kathy Landis

If you think living simply in today's consumeristic society is a challenge, try doing it in San Francisco. Many say it is impossible. The MVS workers who live in that city certainly experience the challenge.

Members of their sponsoring congregation, First Mennonite Church, often donate food and household items or take the volunteers out to eat. Yet the MVS workers want the members to relate to the difficulties of living out the volunteers' lifestyle choice. Thus began an experiment: MVS Awareness Week. Participants followed MVS guidelines for a week. They used public transportation or carpooled, spent only $15 on food (including going out to eat if desired), created entertainment possibilities with $2.50. They left the experience with a better understanding of how low-income individuals live. They also realized they could live on less.

Volunteers are changed by their experience in service, but they are not the only ones. I work with sponsoring congregations and have seen how some have been molded, stretched and directed by their MVS unit. Here are two more stories.

Less than a year ago, MVS placed Keith Esau in Texas as a grant writer at AIDS Services of Dallas (ASD). As the first Mennonite volunteer to work at ASD, Keith encouraged Peace Mennonite Church there to become more involved in the needs of the residents. The congregation is now one of the many local groups who participate in the Supper Club program. Through this program various members have the opportunity to visit with and supply evening meals for those who live with symptomatic HIV/AIDS.

Energy and gifts: *Gladys and Leo Harder*

My last story began in the fall of 1987 in Fort Collins, Colo. For this MVS unit the adage "all good things take time" certainly applies. After about seven months of contacting agencies, holding congregational meetings and MVS staff discernment, Fort Collins Mennonite Fellowship created and approved a proposal for an MVS unit. The congregation's vision was to continue and strengthen their community outreach in regard to housing needs. All parties involved were stirred up by the new possibilities and growth that an MVS unit in Fort Collins could set in motion. The next step was to find volunteers who were interested in the positions.

Due to the uniqueness of the Fort Collins proposal the difficulties of starting a new unit and the flow of volunteers at that time, it was close to two years before the first two volunteers began their work.

Homeless: Leo and Gladys Harder came from Mountain Lake, Minn., to work at Neighbor to Neighbor. As the housing rehabilitation worker, Leo manages and maintains the building and grounds for the 15 residents who are involved with the agency. Gladys works as a housing counselor and encourages the previously homeless families. Daily they listen and respond to the emotional, spiritual and physical needs of the women and children. Their energy and gifts helped Neighbor to Neighbor be more involved in the needs of its clients.

Fort Collins Mennonite Fellowship "has become more aware of community needs as it relates to Neighbor to Neighbor and the people in transitional housing," said Alice Shank, MVS support committee chairperson. "We have definitely seen and been encouraged to respond to the plight of families that have been uprooted."

Lowell Jenkins, who strongly supported and worked toward getting the unit started, echoed Alice. Gladys and Leo have been the impetus in many activities for the residents that the congregation has funded. They planned a trip for the children to a petting farm, gave the mothers a break from their daily stresses by taking them to Rocky Mountain National Park and created a fund for emergency health care for the families. At Christmas Gladys and Leo and various members of the fellowship made gift baskets for each of the residents.

The congregation has become more involved in community needs because of its MVS unit. It has also benefited from the Harders' gifts. Gladys is on the worship committee.

In a congregation of about 30 (10 of them children), the Harders' presence adds much. Lowell wrapped it up by saying, "If you want to call change enhancement, the MVS unit has enhanced our congregation."

Kathy Landis, Box 347, Newton, KS 67114, is associate director/West for Mennonite Voluntary Service.

CHANGE, for Christ's sake!

Chuck Neufeld

Does Christ call us to change our lives? For what purpose?

CHANGE
CHANGE
CHANGE
Why?
Because
without it
you are what you are,
what you are
now.

Without change—
just
what you are
now
Without change—
same old thing
just
what you are
now.

(Maybe you don't need to change.)

CHANGE
For what?
For good,
for your good,
for good,
forever,
for good.

CHANGE
Who needs it? (Pause)
You do.
I do.
Your neighbor does.
The world does.

CHANGE?
For Christ's sake, yes!
Think about it:
high places brought low
rough places made plain.
Even valleys lifted up.

Think about it
for Christ's sake,
for your sake!

CHANGE
Change your heart!
Change your head!

Why?
Because then
your feet will be changed, too.
Your feet will carry you on
new journeys.
You'll walk miles you've never
walked before
because of change,
because your heart changed,
because your head changed,
because your feet changed.

CHANGE
Change your heart!
Change your head!

Why?
Because then
your hands will be changed too,
never again satisfied
unless they are reaching—
reaching out—
for what cannot be seen.

CHANGE
Change your heart
and your head, too.

For the sake of new thoughts?
(Pause)
Maybe.

Think about it.
Think about this
and all that is good.

CHANGE
It can (and will)
scare the hell out of you—
hopefully!
gracefully?

CHANGE
To save yourself?
From yourself?
Yes.

Without change
you'll be what you are
right now.
Without change,
no change.
It's your right not to change,
but it's also your right to change.

It could happen
in the twinkling of an eye.
Think about it:
change for Christ's sake,
for your sake, too.

Or (Pause)
just be what you are right now.
It's your right.
Maybe you don't need to change.

Maybe.

Chuck Neufeld, Box 347, Newton, KS 67114, is director of Mennonite Voluntary Service.

Discussion questions

1. How have you changed in the past year?
2. What scares you most about changing?
3. When should we resist change?

News

A Church of Scotland minister has been suspended by the presbytery of Inverness for refusing to baptize babies. Pastor Sandy Shaw believes baptism should be administered only to those old enough to repent and find faith in Jesus Christ. (Ecumenical Press Service via Mennonite World Conference)

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A study commissioned by the American Family Association contends that the religious sides of people's lives are rarely depicted on television. Researchers from the University of Dayton, Northwestern University and Duke University Medical Center analyzed 100 episodes of prime-time programs on four U.S. networks—ABC, CBS, NBC and Fox—during a one-month period. Of the 1,462 speaking characters, only 81, or 5.5 percent, had an identifiable religious affiliation.

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Associated Mennonite Biblical Seminaries, Elkhart, Ind., will offer 10 courses in its second summer program. Course titles, dates and respective instructors are as follows: "The Gospel of John," June 1-12, Willard Swartley and Marlin Miller; "Pastoral Psychology for Hispanic Congregational Leaders (in Spanish)," June 8-19, Daniel Schipani; "Worship in Historical and Contemporary Perspective," June 8-19, Eleanor Kreider; "Issues in Anabaptist and Mennonite Life and Thought," June 8-25, C.J. Dyck; "Research Seminar on Christian Initiation," June 12-19, Ross T. Bender and Marlene Kropf; "The Word of the Bible," June 22-July 3, Jacob Elias; "Ethics for Church Institutions (with two-day consultation)," June 22-July 3, Ted Koontz; "Conflict and Conciliation," June 25-July 3, John Paul Lederach; "Creation and Spiritual Renewal," June 29-July 13, Perry Yoder; and "Intensive Summer Greek," July 13-Aug. 21, Mary H. Schertz. For more information contact Willard Swartley, AMBS, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726.

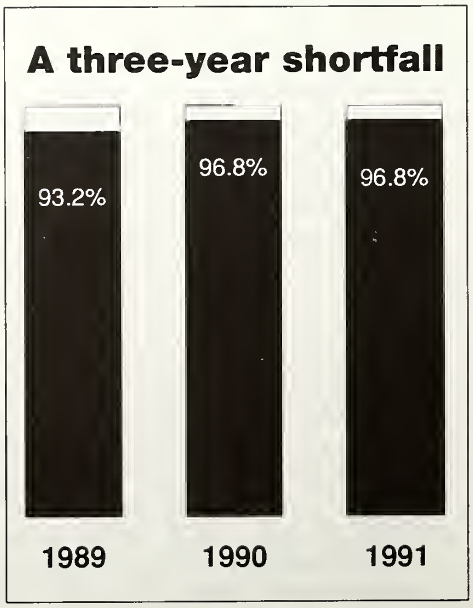
General Conference ends fiscal year with shortfall in giving

Newton, Kan. (GCMC)—Jan. 31 marked the end of the fiscal year for the General Conference Mennonite Church, and with it the end of hope for meeting the budget. Donations faltered in the fourth quarter, usually one of the strongest giving times, to leave the conference at 96.8 percent of its budget. This represents about a $175,000 shortfall of the $5,138,672 expenditure budget.

Beyond this year, the waning funds will mean cuts to future programs. The 1993 expenditure budget will be based on the 1991 income budget, which will mean a 4 percent cut.

The current 1992 expenditure budget is based on 1990 figures and will increase just 0.2 percent to $5,147,833.

The shortfall came as a shock to GCMC administrators, as giving was up throughout the year. At the end of October 1991, income was $118,330 ahead of the same point in 1990. By the end of November, however, the numbers had fallen to $24,000 behind the previous year.



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> "My biggest disappointment is to have done so well the first nine months and then to end up where we did."
>
> *Ted Stuckey*

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Treasurer and business manager Ted Stuckey pointed toward decreased congregational giving for the downward trend. In addition, the average gift from individuals was smaller. "My biggest disappointment is to have done so well the first nine months and then to end up where we did," Stuckey said.

Women charge Mennonite leader with sexual misconduct

Editor's note: *The names of the four women who wrote the following piece have been withheld.* The Mennonite *will forward any letters to the authors. Write us at Box 347, Newton, KS 67114-0347.*

We are survivors who have brought allegations regarding the conduct of Urie A. Bender, in particular his crossing of boundaries with us in his role as an ordained person, counselor and mentor.

We offer a summary of our experience so that others like us may be warned and protected as we were not warned and protected.

We met Urie Bender when we were at a vulnerable age, as teenagers or as college students. We were as young as 13 and as old as 24 at our first meeting. This initial contact occurred when our ideas of men and ourselves were still in formation. We all have in common an artistic sensibility. In particular we showed interest in writing or theater, so Urie Bender was a likely mentor. His message to us was, "You are a gift to me. You and I are special people of whom there are very few." Some of us were vulnerable because of personal crises and isolated so that he acted as an ordained, caring pastor in our lives. He was older, a person privileged with ministerial credentials and more widely experienced.

We met Urie Bender in settings that in themselves did not suggest danger. Some of us first came to know him as a friend of our families. Others of us first met him on a Mennonite college campus. Because these were public places—Mennonite families, Mennonite colleges, Mennonite assemblies and conferences, and public restaurants—they served as protective cover for him and made us doubt our truest responses to his behavior. This "public" context suggested the following: "See, there is nothing wrong going on here."

His crossing of boundaries consisted of fondling, French kissing and sexualized behavior, some of which in relationships between equals could be interpreted as within a gray area, such as hand holding, embraces, kisses and meaningful eye contact. We were confused by courting behavior from a person who was a pastor or mentor. Just as damaging as his touch was the ensuing mental and spiritual anguish we experienced as we tried to understand his message—"Trust me, I am your friend"—in the context of invasive behavior.

Urie Bender is from Ontario; however, our experiences with him extend to Colorado, Indiana, Illinois, Michigan, Pennsylvania, Ohio, Texas and Virginia.

Only a few of us have stepped forward with allegations and character sketches, but we represent a network of knowing. We are acquainted with women who were warned more than 20 years ago by other women not to come into relationship with Bender. What was covertly helpful then to some, we seek to make more broadly known for those still at risk and perhaps isolated from this network of knowing. In this spirit we publicize the name of a respected Mennonite writer and dramatist.

While steps have been taken to suspend Urie Bender's ministerial credentials for two years and to outline procedures of supervision and therapy to assist in his transformation (see box below), provisions to protect those vulnerable young women like us do not exist at this time. For them, we offer this composite picture of the

Statement of MCEC Leadership Commission regarding Urie Bender

The Leadership Commission of the Mennonite Conference of Eastern Canada adopted the following statement on Jan. 8:

"The ministerial credentials of Urie Bender have been suspended for a period of two years. This action arises out of allegations presented by four women that during the course of friendships and mentoring, Urie initiated a level of touch and intimacy that was uncomfortable, confusing, or inappropriate.

"In several instances this touch was unambiguously sexual in nature. In other instances the nature of the interaction was more ambiguous. There were circumstances where the interaction appeared to be subject to alternative explanations. Urie has acknowledged crossing boundaries and indicated remorse for the suffering experienced as a result of these actions. He also sees some of his behavior as having been appropriate and acceptable within the context of the situation.

"In taking this action, MCEC is affirming a high standard of behavior for ordained ministers in all aspects of their behavior. MCEC also acknowledges that boundaries can be crossed and people violated through behaviors that are not explicit or dramatic. Finally, MCEC also affirms that Urie has had a significant ministry in the Mennonite church, and that people have benefited from his friendship, mentoring and counseling.

"The conference leadership has committed itself to several follow-up actions, including addressing the difficulties experienced by all parties in this situation, developing educational activities about informal abuse, and reviewing the suspension after a period of two years."

The Christian Council of Mozambique is preparing for peace, wrote Mennonite Central Committee worker Alta Brubaker recently. A psychiatrist, Brubaker is working with CCM's Peace and Reconciliation Committee on a project called "Preparing the People for Peace." This series of training courses in each province will prepare local churches to reintegrate displaced people into their communities and to help overcome the traumas of war.

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Howard Zehr (MCC)

Palestinian women do needlework at Surief Women's Cooperative in the West Bank. The cooperative has some 1,000 women doing embroidery and 230 shareholders. The embroidery is done in "spare" time, time rescued from the women's household obligations and their families. A five-member board meets monthly to discuss business and policy changes. The main market is still in the Mennonite Central Committee office in East Jerusalem, though other interested people and organizations buy and sell the needlework regularly. MCC began the Palestinian Needlework Project after the Arab-Israeli War in 1948 to give women in West Bank refugee camps a chance to supplement their family income and enhance their self-reliance. ***Edna Krueger Dyck***

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MCC

Hoping to find a good way to use his education in soil science, Brian Wiebe of Winnipegosis, Man., applied for a position with Mennonite Central Committee in 1984. Seven years later Wiebe returned from Indonesia having done just that. Above, Wiebe and Pak Senen (right), an Indonesian farmer, check one of the hybrid cacao trees tested by MCC on the island of Sulawesi. Wiebe, a member of Nordheim Mennonite Church, Winnipegosis, spent most of his time on Sulawesi testing crops to see which ones could be grown effectively in the acid soil there.

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The Amsterdam Summer University will offer the course "Mennonites in the Netherlands: From Martyr to Muppy (Mennonite Urban Professional People)" Aug. 31-Sept. 4. ASU is a non-profit organization in the Netherlands that provides short summer courses in English on cultural, artistic and scientific topics with an international dimension. One of the lecturers is Mary Sprunger, a doctoral candidate in history at the University of Illinois, who has written for *The Mennonite*. For more information write The Amsterdam Summer University, Box 53066, 1007 RB Amsterdam, The Netherlands.

superficial details of our experience and make public a past and possibly continuing aberration of a pastoral and nurturing role. We pray for his healing and take full responsibility for our own journey toward wholeness.

Youth magazine survives budget scare—for now

Newton, Kan. (GCMC)—*With* lives. Representatives of Faith and Life Press and Mennonite Publishing House, joint publishers of the youth magazine *With*, met in Chicago Jan. 15 and decided to keep the magazine alive.

With faced elimination last fall during budget cutbacks by MPH, the publishing arm of the Mennonite Church. During negotiations with FLP of the General Conference Mennonite Church, publishers agreed to continue *With* until January to test the results of a promotional campaign. *With* passed the test. The magazine will continue, with more marketing and tighter controls on spending. Carol Duerksen and Eddy Hall, both of Goessel, Kan., serve as co-editors.

With launched a major promotional campaign last September that yielded more than 1,100 new subscriptions. The "Get *With* It!" campaign appealed to youth leaders, pastors and teenagers, presenting *With* as an enjoyable and meaningful resource for Anabaptist youth.

With coupled the marketing campaign with some bold design and editorial changes. Readers were not the only ones impressed. The September 1991 issue placed third in the category of two- and three-color magazines in the Heart of America Superb Printing Competition, a regional design contest.

Along with subscriptions came letters of support for the magazine. "We are now more certain than ever that *With* is serving the needs of youth in our denomination," said Mark Regier, marketing and promotion director for FLP.

In long-range plans *With* wants to extend its audience beyond MC and GCMC youth. Publishers adopted a second marketing plan, which builds on the momentum of the "Get *With* It!" campaign. Part of that plan calls for broadening the scope of *With* to become an Anabaptist youth magazine. Future subscribers may come from other Mennonite and Brethren denominations.

For now the magazine will continue to offer promotional renewal rates, special terms for group subscriptions and additional mailings to teens. "We have yet to reach our goal of making *With* self-supporting, but things certainly look much brighter," said Regier.

With editors hope for continued cooperation with youth leaders and ministers. "While taking a closer look at *With* during the past six months, youth leaders have come to appreciate its value not only for youth but for themselves," said Abe Bergen, director of youth education for the GC Commission on Education. "*With* provides an excellent way for them to stay in touch with the issues youth are facing, and it gives them handles on discussing these issues with their youth."

Despite signs that the magazine's future is more secure, *With* publishers still stress the need for greater readership. "We need to let cost containment and the second phase of the [marketing] plan continue," said Laurence Martin of MPH. "We believe *With* has ministered to a significant number of youth who might not have been in touch with the church otherwise. It is amazing how people have responded. It's worth it to us to get behind it and support it." *Beth Hege*

Latin American Mennonites hear from indigenous people

Dorado, Puerto Rico—More than 70 people participated in the Third Latin American Anabaptist Mennonite Consultation here Nov. 20-24, 1991, under the theme "The Hope of Latin America: A Renewed Church 500 Years After the Conquest." Leonor de Méndez (Guatemala), Milka Rindzinski (Uruguay, due to the absence of Raúl Suárez of Cuba), Verónica Argueda (Nicaragua), Gerald Mumaw (United States), Peter Stucky (Colombia), Rafael Escobar (Guatemala), Tonny Mémbora (Panama), Washington Brun (Uruguay) and Raúl García (Argentina), president of Mennonite World Conference, spoke.

The governments of the 20th century have not done much to correct past injustices, the speakers said. The indigenous groups of the continent continue to struggle with their land, their culture and their identity because they are still considered worthless. Together with the poor of this and other continents, they continue to be marginalized, even eliminated, they said.

Each year 40,000 Colombians die violent deaths. In the recent past, 45,000 people from Guatemala have been exiled in Mexico, fleeing from the violence and the threat of destruction of their culture. Hunger, another type of violence, has also caused death and extermination.

"Three thousand children under 5 die daily in Latin America, or 14 million per year in Third World countries," said one speaker. "It is as if every seven months a city the size of San Juan (Puerto Rico), composed only of Latin American children, were to die."

How can all this be stopped? What can those who live in the "first world" do if they want to help?

Mathematics: One of the delegates, a member of an indigenous Anabaptist community, said, "Brothers and sisters, during this meeting I have been quiet, and I will continue to be quiet until I see what we as a church are going to do. We have talked about the need to emphasize reconciliation and I agree with that. Mathematics teaches me that to reconcile numbers they need to be corrected and equalized. We indigenous people have the right to live as human beings. What can we who are here do, as individuals and as brothers and sisters, to correct the injustices?"

He continued, "It has been good to review the history. Let us leave our desks where we do theology and let us carry out our theology with our ndigenous brothers and sisters who use loincloths, helping them learn hings without removing them from heir context."

"If you tell me that I don't have a spirit or that I don't know God, you nsult me," said another aboriginal man. "Evangelization should be on a double track, you tell me about your God and I will tell you about mine, and in that way we evangelize."

A Committee of Resolutions, composed of Anna Rivera (Costa Rica), Rafael Escobar (Guatemala) and Tito Gutiérrez (Argentina), put together a 15-point document that summarizes the conclusions and proposals of the participants of this consultation.

Berne church begins one-woman VS unit

Newton, Kan. (GCMC)—Retired minister Curt Bedsworth has done so much good in the Berne, Ind., community that First Mennonite Church decided it would need an entire voluntary service unit to replace him when he's gone.

Just ask Beth Sheets. She spent the summer of 1990 following him around, keeping track of everything he did and writing a paper on the theology of social action for an independent study course from Associated Mennonite Biblical Seminaries in Elkhart, Ind.

No pay cut:
Sheets

The church had talked about starting a voluntary service unit for several years. So when Sheets graduated from AMBS in 1991 she went back to the home community to start the unit. Right now Sheets is the only full-time volunteer in the unit. She works two days a week at a nursing home and coordinates the unit's transportation program. The program provides people with transportation to Fort Wayne and New Haven for medical treatment.

The unit opened last October. The unit house on Franklin Street was once a home for Cambodian refugees. Currently a battered spouse and her children live there with Sheets. The congregation supports the unit through a line item in the budget. "Money comes out of the big mission festival," says Sheets, "because this is part of our mission."

Curtains: Getting the unit off the ground held many challenges for Sheets, from maneuvering through church politics to finding curtains to hang in the house. But she has received support from the congregation and her family and intends to continue the work.

Part of her inspiration stems from

A small group gathered in New Orleans' historic French Quarter one evening last November to commemorate the 297 people murdered in New Orleans thus far in 1991. The candlelight vigil closed with a gospel rendition of "Amazing Grace" and a prayer by Dorothy Barnes, a member of Survive, an organization for families of homicide victims. (See article on page 89.) It is staffed and sponsored by Mennonite Central Committee workers in New Orleans. Survive provides counseling, group meetings and advocacy for families of victims. In 1991 New Orleans was ranked as the U.S. city with the second-highest per capita incidence of homicide.

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Representatives of three Mennonite congregations in Elkhart County, Ind., described their community outreach efforts in a forum at Associated Mennonite Biblical Seminaries, Elkhart, last December. The stories showed how evangelization lies at the heart of the congregations' community activities and gave outreach ideas to students preparing for church ministry. For Rhea Zimmerman of Belmont Mennonite Church, Elkhart, community outreach means being "out there" as a community worker in the neighborhood around the church and in turn getting other members of her congregation involved. For Randy Grossman, pastor at Faith Mennonite Church, Goshen, outreach means pastoring people who have yet to darken a church door. For Wayne Welch, one of the pastors at Church Without Walls, Elkhart, outreach means "incorporating the gospel to speak to [issues faced especially by African-American young people] and taking it to the streets." All of them agreed that one of the keys to staying power in their outreach ministry is a clear vision that they are daily sharing the gospel of Jesus Christ and not just waiting for a right moment.

"Watkin' on Water," based on the Matthew story of Jesus walking on the stormy sea, was the theme of Great Trek 4, a gathering of youth from across Canada. Paula Diller Lehman, who coordinates Youth Venture for the Commission on Home Ministries of the General Conference Mennonite Church, challenged the 400 participants to get out of the boat, like Peter, and step into the storm. We must first get our feet wet, she said, and to stay afloat we must keep our eyes on Jesus. Held Dec. 29, 1991,-Jan. 1 at Banff, Alta., Great Trek 4 included worship sessions, "Trek Talk" discussion groups, humor by Bubbles the clown (from British Columbia), dramatic interpretations of Scripture by the Canadian Mennonite Bible College players (from Winnipeg), music by Paul Dueck and his ensemble (from Ontario) and, of course, recreation. (*Esther Wiens*, Mennonite Reporter)

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"It's been a beautiful school year so far, compared with last year. No tear gas," said Susan Voth, who with her husband, Irvin, direct the Arab Evangelical Home and School in Hebron, West Bank. Members of Alexanderwohl Mennonite Church, Goessel, Kan., the Voths are Commission on Overseas Mission associates. The school serves 135 boys, of whom 55 board on the premises. "We encourage the Israeli police to not provoke stone-throwing by our boys, and we encourage our boys to stay out of trouble," said Susan Voth. She and Irvin came into Jerusalem (about an hour away) on Feb. 3 to visit their former pastor Ronald Krehbiel, now pastor at Salem Mennonite Church, Freeman, S.D., and vice moderator of the General Conference Mennonite Church. Krehbiel was part of a Mennonite Central Committee listening/learning tour that was in the area. The Voths, who come to Jerusalem every Sunday "for refreshment," said they are certain that the prayers of their sending community have strengthened them in tense situations. *Muriel T. Stackley in Jerusalem*

her own convictions about justice. As an undergraduate student in sociology at Taylor University, she made plans to go to seminary. "I had theological questions about social issues. I needed to deal with justice, theology and hierarchical structures," she says. Sheets describes her experience at AMBS as "one of the most empowering experiences of my life."

She laughs about "not taking a pay cut" because she went from being a student to being a volunteer. At 30, she exudes energy and commitment for what she is doing. And she has Curt Bedsworth, more than 40 years her senior, as a role model.

"It's phenomenal how much he gets done for the poor and elderly in our community. He has the gift of social ministry. It is a spiritual gift," she says. *Beth Hege*

Family leaves Saskatchewan farm to serve in the city

Wichita, Kan. (GCMC)—Bob and Charlene Siemens knew what they were leaving behind when they left Fiske, Sask., for a three-month voluntary service stint with Mennonite Housing and Rehabilitation Services here. They left behind 50 cows, 30 calves, 70 chickens, three sheep and one dog. They also left a quiet house in the country and an indeterminable number of farm cats.

Sponsored by Mennonite Voluntary Service of the General Conference Mennonite Church, the Siemenses left Saskatchewan after harvest last November and returned in time for calving in mid-February.

Their son Mitchell, 5, liked school in Wichita and liked his teacher. But he wanted to go home and play in the snow (it has been anything but a white winter in Kansas this year) and "dig for dinosaur bones."

For years Bob and Charlene wanted to do service, but the timing was never right until this year. A neighbor took care of their farm. "As Christians we are called to help the poor," Bob said, then went on to explain that Mennonite Housing caters to mostly older people with an annual income of around $7,000. "I've been trying to learn how society has let this happen and how Mennonite Housing has tried to deal with the problem of poverty."

Gang-related incidents: Often leaky roofs and weak floors aren't the only things causing people to suffer. Many people feel lonely and sad, especially about the increase in crime and gang-related incidents in east Wichita. "Some people have their shades drawn all the time, and two or three locks on the door," Bob said.

"It is a Band-Aid," Charlene said. "We're fixing a few things, but they need so much more." Bob told a story about a black man named Henry. When they went to work at his house, Henry proudly produced a photograph of himself with President Kennedy. His community had chosen him as a representative to meet with JFK. Henry talked about his own life, his work at a meat-packing plant for 38 years.

Bob and Charlene, some 1,200 miles away from home, admitted that they experienced some loneliness here. "We didn't have a phone for the first two weeks and we lost our address book," Charlene explained. She says the grandparents missed their children, Mitchell and Laurel, 3.

"Grandma wishes she could send me a snowball in the mail," Mitchell said.

Bob said that in their free time the family enjoyed visiting the other MVS workers in Wichita, worshiping in new churches, going to libraries, concerts and museums. "Dinosaur museums!" Mitchell interjected.

Beth Hege

Called to help the poor: *Mitchell, Charlene, Bob and Laurel Siemens*

In all, the Siemenses enjoyed their work in Wichita. "MVS offered us a chance to do something different, to experience life in a different way. We have learned a lot of things we can ake back home," Charlene said. They are members of Fiske Mennonite Church.

"Having done it now, I see how service can be an important part of everyone's Christian experience," Bob said.

Mitchell is already on board with his idea. "When I grow up I'm going o be a scientist and dig for dinosaurs. But I can still take time off for VS, like wo or three months." *Beth Hege*

Pacifist and 'patriot' talk over differences, move toward friendship

New Orleans (MCC U.S.)—Fred Richards (not his real name) and I are probably as different from each other as any two North American males of European descent can be. We ate unch together today, and because of God's grace—I don't know why else—I left looking forward to our next encounter.

Fred is a member of the board of directors we are trying to bring ogether to support Survive, a Mennonite Central Committee program for amilies of homicide victims here. The irst time I met Fred I knew we were going to have some cause to disagree. t was a humid night and Fred pulled ut a red, white and blue handkerchief o wipe away the sweat.

I called Fred up last week to see if he would like to go out for lunch to connue a discussion we had started uring a previous phone conversation.

I didn't want to call him. I don't like onflict. During our previous conversation we had talked about gun ontrol, race relations, warfare and welfare. About the only thing we greed on was the weather. And even hen he called the sky partly cloudy; I aid it was mostly sunny.

So Fred picked me up in his Pathnder jeep. Remember his red, white nd blue handkerchief? Fred has a ed, white and blue "patriot" decal isplayed on the side window of his ep. I found myself wondering what olor his bed sheets are.

Polo: We drove over to the Magazine Street po-boy shop. During the course of the next hour, Fred told me his life story. He left home when he was 14, received an athletic scholarship to a private high school and played four sports a year until he broke his back in a football game. He then taught himself the rudiments of polo and played professionally throughout his college career. At the same time he established several businesses, one of which, an oil drilling operation, sold for a sizable profit during his junior year in college.

After serving in an elite guerrilla warfare unit of the Marines, he settled down to establish a photo studio. Eighteen years later his son was murdered. The circumstances of the homicide aren't too important, but it should be noted that Fred's son died a hero. Fred still grieves for him.

For much of our conversation I sat and listened. Fred loves to talk and is not afraid to state his opinions. I have never been accused of waffling on issues myself. While I understand poverty of people of color in the United States to be a result of systemic racism, Fred believes ethnic minorities are poor because they don't work hard enough. I am a pacifist; Fred is a proud ex-Marine. I lead trainings in non-violence; Fred advises the police department on urban warfare. I study non-violent response to personal assault; Fred practices shooting targets with his nine-millimeter pistol.

But Fred listened with interest to my explanation of basic Anabaptist beliefs. He heard my questions about racial stereotypes. He carefully considered my dreams for a racially balanced board of directors in which power is shared equally among members of the dominant culture and ethnic minority communities. He didn't always agree, but he listened.

Before we left, I found myself telling him of my fears and hopes for Survive. I felt comfortable talking with him. I enjoyed my lunch with this man.

Fred and I will have much cause to disagree in the next several years as he works on our board. But I am not afraid of those conflicts. Fred and I have been honest with each other. I think we will continue to be honest.

We may even become friends.

That possibility, unlikely as it may seem, awkward as it is, is a gift of grace wrapped in red, white and blue. *Jody Miller Shearer*

Hesston (Kan.) College will host the seventh annual conference of the Association of Mennonite Psychologists March 5-7. Highlights of the conference will include presentations by Duane Kauffman on "My Faith's OK, Yours Is Not," Al Dueck on "Ethical Paradigms in Family Therapy," Lamar Roth on "Ethical Questions in Public Mental Health" and Vic Koop on "Ethics for Mennonite Consumers of Pop Psychology."

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Associated Mennonite Biblical Seminaries, Elkhart, Ind., will hold its second annual workshop on congregational hymn singing, "Good Singing in the Church," March 13-15. The workshop will feature Alice Parker, New York City-based free-lance conductor, composer and arranger, who is widely known for her work with congregational singing. The workshop is limited to 125 participants. For more information contact the AMBS Director of Continuing Education, 3003 Benham Ave., Elkhart, IN 46517-1999, (219) 295-3726.

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About 50 physicians and public health administrators meeting last December in Quito, Ecuador, declared that neo-liberalism and the international debt crisis are depriving Latin American countries of health services and affordable health care. Convened by the Christian Medical Commission of the World Council of Churches, the consultation was the first since 1982 in the region for Christian and secular health professionals. With governments trying to pay external debts, budgets for health services have been reduced, leading to privatization of health care, which few can afford, participants said. The group decided on three regional areas of work: to establish a stronger network in Central America, information exchanges and topical workshops for the Andean region and more intra-country project work and exchanges in the South Cone area. (*Latin American Ecumenical News*)

Commentary

A Green Network to strengthen religious environmental activity has been launched by scientific, political and religious leaders, including National Council of Churches general secretary Joan Campbell. A Green Hotline—1-800-435-9466—has been set up for congregations in the United States to report their environmental activities. With that information and a follow-up survey, a guide to environmental activity in the religious community will be written. The network also plans a May 10-12 Washington Summit on the Environment. (*Messenger*)

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The Fifth National Chinese Christian Conference closed Jan. 6 in Beijing calling for a renewed emphasis on younger leadership, church order and commitment to the Three-Self principle of self-government, self-support and self-propagation, according to Amity News Service. The conference reported that in the last five years the number of Protestant churches in China has risen from 4,000 to more than 7,000. The number of Bibles produced has risen from 2 million to 6.5 million. The NCCC is the highest decision-making body for Protestant Christians in China and usually meets every five or six years.

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Five years ago, when Mennonite Central Committee Canada began its first Canadian job creation program, it was a modest effort. During its first year two staff people created 14 jobs and provided job training for 20 others with about $100,000 from MCC and the federal government. Today the Employment Concerns program is the largest operated by MCC in Canada, with 11 staff people across the country and a 1991 budget of $5 million, with almost all the funds provided by contracts from federal and municipal governments and private business. In 1991 more than 500 people received full- or part-time employment or job training from Employment Concerns-supported projects across Canada.

On the first anniversary of the Persian Gulf War

Joy Goldsmith

Desert Storm and the events surrounding it proved to be a trying and stressful time for Robert Hull, secretary of peace and justice for the Commission on Home Ministries.

One of Hull's tasks at General Conference Mennonite headquarters (in Newton, Kan.) has been conscientious objector counseling. He often guides a military person through an application process for CO status.

"Prior to the Iraqi invasion of Kuwait on Aug. 2, 1990, counseling conscientious objectors was a relatively dormant part of the peace and justice portfolio," Hull said. But September 1990 began several months of intense contact with many military personnel seeking CO status.

"Under normal circumstances, 12-15 individuals throughout the military apply for CO status each month. During the Persian Gulf conflict more than 1,700 applications for CO status were filed nationwide, although the Department of Defense acknowledges less than 200," Hull said.

Several key changes in military procedures and policies made it impossible for any military person to achieve CO status during the conflict.

"All CO application processing stopped when the deployments began in September. This left hundreds of men and women stranded in a structure that promised them adventure and professional training, not killing.

"'Desertion to avoid hazardous duty' was the charge given to CO applicants who refused to take part in the military activity. This charge had not been used since the Korean War.

"Those CO applicants who were labelled AWOL (Absent Without Leave) were returned to their assigned bases for processing. This is unheard-of. AWOLs are always processed at the base nearest to where they are returned to military control."

Hull worked on 17 CO cases during the Desert Storm crisis and still counsels with some of those individuals. Many soldiers, he said, were unaware of the CO option within the military; it is kept hidden.

As well as lending support to military personnel who chose to declare CO status, Hull attended the court-martial hearings for those declared AWOL or labelled deserters after refusing to serve. AWOL and refusing deployment orders were the only options for those who felt military service was against their beliefs after the option of CO was taken away.

In a court-martial, Hull serves three purposes as a CO counselor. First, he defines the term conscientious objector for the court: a person who cannot, on moral or religious grounds, bear arms in a military conflict or serve in the armed forces. Second, his testimony includes evidence of violation of military regulation that protects those who apply for CO status. Third, he acts as a character witness for the applicant.

Chaplain: "The frustration for the military person to learn of and apply for CO status is the fact that there is no one to go to. There is no confidentiality within the military in a matter like this. Even the chaplain answers to a military person's commanding officer," Hull said.

It is difficult to deal with judicial matters in the military because the constitutional Bill of Rights does not apply. "There is no such thing as military justice. A court-martial is set up and governed by the rules and regulations created within the military. Once the judge makes a ruling, a CO applicant's commanding officer can overturn the decision," Hull said. As a result, many of the basic judicial rights and expected securities within a civilian court are absent.

The last 10 years have seen an increase in military advertising, mostly directed at the young male who wants an education and vocation. "People who listen to recruits are not told how much their rights are taken away. With the arrival of a war and a blocked passage out of the military, those (CO applicants) who resist are seen as the enemy," Hull said.

Hull hopes congregations near

military bases will become involved in the needs of the military workers who may feel alone. "Don't assume military patriotism," he said. "A minority of pacifist individuals desperately need outside help and support."

Joy Goldsmith is a student at Bethel College, 300 E. 27th, North Newton, KS 67117.

A bad dream

In John Prunner's sophomore year in college he grew weary of college and unsure of his direction. The excitement of army advertisements on television drew him in, and he enlisted.

Before his move to Fort Riley, Kan., he married Donna, a woman from Holdeman Mennonite background. By summer 1990 he had been promoted to the rank of sergeant and settled into his term in the military.

As early as August the winds of war in the Middle East blew. This was a bad dream that did not fit in with the advertisements that glamorized the military or with the pacifist background of John's wife, Donna. Slowly his feelings about the war crystalized, and by late October 1990 John knew he wanted to declare conscientious objector status.

Due to the changes in military procedures with the arrival of Desert Storm, any possibility of CO status was gone. To avoid deployment to Saudi Arabia, John was AWOL from Fort Riley in early January 1991. Shortly afterward, John was returned in shackles to Fort Riley under armed military police and held in pre-court-martial confinement until his sentencing. Last November he was sentenced to four months of confinement. He will then probably receive a dishonorable discharge from the U.S. Army. *Joy Goldsmith*

Record

WORKERS

Hubert Brown, executive secretary for the Commission on Home Ministries, has been appointed by Kansas governor Joan Finney to serve on the Commission on Children, Youth and Families. The group of 17 citizens will meet monthly in Topeka, Kan., to study problems and solutions for children, youth and families and to make recommendations to the legislature.

Terry Dickey, Jonathan Jantz, Randall Pankratz, D.J. Sims, James Suderman, Margaret Wentz and **Clark Whiting** have been named to the Bethel College (North Newton, Kan.) advisory board. The board serves as a link between Bethel College and the Newton business and professional community.

Louis Goertz filled in as pastor at Salem Church, Freeman, S.D., while **Ron Krehbiel** was in the Middle East with Mennonite Central Committee. Goertz will be summer pastor at First Church, Beatrice, Neb., while **Tim Schrag** takes a sabbatical leave.

Don Rheinheimer, pastor at San Antonio (Texas) Fellowship, has resigned effective in July.

C. Arnold Snyder, associate professor of history and peace and conflict studies, presented the 12th annual Benjamin Eby Lecture Feb. 2 at Conrad Grebel College, Waterloo, Ont., entitled "An Anabaptist Vision for Peace: Spirituality and Peace in Pilgram Marpeck."

Tom Yoder Neufeld, New Testament scholar at Conrad Grebel College, Waterloo, Ont., is one of the international speakers at the 1992 Summer School of the Oxford (U.K.) Centre for Mission Studies. The center is directed by Christian leaders from Africa, Asia and Latin America in partnership with Western missiologists. Neufeld, featured speaker during July 13-18, will focus on "Peace Witness and Conflict Resolution." He will co-teach with **John Paul Lederach** of Mennonite Central Committee Conciliation Services.

—compiled by Sharon Sommer

The number of languages in which at least one book of the Bible has been translated rose to 1,978 in 1991, according to the latest Scripture Language Report issued by the United Bible Societies office in Reading, England. Thirty-two languages received at least one book of the Bible in 1991 for the first time. This was the largest increase since 1987. Complete Bibles were reported for the first time in four languages: two from Zaire, one from Guatemala and one from Yugoslavia.

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Do you want a church to grow? asks John R. Fry in *Monday Morning*. "Easy. What you do is furnish the buildings in upscale-looking stuff, sing mindless Jesus Christ words to soft-rock music, loudly declare allegiance to the full and whole absolute Word of God, absolute Gospel, and couple this with the assurance that God will provide prosperity and health to anyone with guts enough to tithe. In a word, when churches are prepared to lie about the Almighty and reinstitute all the religious junk that enraged Jesus, speak in hushed reverence to an everlasting male god (without even mentioning it) and uphold the biblical family (while tolerating divorce, of course), they can probably attract huge numbers of the distracted, bored and spiritually vacuous people out there. That is the way to be a supermarket church instead of the Mom 'n Pop deal that is going out of business all over the place." (*Context*)

Consultants: (Alberta) Henry and Erna Goertzen, Route 1, Didsbury, AB T0M 0W0; (British Columbia) Amy Dueckman, 33247 Ravine, Abbotsford, BC V2S 1V5; (Central District) Lynn Liechty, 606 Columbus St., Berne, IN 46711; (Eastern District) Jay Gordon Jr., 108 Country Side Lane, Telford, PA 18969; (Manitoba) Mary Lou Driedger, Box 3027, Steinbach, MB R0A 2A0; (Mennonite Conference of Eastern Canada) Margot Fieguth, 99 Veronica Drive, Mississauga, ON L5G 2B1; (Northern District) Helen Friesen, Box 471, Mountain Lake, MN 56159; (Pacific District) Clare Ann Ruth-Heffelbower, 3198 E. Menlo Ave., Fresno, CA 93710; (Saskatchewan) Sally Kasdorf, 703-Fourth Ave N., Saskatoon, SK S7K 2N2; (Western District) Leland Harder, Box 363, North Newton, KS 67117

The Mennonite is available on cassette tape for $30 (U.S.) per year. The past 15 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

Faculty opening in psychology: temporary (one- to two-year) position beginning Fall 1992. Women and minorities are urged to apply.

Send resume to Dr. Lee F. Snyder, **Eastern Mennonite College**, Harrisonburg, VA 22801.

Faculty opening in social work: one- to two-year position beginning fall 1992. Ph.D. preferred, M.S.W. required. Teaching experience desirable. Women and minorities are urged to apply.

Send resume to Dr. Lee F. Snyder, **Eastern Mennonite College**, Harrisonburg, VA 22801.

Rosthern, Sask.: Administrator required for 86-bed special-care facility and surrounding complex. The selected candidate will assume responsibility for daily operations, fiscal control, accounting, purchasing and payroll functions and the administration of an effective personnel program.

Send resumés by **March 30, 1992**, to Selection Committee, 1706 Prince of Wales, Saskatoon, SK S7K 3E5.

Progressive church in university town seeks three-fourths to full-time **pastor**. Energy, creativity, administrative ability and a sense of humor required. Congregation emphasizes worship, spiritual growth, peace and social concerns and lay participation.

Send resume and references (3) to Pastoral Search Committee, **Lawrence Mennonite Fellowship**, c/o Route 3, Box 163A, Lawrence, KS 66044

Position opening: **Director of Field Education** needed at **Eastern Mennonite Seminary** beginning fall 1993. Full-time position including half time in field education and other teaching or administrative assignments to be negotiated. Responsibilities include oversight of field education and internships. Doctor's degree in a related field and experience in pastoral ministry and supervision required. Must be committed to the Anabaptist/Mennonite faith perspective and support the philosophy and mission of Eastern Mennonite Seminary. Women and minorities are urged to apply.

Send resumé to Dean's Office, Eastern Mennonite Seminary, Harrisonburg, VA 22801-2462.

MCC seeks applicants to fill three **overseas program management** positions. Responsibilities include continent-wide program planning, implementation and oversight, budgeting, problem solving. Administrative experience required; previous MCC experience in the continent preferred. The position and opening dates are:

Area Secretary for Latin America and Caribbean, February 1992
Area Secretary for East Asia, May 1992
Area Secretary for Europe, June 1992.

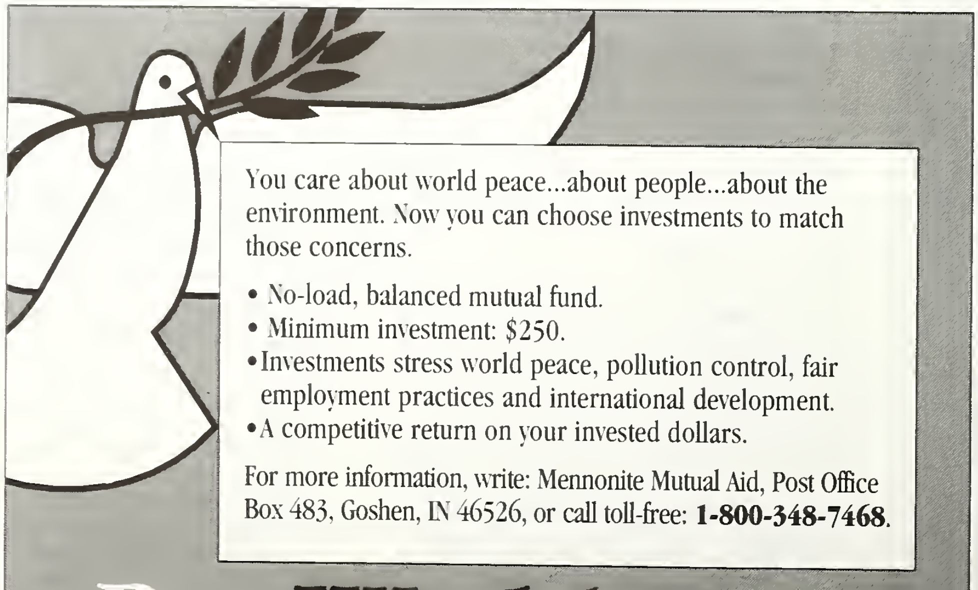
If interested, contact Bill Loewen, MCC Director of Personnel, 21 S. 12th St., Box 500, Akron, PA 17501-0500.

Goshen College has a tenure-track faculty position open in **adult health nursing**. Doctoral preparation preferred. Master's degree in nursing required. Goshen College is an Anabaptist-Mennonite Christian liberal arts college emphasizing the role of the church in contemporary society. Application deadline: **March 30, 1992.**

Send curriculum vita to John Eby, Dean, Goshen College, Goshen, IN 46526. Men and minorities are encouraged to apply. An equal opportunity employer.

Residence hall director at **Goshen College**. Will be responsible for the administration of one or more halls housing about 200 students. Responsibilities include representing the Student Development Division in the hall and presenting student needs and concerns to the administration. The director also counsels students, enforces policies and standards, handles discipline and educational programming and selects, trains and supervises student staff. A bachelor's degree and at least two years of related work experience required and a master's degree preferred. Minority people and women encouraged to apply.

Contact Norman Kauffmann, Director of Student Development, Goshen College, Goshen, IN 46526, (219) 535-7639.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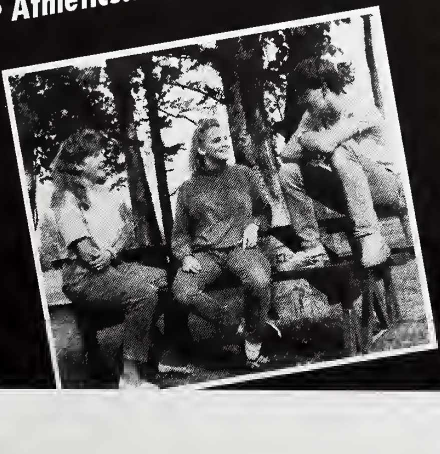

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West Swamp Mennonite Church is currently accepting applications for the position of **director of youth and education**. This is a full-time position, open immediately. Responsibilities include providing leadership for and directing the youth program and also serving as a resource person and coordinator for the Christian education department. Applicants should have appropriate education and/or experience to meet these responsibilities.

Send resumés to West Swamp Mennonite Church, 2501 Allentown Road, Quakertown, PA 18951, (215) 536-7468.

Bluffton College seeks a faculty appointee with a Ph.D. in **Psychology** to teach clinical/counseling, personality, abnormal and general psychology. Evidence or promise of teaching excellence is essential. The position is full time, tenure track beginning Fall 1992. Screening begins **March 15, 1992.** Women and minority applicants are especially welcome.

Reply to: William Hawk, Dean of Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817, (419) 358-3317.

Bluffton College invites applications for the position of **Director of Development and Public Affairs**, beginning Aug. 1, 1992, or as soon thereafter as feasible.

This is a senior staff position, responsible directly to the president, with overall responsibility for the college's entire development program, including the annual fund, deferred giving, major gifts, special campaigns, alumni affairs, church relations, communications, etc. In addition to the director, the Development staff includes five professional staff members and the support staff.

Preference is for a person with at least a master's degree (1) who has had experience in fund raising and/or marketing, (2) who has a commitment to and ability to articulate the values and faith orientation of Bluffton College as a Mennonite church-related institution, and (3) who has an abundance of creativity and individual initiative.

Send letter of application, resumé and credentials to Elmer Neufeld, President, Bluffton College, Bluffton, OH 45817.

Reviews

FILMS

Women's relationships

Fried Green Tomatoes, *written by Fannie Flagg and Jon Arnet, produced by Jon Arnet and Jordan Kerner, directed by Jon Arnet*

Reviewed by Beth Hege, Box 347, Newton, KS 67114

This is not the typical Mid-Life-Crisis-Woman-Finds-True-Self movie. *Fried Green Tomatoes* is a witty story that goes beyond the self-centered Hollywood tales of late to explore the depth and power of women's relationships. Two story lines weave their way through the film with obvious parallels and connections.

Evelyn (Kathy Bates) is an unassertive, middle-aged woman in the '90s whose blasé relationship with her husband, Ed, and the absence of her grown-up son leaves her questioning her role. The movie pokes delightful fun at pop psychology and reinforces the idea that what we really need is not formula but community.

Evelyn's life takes a turn for the better when she meets Ninny Threadgoode (Jessica Tandy), a charming, spunky old woman who provides the narrative of the second story. Tandy is a graceful actor, although she provides a character much like she did for her last role in *Driving Miss Daisy*.

Ninny recounts the lives of Towanda Threadgoode (Mary Stuart Masterson) and Ruth (Mary-Louise Parker), owners of the Whistle Stop Cafe in a small southern town of the 1930s and '40s. Listening to these stories, Evelyn is transformed in a journey that is at times touching, at times hilarious. Evelyn finds the inner self she has been seeking, not by looking deeper into herself but by looking at others and receiving the gifts of the older woman.

Fried Green Tomatoes has been presented in trailers and TV advertisements as a lighthearted, fun-filled romp. This is not accurate. The movie takes on heavier topics of racism, sexism, feminism, power, aging and death. But the film is well balanced, always interjecting hope or laughter when the plot gets heavy.

This movie is about women. The heroes are women; the communication and the love is between women. It shows how women care for each other and how they struggle creatively to make a place for themselves and deal with difficult issues. The acting is strong and the scenery vivid.

For all its strengths, *Fried Green Tomatoes* does have weaknesses. The characters are exaggerated. It is too easy to divide the characters into good and evil factions. And though Jon Arnet is crafty in weaving the stories together, there are some holes. The symbolism fluctuates between the obvious and the esoteric, and some scenes are corny.

In all, though, *Fried Green Tomatoes* is a beautiful film and an interesting portrayal of women's relationships. The screenplay is based on a novel of the same name by Fannie Flagg.

Chaos in L.A.

Grand Canyon, *written by Lawrence and Meg Kasdan, produced by Lawrence Kasdan, Charles Okun and Michael Grillo, directed by Lawrence Kasdan*

Reviewed by Gordon Houser, assistant editor

Has the city of angels (Los Angeles) become a city of hell? As he did in *The Big Chill*, Lawrence Kasdan has crafted a personal film about his fears and the fears of others in his generation—at least those in L.A.

Mack (Kevin Kline), an immigration lawyer, takes a shortcut after a Lakers game, and his car breaks down in a rough neighborhood. He calls for a tow truck, and the driver appears just in time to save him from a street gang.

While out jogging, Mack's wife, Claire (Mary McDonnell), finds an abandoned baby in the bushes.

A mugger shoots movie producer Davis (Steve Martin) in the leg to steal his watch.

Drive-by shootings, a ubiquitous police helicopter, homeless people in alleys behind palatial estates: the images and events pile up, filling out a grim picture of a city—a world?—in chaos. "The world is not supposed to be like this," says Simon (Danny Glover), the tow-truck driver.

Each of the characters in the ensemble cast seems to be searching for some meaning, some way out of the madness. Give Kasdan credit for raising good questions. His answer? Look for the small miracles. Go visit the Grand Canyon and see how insignificant you really are.

Grand Canyon deserves an A for effort. It has some funny and touching moments. The performances draw us into the characters' lives. But in the end the film is too nice. I kept waiting for the sinister threat of chaos to show itself in the grand way it's talked about. But all along I had the feeling that none of the main characters would be hurt very bad. It does not have the authentic, scary feel of last year's film *Boyz N the Hood*, which had a narrower focus—about street gangs in L.A. Perhaps *Grand Canyon* tries to draw too broad a stroke. It doesn't hit as hard as it wants to, but it gives a valiant try.

Time

Too nice: *Mary McDonnell and Kevin Kline*

BOOKS

Let it be

Simplicity: the Art of Living *by Richard Rohr (Crossroad, 1991, 180 pages)*

Reviewed by Gordon Houser

Richard Rohr, a Franciscan priest and founder of the Center for Action and Contemplation in Albuquerque, N.M., is an internationally known speaker. Tapes of his talks sell widely. (He led a one-day spirituality retreat at our triennial sessions in Normal, Ill., July 1989.)

Simplicity is an English translation of a German book that was a translation of talks Rohr gave in Germany and Switzerland in March 1990. It seems a roundabout way of making a book that Rohr could write himself, but I imagine that, given his busy schedule, this was most expedient.

While the contents of this book are excellent—Rohr's messages are challenging and encouraging—it suffers from repetitiveness and lack of organization. Still, for those who do not have access to the tapes, this a good, inexpensive way to "hear" what he has to say.

Rohr has a unique ability to present a radical, up-to-date, prophetic call to his listeners while assuring them of God's all-embracing love. An excellent Scripture teacher, his messages rest on a strong biblical foundation. He even emphasizes that "you have to start conservative. You have to start somewhere and send down deep roots at one place. ... Then we will not have to defend our frontiers so stubbornly."

What does he say? (1) That true freedom is found in surrendering ourselves fully to God. (2) That the Western church has largely been co-opted by what he calls "the three great obsessions: power, prestige and possessions." (3) That we have much to learn from women and from believers in the Third World. He emphasizes that we—particularly men, who find this especially hard—must be willing to take risks and make mistakes: "Success has very little to teach us in the spiritual life, but failure and fiascoes are great teachers." Rather than trying to control everything, we should let everything be. "If we pass judgment too soon and refuse to take risks," he says, "then we will never become spiritually adult."

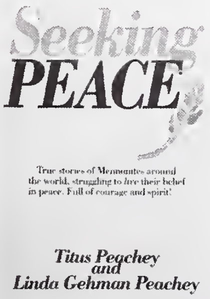
Rohr keeps harking back to the words and example of Jesus: "The harshest words of Jesus are aimed at hypocrites, and the second harshest at the people who are primarily concerned with possessions." His other mentor is St. Francis, the poor man of Assissi. But while Rohr urges letting go of power, presitge and possessions, he refuses to spell out practically what this means. Each talk ends with a question-and-answer period. One person asks, "How do you live, in very practical terms? For example, how do you deal with money?" Rohr skirts the question, never answers it.

While I understand his wish to avoid offering a specific program and his point that people have to discover the way for themselves, simplicity requires getting specific. This book is immensely helpful in providing the big picture and offering clues for a life of simplicity, but look elsewhere for specifics.

Still, Rohr gets the basics right. He concludes by saying this about "the spacious place of the soul": "This first and final home we carry with us all our lives. God is also at home there, and when we return we have discovered simplicity."

Resources

Seeking Peace by Titus Peachey and Linda Gehman Peachey (Good Books, 1991, $11.95) is a collection of more than 70 true stories of Anabaptist people around the world who are struggling to be peacemakers.


Seeking PEACE
True stories of Mennonites around the world, struggling to live their belief in peace. Full of courage and spirit!
Titus Peachey and Linda Gehman Peachey

A Christian Peacemaker's Journal by Elizabeth Weaver Kreider (Good Books, 1991, $5.95) is a blank book with a quotation on each two-page spread, designed for recording thoughts, ideas and stories about peacemaking, or for use as a journal.

Crossing the Boundary: Professional Sexual Abuse (Mennonite Conciliation Service, MCC U.S. Women's Concerns, MCC Canada Women's Concerns, $5) describes the pattern of professional abuse and discusses ways to prevent and address it. The packet is available from MCC, Box 500, Akron, PA 17501-0500; MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9; and MCC Canada Women's Concerns, 50 Kent Ave., Kitchener, ON N2G 3R1.

10 Things Parents Should Know About Drug and Alcohol Abuse by Jep Hostetler (Good Books, 1991, $9.95) discusses drug and alcohol abuse from the vantage point of a professor and a parent.

Recovery of Hope by Naomi and John Lederach (Good Books, 1991, $11.95) tells stories of more than 15 couples who have participated in the Recovery of Hope marriage therapy program.

The Trouble with Dreams by Lee Ann Lewis (Herald Press, 1991, $5.95, $7.50 in Canada) recreates the Old Testament story of Joseph for juvenile readers.

The Best of Mennonite Fellowship Meals by Phyllis Pellman Good and Louise Stoltzfus (Good Books, 1991, $11.95) contains ideas for finger foods, one-dish meals, health-conscious cooks, a few recipes for large crowds and small recipes for entertaining at home as well as cross-cultural dishes.

Welcome to Our Family of Faith is a brochure that can be customized with information specific to the individual congregation. It includes information on the beliefs, history and vision of the Mennonite church. Order from MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801, 1-800-999-3534.

The Country Paradise Quilt by Cheryl A. Benner and Rachel T. Pellman (Good Books, 1991, $12.95) includes full applique and quilting patterns and instructions for the entire quilt as well as instructions for putting together a nine-patch variation, a wall-hanging and pillows on the same theme.

Jesus and Divorce by George R. Ewald (Herald Press, 1991, $9.95, $12.50 in Canada) is a biblical guide for ministry to divorced persons.

—compiled by Gordon Houser

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Editorial

Let God be God

The following is what is on my mind between the time I fly to the Middle East (Jan. 22) and when I tolled a bell at a federal courthouse to mark the first anniversary of the Persian Gulf War (Jan. 16).

How do you combine loyalty to your congregation with loyalty to the larger (provincial/state/national/binational) church organization?

How do you combine loyalty to your own Christian denomination with loyalty to the worldwide church of Jesus Christ?

It's no secret that we live in times that de-emphasize loyalty to anything except personal agenda. So perhaps the first task of our preachers is to convince us that the gospel of Jesus Christ offers us personal salvation *as well as* membership in the church universal. The two affect each other. You can't have one without the other. You must have both to have either.

Personal salvation without the sense of being part of something worldwide persuades Christians that it's all right to kill people when their country asks them to. (Incidentally, an estimated 17,000,000 Christians live in the Middle East.) Awareness of membership in the church universal without the sense of personal salvation results in empty bureacracy, and the world has enough of that. When, however, we integrate the two aspects (personal salvation *and* awareness of the church) we know and act on the knowledge that sinners are to be forgiven, not killed.

Lebanon: Let me introduce you to Gabriel Habib of the Middle East Council of Churches. He is from Lebanon and has his office in Limassol, Cyprus.

"Nationalism," says Habib, "tends to make the head of state God. Democracy tends to make people into God. Only the church lets God be God." Only in Jesus Christ can the dividing walls of hostility be broken down. Only in Christ are God and humans reconciled. This results in a transnational community of believers, the church universal, where no war is a "just war."

Habib has some counsel for us, a year after the Persian Gulf War. First, he says, "repent of your arrogance. Remember that your wars and your peace are at the expense of people in the Middle East. Remember that the Semitic mind includes God in everything, all of life. Remember that Western theology is tainted by nationalism."

Second, encourage the policy makers to lift the United Nations oil embargo against Iraq. Otherwise the war continues, and we tacitly support it.

Third, find meaningful symbols of solidarity. Examples? Student exchanges. Teacher exchanges. Singing groups.

What a privilege it is to be in a camp that can add light to the muddledness and intricacies of international relations. By being who we are—Christians—and by belonging to what we belong to—the church—we can let God be God and further the reign of God. *Muriel T. Stackley*

Tainted by nationalism: *a Palestinian girl from a West Bank village*

Terry Rempel

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

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~~FEBRUARY 25~~, 1992
March 10

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Men learn about violence against women. (See page 99.)

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Defectors from the patriarchy

Prologue

One of the marks of a faith family (or any good family) is that it can risk doing hard work together. I am proud of our conference; we appear able to do this. This issue brings you another such challenge. As I proofread these pages I became aware of the weight of the subjects getting heavier and heavier.

Because of this I invite to you turn early to Sharon Wiebe Sommer's Bible study (page 107). Pruning sometimes goes painfully deep. Gordon Houser's personal account of the "conference that changed my life" illustrates this. The "deep cuts" to prompt growth would be too much to bear were it not for the care of a wise and loving Gardener and the promise of growth that gives glory to God.

As to the three weeks I spent on a Mennonite Central Committee learning tour in the Middle East, my mind can now add living color to the daily breaking of news that I listen to on the radio. "If I forget thee, O Jerusalem, let my *write* hand forget its cunning" (Psalm 137:5). I'll editorialize on that in the next issue.

Sometimes technology fails us—as in the case of Dan Shenk's address (page 52 of our Feb. 11 issue). It is 1014 S. 13th St., Goshen, IN 46526. Thanks again to Dan for documenting so tenderly the life of Emma Blosser Harzler. *mts*

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Cover: Ken Hawkley (left) and Erick Sawatzky listen to Kathleen Carlin. The photo is by Gordon Houser.

Next issue: A discussion of how much tax we should pay

Three dozen Mennonite men face their violence against women.

Defectors from the patriarchy

Gordon Houser

Two men discussed their baseball card collections. Two others practiced their passion for building a fire in the fireplace. Another man talked about hiking in a nearby canyon. In the four days that followed, these and more than 30 other men found themselves telling one another secrets only their wives had heard. They cried together, hugged each other, sat in silence, tried to understand what they felt. Toward the end they sat in a large circle and, against their nature, did not know what to do.

What happend? I came with 35 other men to Rocky Mountain Mennonite Camp, situated at 9,600 feet above sea level in the beautiful Colorado Rockies. We gathered Feb. 9-12 for a conference called Men Working to End Violence Against Women. Most of us came uncertain what would happen and a little scared that our lives might be changed. Little did we realize how changed the experience would leave us, how much against our nature we would move.

"In an unjust world, right relationship is unnatural."

What brought these three dozen men—pastors, administrators, educators, therapists, two farmers, a probation officer, a city government human rights worker, a concerned grandfather and one journalist—to an event designed primarily for men to listen to the experience of women?

Two years earlier, Clare Schuum, then working in family life ministry for the General Conference Mennonite Church (GCMC) and the Mennonite Church (MC), and Fred Loganbill, who does mediation work in Newton, Kan., attended a similar event at Stony Point, N.Y., sponsored by the National Council of Churches. Out of that experience Schuum and Loganbill determined to hold a conference for men in the two denominations, GCMC and MC. They consulted Marie Fortune, one of the leaders of the conference at Stony Point, and contacted several Mennonite women. The women and two men formed a planning committee, which then organized this conference in Colorado.

Kathleen Carlin, the executive director of the Atlanta-based organization Men Stopping Violence, and three MSV staff members—Dick Bathrick, Gus Kaufman Jr. and Sulaiman Nuriddin—formed the leadership team for the conference. Seven Mennonite women—Lois Edmund of Winnipeg, Carolyn Holderread Heggen of Albuquerque, N.M., Clarice Kratz of Waukesha, Wis., Mary Schertz of Elkhart, Ind., Ada Schmidt-Tieszen of Newton, Kan., Nancy Good Sider of Harrisonburg, Va., and Dorothy Yoder Nyce of Goshen, Ind.—served as consultants. They gave men feedback on the men's discussion and added their perspective on how women experience "men's reality."

'Unnatural': Kathleen Carlin presented us with the dilemma we face. "In an unjust world," she said, "right relationship is unnatural." In the next few days she and others outlined some of what "unjust world" involves.

The injustice that brought Kathleen to her work is the battering of women. Her teachers—and ours—were the battered women themselves. As she listened and read and worked with women, she learned that violence against women is not an aberration in our culture. It is normative. The institutions and rituals of our society reinforce hating women.

In a patriarchal structure, she said, the assumptions we live by state that men are dominant and women are subordinate. Read the 10th commandment (Exodus 20:17—"You shall not covet your neighbor's ... wife.").

Patriarchy means that reality is defined according to men. Men are, women are in relation to men. Thus men do not have to hate women because the culture does it for them. Men can just float along on the tide.

Whew! you say. Participants had been asked to read two books and a half dozen articles before coming to the conference, so we had encountered these thoughts before. Still, they hit us hard. To learn that one is part of a system that does violence to women makes one pause.

To help us, the leaders divided us into five small groups and had us respond to five sets of questions (see box below). We began getting in touch with feelings of remorse for actions we may not have even considered. My own tears came as I grieved how I had treated my children.

Gordon Houser

Learning from women: *Henry Loewen (left) and Ken Hawkley confer by the fire.*

We learned about the ways men control women through coercion and threats, intimidation, emotional abuse, isolation, male privilege, economic abuse. We watched videotapes of battered women talking about the effects of these controls. One woman's husband used looks to make her afraid. Another man did not let his wife go anywhere on her own. One used jealousy to justify hitting his wife.

But these are other men, right? When we looked at ourselves we realized that we also have abused women, usually our wives. We may not have hit them, but we have used controlling behavior like emotional withdrawal or yelling or using our male privilege to determine whose career has preeminence. All of us, we discovered, have acted in ways that silence women.

What we had always thought of as normal behavior—or more likely had never even thought about—was really abusive behavior. When we divided into small groups again to share our worst incidence of violence toward a woman, each of us had something to share. No exceptions.

Desperate pain: We watched films that depicted violence toward women. After the second one, all of us sat in silence for 10 minutes, staring at the floor. The title of that evening's film described what we felt: *Shame.* Despite our "better nature," our tendency to have something to say, to take action, we could only sit and feel a desperate pain. I felt that my self-esteem had been stripped away. There seemed nothing I could do to help anyone.

The next day Gus, one of the leaders, told us, "Men need to learn how to feel without acting instead of acting without feeling." Many of you men reading this may understand how hard a lesson this was.

But feeling this pain with 35 other

Questions to men

1. What is your first memory of violence? What did others around you do? What did you feel?

2. What's your first memory of violence against women? What did others around you do? What did you feel?

3. Remember when in a group someone was putting a woman down. What did you say? What did you do?

4. What could a woman do or say to make you become threatening or physically abusive?

5. Have you ever hit or threatened a woman or stopped her from doing something she was trying to do? What did you feel? What did people around you do or say?

'Love justice more than manhood'

On battering: "[In the United States] every 7.5 seconds a man batters a woman. Battering is the leading cause of injury to women in the United States. It is safer for a woman to be on the streets than to be at home."

On family counseling: "Civil rights workers did not start out by having encounter groups for Klansmen."

The George Bush standard for victims: "If George Bush were attacked like a battered woman, what would happen?"

On male control: "Men who rape, batter or commit incest are the storm troops for all men, since men who don't batter benefit from this threat."

On feeling: "Men need to learn how to feel without acting instead of acting without feeling."

On language: "Language encodes our reality and establishes it as *the* reality."

On making mistakes: "We don't lose trust by making mistakes but by hiding our mistakes."

On the river of patriarchy: "The dominant reality is like a river. Going against it takes a lot of energy."

On manhood: "Learn to love justice more than manhood."

men had a curious effect. We became intimate in ways I had experienced with a few men, but never this many. The women at the conference were not there to offer us solace. For that we turned to each other. I found, strangely enough, that I could speak honestly with other men about what I felt.

As the days passed I had a growing concern. Here I had learned about a system that is as natural to me as walking. But it is a system that does violence to women. I no longer wanted to live by that system. I wanted to be one of what Kathleen called "defectors from the patriarchy." But to do so I had to learn to walk in a different way.

Dick, another of the leaders, offered some advice to "pack in [our] bags":

- Feelings of confusion can be dangerous in men; don't use what you've learned as a tool against your wife and children.
- Remember that effects are more important than intentions.
- We always have a choice; we can "belly up to the bar" of men's reality any time.
- Learn to know your anger and express it without hurting others.
- Do not speak for women.
- It is OK not to have the answers.

That last one hit home because I came away without answers. I did commit myself to two primary tasks: (1) listen to women and (2) find men to whom I can honestly tell what I'm feeling.

I came to this conference uncertain. I left uncertain. But I know that I am a white male in a system that rewards that identity and does violence to women. My task, my commitment, my prayer, is to defect.

Gordon Houser is assistant editor of The Mennonite. *He wrote this article for Meetinghouse, a consortium of Mennonite editors.*

A covenant to break the silence

From the conference on Men Working to End Violence Against Women, Feb. 9-12, Divide, Colo.

As Christian men, believing in the sacredness of God's creation and the equality and mutuality of women and men, we confess that we have both sanctioned and participated in the abusive use of power in our relationships with women. We repent of this abuse and the patriarchy that has made it possible. We understand patriarchy to be the system in which men and their definition of reality are considered normative for all and in which women are defined in relation to men.

We call on the Mennonite church to actively oppose the physical, emotional and/or sexual abuse of any person. The primary victims of domestic violence, rape, incest and sexual harassment are women and children, and the primary perpetrators of that violence are men. Therefore we must increase our understanding of violence against women and children, provide security and ministry for victims, accountability in relationship with perpetrators and actively oppose violence in our society and in our lives.

We commit ourselves to do the following:

1. break the silence about the oppression of patriarchy (e.g. exclusion of women from church leadership);
2. name the sins of abuse, violence and oppression wherever and whenever we see it;
3. listen to, believe and accept the stories of victims and the reality of women as defined by them;
4. continue the process of men experiencing the pain and outrage of abuse against women and children;
5. hold all church boards and agencies accountable for abuse that occurs within their organizations, is known about and not dealt with in a timely and appropriate manner;
6. contact one denominational agency and five individual men to tell about our experience at this event.

We further call on the church to declare and teach that in marriage, abuse in any form is a violation of a marriage covenant and that persons so victimized in marriage are not bound in the eyes of the church or God to submit themselves to further acts of abuse.

We call on the Mennonite Church and the General Conference Mennonite Church to adopt this covenant at their respective churchwide gatherings.

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Green lights and red flags

Is "feminist" a dirty word?

Rita Halteman Finger

Several years after Jesus' resurrection his followers were first called Christians in Antioch—"Little Christs," Messiah fanatics. We've usually been taught that the label came from nonbelievers and was used in a pejorative way, though the text in Acts 11:26 does not make this clear.

What is clear is that the name stuck, and followers of The Way made the term "Christian" their own. Many were martyred because they dared call themselves Christians.

Through the centuries that followed, "Christian" came to take on far broader meanings. In A.D. 312 the emperor Constantine allied Christianity with the Roman state. By A.D. 800 Charlemagne was baptizing whole ethnic groups of people as Christians—their reward for being conquered. Six centuries later, the leaders of Christendom savagely persecuted the Anabaptists. And today we wince when we hear news broadcasts of Christians blowing each other up in Ireland, or of the fierce fighting of Christian and Muslim forces in Lebanon.

Nevertheless, Mennonites have not rejected the term; we still call ourselves Christians. We react with disappointment or anger when "Christian" is used by those who understand little or nothing of the original meaning of the term. We seek to define what a Christian is; we strive to be recognized as "little Christs" just as the Antiochene disciples were.

The same is true for the term "Anabaptist." Most of us are proud to call ourselves Anabaptists. We admire the courage and perseverance of those first Christians in Zurich who baptized each other as adults and started a whole new movement, a radical left wing of the Protestant Reformation.

Extremism: Yet the label was conferred by the enemies of our ancestors. It was indeed a pejorative title—"the rebaptized"—and did not even fit, since the "Anabaptists" themselves would assert they were truly baptized only once. Even worse, the label was slapped on all extremists during the Reformation. Lutherans, Reformed and Catholics alike assigned the gentle Balthaser Hubmaier and pacifist Michael Sattler to the same ash heap with the Münsterites who believed Armageddon was upon them and they were to arm themselves to help kill unbelievers and evildoers.

Today we do not own these extremists as our forebears in the faith. We claim the title "Anabaptist," but we hasten to explain, when the need arises, that we are the spiritual descendants only of those who refused to take up the sword. Always, as in the term "Christian," we look for the true meaning behind the word—its essence—to explain who we are and what we believe.

In this context I am grieved that red flags go up for some Mennonites when they hear the word "feminism." Feminists, they assume, are angry women who deny their true womanhood, oppose family life, practice free love, have abortions, have turned away from the church and have written off God as vindictively male.

Naked: Some feminists have some, even most of these characteristics. But if this description fits a feminist, then by the same logic an "Anabaptist" is someone who runs down the street naked and shouts for everyone to expect Armageddon tomorrow. And "Christians" are people clad in shining armor, lopping heads off Turks holding Jerusalem or beating black slaves to teach them manners or hoping that our missiles will wipe out godless Communists.

Let's cut through the garbage and get back to the essence of feminism as we do with Anabaptism and Christianity. To be a feminist simply means believing that women are human, just as men are, that women need salvation and fulfillment, just as men do, that women have inalienable human rights and civil rights, just as men do, that men are not the norm for humanity any more than women are.

All of this sounds both sensible and biblical, as far as I can see. With this definition, more Mennonites, female and male, can easily call themselves feminists. One must not judge a movement by its worst offenders or its most colorful fanatics. One has to continually ask, What is at the heart of the movement?

Belonging: Some Mennonites agree that women and men are equal in their humanity but feel that the whole church, and probably most of society, would go to pot if women and men did not stay in their proper roles.

Jean-Claude Lejeune

Women are human: *Our infinite variety should make us rejoice, not stuff people into boxes.*

According to the Bible, these Mennonites declare, women belong in the home. (Men, it is presumed, belong everywhere else.)

Even from a biblical point of view, I don't understand this logic. Homes in ancient times were centers of spinning, weaving, dyeing, cheesemaking, pottery-making, selling, dairy and agriculture industries. Christian women even had house churches within their homes (see 1 Corinthians 1:11; Acts 16:14, 40). How does this compare with today? Can a woman who manages a two-bedroom apartment with dishwasher, washing machine and dryer be fulfilled only in her home? Is this how *all* women are called to obey the Great Commission?

Some important women in the Bible did not view homemaking as their only vocation. Think of Galilean women who traveled with Jesus all over the country. Luke names a few in 8:1-3, saying there were "many more." (Imagine what a scandal that caused, or how they got along without separate washrooms.) These women, essential to the story, stuck closer to Jesus than anyone else. When he died they watched; they noted where and how he was laid in his tomb (Luke 23:55); and they were the first witnesses to his resurrection. Indeed, our whole faith hangs on the testimony of women who weren't staying at home.

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Recall the ("many," Luke says) women who traveled with Jesus all over the country. Imagine the scandal they caused.

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To get back to my original definition of feminism—that women are human just like men—anyone who understands human nature knows that within its bounds there is enormous diversity. Some women don't feel like staying at home every day any more than some men feel like going to work every day; others love it. Some women are terrible house managers; others combine homemaking with running a business from the spare room. Some women are excellent public speakers or administrators, and some men, sadly, are not—and vice versa. Some men can't pound a nail into wood, but they clean house beautifully (at least I know one like that).

Packages: If one is handing out gender roles, it's really not equality to hand one small package to one gender and give the other its choice of a thousand packages. Women are as infinitely varied as men, and that should be cause for rejoicing, not for stuffing into little boxes.

Reaching back to the essential meanings of "Christian," "Anabaptist" and "feminist," I am proud to be all three: an Anabaptist Christian feminist. I can't think how I could separate them. Sure, the words are tattered and diluted through the course of time. Sure, they don't mean the same thing to the same people. Sometimes it takes courage to say, "I am a Christian" or, "I am an Anabaptist" or, "I am a feminist," for we may well be misunderstood. But we Anabaptist Christians follow a tradition of heroes who have been misunderstood and often died making the first two confessions. Let's not be afraid of the stigma of making the third. After all, women are human.

Reta Halteman Finger edits Daughters of Sarah, *a Christian feminist magazine, studies New Testament in seminary and attends Oak Park (Ill.) Mennonite Church..*

Women not a 'problem' for Jesus

What none of my teachers ever told me was just how much the gospel would speak to me as a woman. Indeed, being men, how could [my seminary professors] know?

People often talk about the "woman problem" in their Christian organizations, as if the issue is about women's roles and not about people's attitudes.

While reading a Bible passage one day, I suddenly understood that for Jesus women did not constitute a "problem." He never derided, patronized or stereotyped them. Instead he accepted financial support from women, commended the integrity and generosity of a poor widow, allowed his mother to overrule him when the wine ran out at the wedding at Cana, revealed who he was to two different women and sent women out as the first evangelists.

He held a theological discussion with the Samaritan woman at the well, unbothered by the fact that she was both a woman and a racial outcast. From another woman of dubious reputation he accepted the sacrifice of perfume and tears to wash his feet. With yet another, the woman with the issue of blood, he ignored traditional taboos and practices of ritual contamination and healed her.

His parables often featured women: grinding, baking bread, looking for a lost coin, sweeping rooms.

Women were among his closest followers: Mary Magdalene, Joanna and Susanna, Mary and Martha.

Discovering Jesus as Liberator, as well as Savior, has helped me to understand more about his teaching on sacrifice and leadership—the two are one.

Knowing more of the Spirit of God … shows us how to help men and women find their identity in Christ, not in role functions.

I long for the time when Christian women, as well as men, can be given all the means possible to make that contribution and to be empowered to live fully as responsible citizens of the kingdom of God. *Elaine Storkey in* Decision, *January 1991. Used by permission*

The Word of God must interact with the struggles of God's people in discerning the place of women in church leadership.

Never act like a token woman

Pam Peters

Last year four women and I formed a support group in which we share our joys and struggles as women involved in church leadership. Then at the annual sessions of the Conference of Mennonites in Manitoba, we extended a lunch invitation to other women and men to join our group for that meal. This was a meeting at which women could share their experiences of church leadership, and the church community could offer support.

"Oh, you're one of those," several people commented as they made their way through the lunch line to where our group was meeting. After lunch I heard from a few people that women only put up more walls between themselves and the rest of the church community when they have "special" meetings such as this one.

But for the more than 20 women and four men who gathered, this lunch was a place where walls fell and we experienced community in a profound way. Everyone from a teenaged male to women in their late 50s offered support to one another. In response to the pain expressed by many, older women offered the wisdom and strength of experience. Younger women offered gratitude for women whose pain will make it a little easier for future women in leadership to find acceptance. The four men offered few words but listened closely, which in itself was a significant contribution.

"I have always been the 'token woman' in the places I have served, but I have never acted like a token. I have never let that keep me from doing the best job I can do," said one woman. Many others echoed this sentiment with statements like, "We need to be who we are" and, "We need to let go of the pain and just *do*." It was clear to me that these women trusted their giftedness and their call and were committed to offering their gifts in any circumstances. That strength sent me away from the meeting with hope.

In recent years there has been much debate over the biblical teachings on the place of women in church leadership. What I hear is that the resolution of this debate will not be found only in scholarly exegesis of the Scriptures. For revelation to be complete, the Word of God must interact with the struggles of God's people. The stories of women faithfully seeking God's will for their lives are a part of that. God speaks through *all* God's people, and the church must find an ear to hear.

Pam Peters is director of youth and young adult ministries for the Conference of Mennonites in Manitoba and is a lay minister at Fort Garry Mennonite Fellowship. Her address is 200-600 Shaftesbury Blvd., Winnipeg, MB R3P 2J1. The other members of the support group are Ingrid Cornies, Ruth Boehm and Rhonda Wiebe Warkentin.

'Our diversities should be a strength'

If your congregation believes that women should not be in the ministry, then by all means do not hire one. But if my congregation does not have a problem with that, do not condemn us. Our diversities should be our strength, not our weakness. *Aaron Glanzer, Salem, S.D., a member of the Northern District Conference Committee on the Ministry*

R-e-s-p-e-c-t

Women are asking for the right to live without devaluation as persons because they are female. Yet freedom from this common lot will not happen unless something else happens first. We need to acknowledge that this lot, this need of men to subdue and the willingness of women to submit to wrongs, is the result of the Fall.

We also need to accept that Christ came to erase the bitter effects of the Fall, not to endorse them.

Christians should do everything possible to educate young men about the value of a woman in God's sight and to instill in women respect for themselves as worthwhile beings. *Katie Funk Wiebe*

Letters

Assumed guilt

I write in response to the letter (Jan. 14 issue) "Be Careful About Abuse." My family, too, has been devastated by false accusations against one of our members. He has lost his career and spent thousands of dollars in legal fees trying to clear his name. Our legal system bends over backward in an effort to protect children from abuse. I am in favor of protecting children and I applaud the fact that we no longer silently accept abuse but try to stop it, with court action wherever possible. But in doing so we must not overlook the rights of the accused person, who in some cases is innocent. The rights of murderers and drug dealers are better protected in our court system than the rights of suspected child abusers.

In most cases, appallingly, children tell the truth when they report abuse. But sometimes children can make mistakes or lie to get attention or be manipulated by adults.

If a man is assumed guilty of abuse just because he has been accused, there is no way he can prove his innocence. Consider this: If you were accused of going into a child's room on a particular night and abusing her, could you prove you didn't? If you are a doctor or teacher or otherwise involved with children, could you prove your nnocence if you were accused of mproperly touching a child?

I used to believe in our courts' ability to sort out the innocent from he guilty, until I saw with my own eyes a jury convict an innocent man of child abuse on flimsy evidence, simply because they assumed he was guilty. Our court system is supposed to be based on the assumption that a person s innocent until proven guilty. What has happened to that assumption? *Name withheld by request*

Sad to see cutbacks

t makes me sad to see cutbacks of upport for large numbers of programs, including Mennonite Central Committee and the Commission on Overseas Mission, because of lack of money. I maintain that this is not necessary if God's people will be faithful.

It is said that Nero fiddled while Rome burned. I say Mennonites fiddle while millions die physically and spiritually. When tens of thousands of Christians revel in long winter holidays, cruises and tours and many own winter and summer luxurious homes, I cannot see that a lack of money is the cause of cutbacks. What then could it be?

May we as Mennonites become stewards of God before it is too late. *John Loewen, 2406 Munroe Ave. S., Saskatoon, SK S7J 1S7*

Insides talking

I'm just a plain ole meat 'n mashed potatoes, church goin', country gal, but I've done a powerful lot a thinkin' lately, and it figures to me that this whole conflab we've got all over our country about unwanted pregnancies/abortions/parental consent 'n stuff like that is all up ya mixed. If ya jus' think about it rational like, it seems plain as the nose on your face that we're a-tryin' to close the barn door after the horse is out. I mean, think about it now. No gal ever went out an' got pregnant on her own. Ya *know* that to be a fact. An' fellers like to go around a-sayin' that us gals is the weaker sex. Well, shoot fire! Why in tarnation don't they take the bull by the horns and get to the root of the problem? Get the legislature to pass a law a-sayin' no feller can have sex with any gal he ain't married to. Now, who could argue with that? It's just about as moral and equally responsible a thing as you could do, don't ya reckon? An' if'n he went ahead an' did it anyway, he would be fined and made to spend nine months in jail, and if the gal decided to bear and rear the youngun', the feller would have to shell out child support for 18 years. That, sure as shootin', would take care of the problem, ain't that right? ('Course, myself, I'd say he ought to be a real daddy to the youngun's too—playin', workin', teachin' and takin' 'um to church. But that's jus' my insides a-talkin'.)

Y'all think about it, now, real serious like, an' join me a-writin' our legislators today. *RuthAnn Hiebert, 405 W. 23rd, North Newton, KS 67117*

Choices to be made

If you read between the lines, when man came to know good and evil he also lost his sense of moderation.

It is indeed a narrow way where we are to make people aware of Satan and demons, not give in to a devil-made-me-do-it mentality yet never get confused in our testimony.

No matter what situation we are in there are choices to be made, not the least of which is going to the church for help. *Bonnie Clarkson, Route 1, Box 71, Stark, KS 66775*

A painful memory

The Jan. 14 issue shouted the question "What does prejudice do?" It reminded me of an event with children through the work of Liberal (Kan.) Mennonite Church.

At a child-care center we tried to communicate to 3- and 4-year-olds: "You are wonderful. You do great things. We love you. God loves you. Black is beautiful. You are beautiful."

Outside the window, we heard two angry voices, saw some pushing and shoving. Children gathered around as children do.

Suddenly a little girl shouted, "You're nothin' but an ugly, black nigger."

A small boy crumpled. His fight was gone. Shoulders drooped. His head dropped to his chest.

Eyeing him, the little girl saw she was no different. Her fight was gone. Her shoulders drooped. Her head dropped. Prejudice had condemned them.

Each child saw. Shoulders drooped. Heads dropped. There was painful silence. They turned and stumbled away from each other.

I ask, Small Ones, now grown up, where are you today? Created by God, do you know you are wonderful? Do you know you can do great things? Do you know we love you? That God loves you? Do you love yourselves? I pray so. *Marjorie Stucky, Box 55, North Newton, KS 67117*

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Editor's note: *All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.*

A woman finds healing when she reveals her terrible secret of incest.

A different kind of healing

Debra Wall

I appeared to be happy and healthy, but my face covered a spiritual and emotional wreckage. It took my utmost concentration to cope with daily living and maintain some sense of normalcy.

You see, I had suffered the abuse of incest 30 years earlier. Now I was victimized by silence. Convinced of my guilt, I did not tell anyone about this malignancy that was slowly destroying me. Even after joining a Mennonite church I could not talk to anyone about the incest. Most of the time I could not even admit it to myself.

After a few years something changed in me. I was growing in faith and finding a strength in God I had not known existed. My church was becoming my family, offering the kind of nurturing support I had never experienced. I felt accepted and began to actually feel worthy of God's love. Although I did not know it at the time, I was beginning to heal. I still could not quite face what had happened to me as a child, but I was getting ready. I learned trust by example but still tried to carry the family burden alone. The more I learned about Jesus' message of truth and love the heavier the load became and the less able I was to carry it alone and in silence.

The deaths of three close friends within two months finally sent me staggering to my knees. I simply could not hold up under that terrible burden any longer. I had to rid myself of my secret. I contacted one of our new co-pastors. When I told him what my adoptive brother had done to me 30 years earlier, it was the first time I had ever spoken of it. I shared my story with our other pastor. Together they listened as I purged myself of the poisonous secrets. They prayed with me. Soon I was able to tell others, and my circle of support grew.

Like any healing, mine was gradual. The turning point came through a healing service my congregation held for me. I selected hymns and Scripture and invited the entire congregation to take part in the healing. Other special friends of mine also came. People laid their hands on me as they prayed for me.

Tear down walls: What response can people offer survivors of incest?

- First, offer sanctuary for the wounded among you. Listen with compassion, not judgment. Reassure them of God's love. Help tear down the walls of silence.
- Second, tell them as often as necessary that what happened to them as children was not their fault. Remind them that they are children of God, beautiful and worthy of love. Teach and preach that sexual abuse of children is exploitation and counter to the teaching of Christ, who took children in his arms and blessed them.
- Third, acknowledge their feelings about the abuse and their abusers. Allow them to feel anger without being ashamed of it. Comfort them, let them grieve for the trust and innocence that was stolen from them.

The truth about incest is that it happens. Silence condones the sin, excuses the perpetrator and keeps us in bondage. We have to break those chains and set survivors free by proclaiming the truth. If we do this, those who live in pain and despair can be healed, learn to trust, learn to accept love again. Survivors can discover their self-worth in the congregation's acceptance and compassion. We can help them be whole again. God offers spiritual healing to all of us through the love of Jesus Christ.

The love, acceptance and understanding that Jesus preached is good news for all, especially those of us whose lives have been broken by incest. The Scriptures tell us the Spirit is the truth (1 John 5:6). We set an example for living the truth as disciples of Christ. Telling the truth about incest is difficult but the only thing to do. It makes our healing possible.

Debra Wall lives in Assaria, Kan., and is a member of Salina (Kan.) Mennonite Church.

Beating children is not proper

The father of a friend of mine beat her and other children in the family when they were small. He was a child abuser. As too often happens, victims of abuse assume that they deserve it.

Eventually this woman's father was hospitalized with an illness that left him incapacitated. As others of the family were not able to care for him, my friend took care of her father. He resumed the earlier practice of abuse, though now it was verbal. She confronted him. She was willing to care for him, she said, but found his behavior unacceptable. She told him how she felt about the abuse she experienced as a child.

This startled the father. He had always assumed that beating children was the proper way to treat them. It never occurred to him to look at it from the child's point of view. As a result of their conversation, he changed his behavior and she proceeded to have a good relationship with him. *William Keeney, 140 N. Lawn Ave., Bluffton, OH 45817*

Bible

Growth is the only sign of life

Sometimes a deep cut is needed to spur our spiritual growth.

Sharon Wiebe Sommer

Orchard experts tell of correcting the growth of trees that do not bear fruit. The fruit grower makes a deep cut into the tree trunk close to the ground. This severe procedure usually produces a change: The next year the tree should give an excellent yield.

We discard plant and flower seedlings when they do not grow quickly. We want plants and trees to bear fruit. We get rid of them when they do not produce.

Jesus referred to various steps in plant growth in his parables. Remember the story in Mark 4:1-20 about the four kinds of soils onto which seeds were scattered? Seeds scattered on a path are trampled on. Rocky soil is not conducive to growth. A weed patch crowds out delicate seedlings. But good soil promotes healthy growth.

Are the parables applicable to us today? If so, how? Willard M. Swartley, in his book *Mark: The Way for All Nations*, says parables "are a kingdom reality that is not removed to another realm of life but a kingdom truth that addresses us here and now about responsibilities and opportunities in life." In addition to teaching some good cultivating techniques, Jesus wanted to show what happens when the seeds of God's message are "planted" in people.

Jesus ended his parable by saying that some people hear the message, accept it and bear fruit. But he did not specify what kind of fruit. Could it be the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Galatians 5:22-23)?

Searching: How can I bear the fruit of the Spirit? Is it a gift? Does it grow on me once I decide to follow Jesus' teaching? Is it through trial and error that I acquire this fruit?

Let's take joy and follow it through the four cultivating techniques with a simple illustration. As a child I found happiness in the rarely purchased candy bar. But the happiness was gone as quickly as the candy bar. Seeds on the pathway did not last long. Next I bought M&Ms, thinking they would last longer. They did. I let them melt in my mouth and not in my hand. But like the seeds among the rocks, the joy from M&Ms was also short-lived.

Young-adult years brought new frustrations. Where was deeper joy? In clothing with the right labels, colors and styles? There was a tendency to melt into the crowd, be swallowed up by the ethics, morals and lifestyle of those around me. I wanted to believe that there was joy in spite of the surrounding "weeds."

As I continued to mature I looked for longer-lasting joy. I realized I needed to be growing in good soil. But where could I find it? One place was in the Bible. By putting my roots into God's Word I found lasting joy—a fruit of the Spirit.

'God gave me the love': *Michelle (the author's daughter) with a friend*

Discussion questions

1. What event(s) in your life included growth, even if it's been painful?

2. How did you get through the "growing season"?

3. What "fruit" are you growing now?

Peter Riedman, an early Anabaptist leader, said, "This Spirit of Christ which is promised and given to all believers makes them free from the law or power of sin and plants them into Christ, makes them of his mind, yea, of his character and nature, so that they become one plant and one organism together with him" (*Witnessing to Christ in Today's World* by Helmut Harder). I can bear fruit because the nutrients flowing through my life are from Christ.

Piggyback: I saw growth take place in my daughter after she participated in a service project with our church's youth group. Michelle does not like dirt, but she does love children. The youth cleaned and sheetrocked a home in the inner city of Kansas City, Kan. The three young children had not had a recent bath, which made it difficult for Michelle to relate to them. By the second day, though, she realized that the children needed love and affection just as clean children do. Soon she gave them piggyback rides and played with them, even though she could not run her fingers through their hair. When she told me about this experience, I asked her why she was able play with them the second day. She hesitated, then said, "I guess God gave me the love to do it. The dirt didn't matter anymore."

Sharon Wiebe Sommer is editorial assistant for The Mennonite.

News

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Wasteful consumer lifestyles are having devastating ecological consequences, said U.S. and Canadian church leaders who issued a joint statement on global warming in late January in Washington. Leaders said that "life will be more abundant with less attention to material accumulation and more dependence on spiritual, intellectual and artistic resources." (*National Catholic Reporter*)

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Eastern European Christians, who were deprived of all religious activities except worship while Communist governments were in power, offer a lesson on survival to Western Christians accustomed to freedom, said Leonid Kishkovsky, ecumenical officer of the Orthodox Church of America. "American Christians are challenged to understand that it is in worship that the church finds the energy for all of its life and work." (*Mennonite Weekly Review*)

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The autopsy of Mustapha Al-Akawi (see page 109) confirmed that the 35-year-old Palestinian detainee died of a heart attack triggered by physical and mental ill-treatment while under interrogation. Israeli authorities arrested Mustapha Al-Akawi Jan. 22, and he died Feb. 4 in an Israeli prison. According to Israeli authorities, Al-Akawi spent 7 1/2 hours in a freezing corridor, two hours in interrogation and was confined in a small closet moments before his death. Al-Akawi died less than 24 hours after he appeared before an Israeli military judge showing marks of torture and complaining of severe beatings by Israeli interrogators. The Palestine Human Rights Information Center in Jerusalem has documented the deaths of at least 10 Palestinians during interrogation since 1987. Individuals, the center says, are subjected to torture by electric shock, prolonged beatings, threats of execution and forced witnessing of torture. (Synapses)

Learning tour hears of pain from Middle East Christians

Jerusalem (Meetinghouse)—"Don't cross your legs" was our repeated instruction upon entering the Christian community in several Middle Eastern countries for three weeks Jan. 21-Feb. 8. It is an insult to show someone the sole of your shoe.

Mennonite Central Committee invited 12 people, representing its constituency, to listen and learn in Jordan, Syria, Egypt, Israel, West Bank and Cyprus. One person was from the Netherlands, three from Canada and eight from the United States. MCC country representatives served as organizers/guides. In recent months two delegations of Middle Easterners toured Canada and the United States. This investment was in response to the Gulf War and the continuing need for communication on every side.

We learned, like 12 disciples, to keep our feet flat on the ground and our ears open. "It is an honor that you need us and we need you," the Greek Orthodox patriarch, Ignatius IV Hazim, told us in Damascus. "Our only bilateral relationship is with the Mennonites. We witness to our Lord Jesus Christ in his own land."

Everywhere we heard about the psychic and physical pain caused by the Persian Gulf War, the crushing influx of refugees from the Gulf. "It's the equivalent of 40 million refugees coming to the United States," said the Crown Prince of Jordan. "But to close our borders (during the Gulf War) would have contradicted everything we believe in."

Muriel T. Stackley

'Hate destroys': *Elias Chacour*

We heard the enduring pain of people who have been uprooted for decades or who feel vulnerable. "I watched them kill my father," several Palestinian Christians told us. On the other hand, some Jews repeated the fearful rallying cry, "They will push us into the sea." Always, always, we heard the hope for peace.

How to arrive at peace? How to help people feel secure enough to trust each other? "Friendship" emerged as a catchword. When Christians and Muslims and Jews, when Arabs and Israelis become friends, they will feel more secure.

Clearest examples of friendship-building crisscrossed religious and racial lines. In the religious community MCC, in its 40 years in the region, has started with the existing Christian

Muriel T. Stackley

Feet on the ground, ears open: *After Frank Keller (left, MCC country representative for Egypt) introduced Coptic Orthodox Bishop Athanasios as his brother, the bishop addressed the 12 members of MCC's delegation to the Middle East.*

base, the ancient churches that began in Middle Eastern culture. "You in the West enjoy the fruits of the gospel of Jesus Christ and have forgotten the roots," (Coptic) Bishop Athanasios admonished us gently when we sat with him in Egypt.

'Break bread, not bones': Between Arabs and Israelis we saw only a few places where friendship and trust were a possibility. One is the "Palestinian Centre for Rapprochement Between Peoples" in Beit Sahour, a half hour from Jerusalem. Its handful of members has organized public events, each with a title, like "Let's break bread, not bones" and (last Christmas) "Light a candle for peace and freedom." Three thousand people came.

At our Feb. 3 meetings at the Rapprochement Centre a Jewish rabbi said, "A hundred times a day we say, 'Blessed art Thou, O Lord, King of the universe'; not king of Israel but the universe."

"I am committed to non-violence," said the Palestinian man (who also served us tea). But everyone in the group, which meets up to five times weekly, agreed that the Israeli government quashes any attempt for the media to report that Palestinians and Israelis can be friends.

Another place where an unusual bridge is made is in Beni Suef, Egypt, where the archbishop has allowed Muslims as well as Christians to enroll in English classes. "They become friends," said MCC worker Deb Schapansky, who serves as an English teacher. Two other of the rare examples of Arabs and Israelis relating "normally" are in Haifa and Nazareth, north of most of the intifada (Palestinian uprising) activity. The "Messianic believing" congregation welcomes and includes Palestinian Christians. And at the Nazareth Hospital, Mennonite Board of Missions workers Robert and Nancy Martin told us that several Jewish physicians on staff work under an Arab administrator.

Our group came away from this

The immediacy of death

It was full circle for (from left) Muna Asfour, Dina Asfour and Edna Peters on a blizzardy evening Feb. 4 in Jerusalem. Muna and Dina, Arab Palestinians who are Israeli citizens, had met Edna in Saskatoon last year when Mennonite Central Committee launched exchange visits of Middle Easterners and North Americans. Edna, pastoral coordinator of Peace Mennonite Church, Saskatoon, was able to return the visit while on the listening/learning tour, also sponsored by MCC. Dina works in the rehabilitation program for Palestinian boys (40 percent of the approximately 110,000 injured) who are permanently disabled as a result of the bullets-for-stones exchange of the intifada, now in its fourth year. The whole story became horribly immediate the next day, Feb. 5, when the news broke that Dina's colleague's husband, Mustapha Al-Akawi, had died in detention, leaving also a 2-year-old son and baby on the way. "The Israeli authorities won't let her see him," Edna was told. "They'll come at night and bury him, to avoid a crowd forming for a funeral." (See newsclip on page 108.)

Pastors helped Associated Mennonite Biblical Seminaries, Elkhart, Ind., review plans for the way AMBS trains pastors. The pastors met with seminary representatives last Dec. 16 in a consultation held on campus. Among the suggestions were that seminary education include more help for administration and supervision tasks and emphasize prayer and helping students "think theologically in practical situations."

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The Christian Medical Commission of the World Council of Churches met last December in Quito, Ecuador, to assess the health crisis in communities from Mexico to Argentina. With Latin American governments trying to pay external debts, budgets for health services have been reduced, leading to privitization of health care, which few can afford. Continuing devaluation of local currency, few resources for new hospitals, equipment and medical training are also compounding the problems, the health professionals said. (*Latin American Ecumenical News*)

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Some of our congregations are looking at the use of language in worship. Last September, 18 members of Madison (Wis.) Mennonite Church gathered for a congregational forum on "Inclusive Language." Seattle Mennonite Church includes the following note in its bulletins: "We wish to use language that leads all worshipers to know that they are included in God's love and in our hearts and minds. We also recognize that many music texts were written before awareness of the exclusive aspects of male-dominated language, and as we grapple to balance the content of our faith with the integrity of the text, we do not always choose to rewrite them. As you sing, you are invited to make such changes as you find appropriate. We also use carefully selected new verses and hymns sung to old tunes, as well as new hymns that use inclusive language."

A reporter from the *Milwaukee Journal* came to a women's group meeting of Maple Avenue Mennonite Church, Waukesha, Wis., and stayed for three hours, reports Bradlee Fons. As a result, Mary Beth Murphy wrote an article that appeared on the front page of the *Milwaukee Sentinal* last Christmas Day. She wrote about the church's outreach to victims of domestic violence and child sexual abuse.

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Scientific studies have suggested a widespread incidence of sexual harassment in the churches. A 1990 study by the United Methodist Church, for example, found that 77 percent of its female clergy had experienced various forms of sexual harassment, with 41 percent reporting that colleagues or other pastors were the perpetrators. In his 1990 book Ministry & Sexuality (Fortress Press), Lloyd Rediger estimates that 10 percent of U.S. clergy have been or are engaged in sexual misconduct. (MWC)

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"He abused me because he is Mennonite," a woman told Rachel Neufeld without knowing that, like the woman's husband, she, too, was a Mennonite. Neufeld worked last year at Osborne House, a YM-YWCA branch and 24-hour shelter and crisis line for abused women in Winnipeg. She served there through Mennonite Voluntary Service of the General Conference Mennonite Church. She found that abuse occurs in all economic, ethnic and educational backgrounds. Another woman told Neufeld that the woman's father abused her mother for as long as she could remember, and he abused her older brothers and sisters during her early childhood. She talked of sleepless nights of fighting, hiding bullets from her father and running with her mother.

brief, intense three week experience with the commitment to communicate what we have heard to our congregations and to our governments (Canadian, United States and Dutch). "Take our voice to the world," they told us from the many sides of the Middle Eastern dilemma.

The greatest hope would seem to be lodged in (Melchite Catholic) Father Elias Chacour's affirmation: "I refuse to hate. Hate destroys." He added, "Don't pray for us. Pray for yourselves. And remember, Abraham (from Ur of the Chaldees) was an Iraqi." *Muriel T. Stackley*

Mennonite survivors of abuse gather to tell their stories

Mount Joy, Pa. (Meetinghouse)—Some conferences change lives. For many at the conference here on family abuse Jan. 23-25, the change came with being able to reveal terrible "family secrets" for the first time.

Some of us were changed by listening to unimaginable stories of fear, pain and betrayal. Most of the 250 men and women at this conference—even the counselors and social workers who led workshops—were "survivors" of crippling damage suffered during childhood and beyond, much of it within "good" Mennonite families.

Even hymns and Scripture sounded different in this context. "My heart is in anguish within me, fear and trembling come upon me, and horror overwhelms me ... O that I had wings like a dove! I would fly away and be at rest," we read from Psalm 55 at one of two public evening programs.

This conference, entitled "Facing Family Abuse: From Darkness to Light," was not a time for honing precise definitions of abuse or formulating ideologies. There was more grief than rage, more sympathy than denunciation. Some of the anger did appear on the "wailing wall," where participants wrote out their frustration and pain and named names.

Regional therapists led a wide range of workshops on topics such as emotional abuse, male sexuality, living with survivors, and eating disorders related to abuse. A fascinating workshop on religious abuse described "toxic faith" and "religious addiction."

Some in this workshop described violence to children resulting from "born-again" zeal. One person struggled with the compulsive "witnessing" of a spouse; another with abuse resulting from "scriptural" notions of male headship. Some participants were here because they were accused of being abusers.

Another workshop I attended looked at characteristics of dysfunctional families. Recognizing that all families suffer from some dysfunction, we heard about the damage done when boundaries are violated—boundaries defining sexual behavior, role expectations of parents and children, and ways of communicating.

"Don't tell anyone what happens in our family; it's our secret," was a common sign of family dysfunction, agreed these survivors. Some now refuse ever to use the word "secret" with their own children.

"The greatest wrong against children is forcing our preconceived images onto them," said speaker Sheron Brunner, director of a women's shelter in California. "They'll never know who they are."

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"None of us has clean hands and a pure heart. The issue of abuse touches each of us."

Ruth Krall

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Ruth Krall of Goshen (Ind.) College, the second main speaker, called down judgment upon society and the church.

"None of us has clean hands and a pure heart," she warned. "The issue of abuse touches each of us—individual stories affect the whole community, and our culture teaches us all an addiction to violence." She noted that the "politeness" of the conference was stifling for some.

"The act of abuse is never domesticated," she said.

Satanist cults: We had an inkling of how extreme people's experiences were when a few participants raised alarms about a candle-lighting ceremony. They explained that lighting candles preceded sexual rituals among Satanist cults of which they had been a part.

The last session elicited comments of gratitude and hope, although some dreaded leaving the security of the gathering.

"Thank you for giving me my voice back," said one. "I hope I can feel anger for what my brother has done to me," said another. Someone remembered a nephew who had killed himself in despair. Several expressed

No one would get involved

Mount Joy, Pa. (Meetinghouse)—"The church consistently let me down," said one survivor of physical and sexual violence at the Jan. 23-25 conference here on family abuse.

"I begged my pastor to get my younger sisters away from my father," she said. No one would get involved.

"My brother went to church one Sunday with a hand mark on his face from a beating," said another. "No one took any notice, and no one ever said a thing."

The church came under harsh judgment at this gathering of mostly Mennonites. When faced with abuse within its families, the church has often looked the other way, testified these survivors. The effect is that the church has often "re-violated" those already suffering violation.

"I'm broken by the pain inflicted by our churches," said a pastor participant with tears running down his cheeks. He added that he had prayed for tears because he never cries. One woman noted that the church pours its heart out to a family involved in a car accident but ignores victims of abuse.

Participants agreed that every congregation has abusive families. One pastor said that if people knew he had been at a conference like this he would be flooded with requests for help.

Two local pastors initiated this conference. Wayne Kenney of the local Brethren in Christ church had the idea. He ask Joe Sherer, a local Mennonite pastor, to help organize the event.

"I've been told my life will never be the same," said Sherer. For him the conference "was like walking into a new room. I don't know what the implications will be." So far he had not experienced any opposition from his congregation for participating in the event.

Kenney was not so fortunate. He has experienced little support for his conviction that the church must be a caring community, and he will be leaving his position shortly. Why did he initiate this conference?

"I knew a woman who had been abused and I brought her into the church," he said. He had also heard "whispers" about other victims in the community. Good reports came from a similar conference in California in November 1990.

"I went to various people with the idea," said Kenney. A committee started planning the event, "but we didn't know if anyone would come." The outpouring of response meant that registration had to be closed seven weeks before the event.

"The walls of secrecy in the church are breaking down," announced speaker Ruth Krall, "and the trumpeters are small children, the old and the weak." She urged the church to look seriously at its theology of authority and parenting and to speak to adolescents about sexuality and courtship.

Participants agreed that there is no formula for the church to follow and no quick solutions, but being open to listen is already a big step forward. Mennonite Central Committee has established a network of adult survivors of abuse, and people at this conference announced interest in a support group for therapists who are also survivors.

Similar conferences on abuse will take place in March in Kidron, Ohio, and in Winnipeg. *Margaret Loewen Reimer*

Henry Block (MCC)

Sister Petrine Hawthorne works in the kitchen of the Ocho Rios Mennonite Church, where she cooks for up to 22 people who live on the streets of the tourist town on the north coast of Jamaica. Hawthorne has been working without pay since the feeding project began in May 1990. Support for the project comes from a local businessman, who has given $1,000 in credit per month at a wholesale outlet. Rice and corn come from Food for the Poor, a North American relief agency based in Florida. The meat used is Mennonite Central Committee canned meat. The project's board includes members from various churches, including Mennonite, Brethren, Church of Christ, Methodist and Seventh-Day Adventists.

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Mennonite Central Committee ranked 14th in *Money* magazine's survey of the best-managed U.S. charities. The December 1991 issue cited MCC's low overhead, which allows a high percentage of contributions to be used for program purposes. MCC calculates its overhead costs to be 7.6 percent of income. MCC ranked 23rd in the magazine's 1990 survey.

Ahmed Ali Haile (pictured on page 59 of our Feb. 11 issue) was severely wounded in the civil war that is raging in his native Somalia. His leg was blown off when a mortar hit the house he was in. Amputation followed. "It's amazing that any medical attention was available in all that chaos," said Norma Johnson, who was a classmate of Ahmed's at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

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Anti-Semitic incidents in the United States during 1991 rose to a record total of 1,879, according to a nationwide survey conducted by the Anti-Defamation League. This figure represents the highest level of anti-Jewish acts in the 13-year history of ADL's annual "Audit of Anti-Semitic Incidents" and shows an 11 percent increase over 1990. For the first time there were more attacks on Jewish individuals than against their property.

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"We have troubles as an African-American community," said Hubert Brown Feb. 1 at an African-American Leadership Development workshop in Elkhart, Ind. He urged fellow black Mennonite pastors to integrate the finest of their cultural and spiritual traditions to best reach the needs of their communities. He cited these statistics:

- **Black men comprise 6 percent of the U.S. population yet make up half the male population in prisons.**
- **The majority of the 20,000 Americans killed in crime-related incidents each year are black men.**
- **More than half of black males under age 21 are unemployed. Even worse, 46 percent of black men from 16 to 62 are not in the work force.**

"There's a prophetic role in the African-American community ... of speaking to specific conditions for economic, political and social ills that beset folks in the community," Brown said. *Tom Price*

gratitude for their own children and spouses.

And in a gesture of understanding and forgiveness, one women paid tribute to parents who were hurt by parents who were hurt.

The wounds take a long time to heal, acknowledged participants in this conference, but healing is possible. As one man, deeply wounded by both parents, stated at a public session, "We must get beyond the victim position. Our deepest pain is also our greatest resource." *Margaret Loewen Reimer*

Conference addresses right-to-die issues

Wichita, Kan.—Questions about the quality of life, the right to die, the allocation of health-care resources and the insurance system in the United States buzzed among the 120 or so participants at the conference "Health Care and the Church—A Mennonite Perspective." Lorraine Avenue Mennonite Church here sponsored the Feb. 22-23 event, which brought together people—including students—from three Anabaptist strains: the General Conference Mennonite Church, Mennonite Church and Mennonite Brethren Church.

"There is a difference between killing and letting people die," said keynote speaker John Bradley of Decatur, Ill. "Technology is no longer our servant but our master."

His statement spurred conversations about quality versus quantity of life. Conference planners said it was time for the church to provide leadership on the questions of death and dying.

In a Sunday afternoon role-playing event, a worship service honored "Henry," a man in his 80s who, in the face of much physical suffering, was choosing to die by "assisted death." Participants were told that this service was a "farewell and sending forth" to Henry and that later that day he would take his life. The committee that planned the service laid out the hypothetical situation well, emphasizing the experiential nature of the service.

According to Henry, prolonged life would only sink his family into debt and extend his experience on earth by a few months. He felt his quality of life was less than what he wanted. He was ready to die. The service was somewhere between a funeral and a wedding: There was singing, reading, organ music and time to give Henry a farewell touch.

Following the service a vast majority of participants (52 out of 60) said that they saw this type of ministry to a dying person as valid for the church. "What does it mean for us to 'know when it's time'?" said one participant.

Organizer Bruce Woods added, "We need to recapture an understanding of the experience of dying. We have mismanaged the experience of letting go. I think it is a theological problem."

'Playing God': "I'm angry at the church," said one woman, near tears. She objected to the idea of assisted death. "I don't like the premise that people only have value and worth as long as they produce something," she said. Others said they didn't like the idea of "playing God."

"We have made doctors gods," said pastor Don Steelberg. Because of the extent of medical technology available, people feel obligated to use it.

"Technology is no longer our servant but our master."
John Bradley

Willard Krabill, a physician from Goshen, Ind., questioned whether health was the ultimate goal in life. "When I die, I want something more on my tombstone than 'Willard ate well, he jogged, he ate yogurt and he died.'" Throughout the weekend people spoke of life not being measured by duration but by fullness.

Phil and Janice Bedsworth of Hesston, Kan., addressed the significance of community during their struggles with a string of life-threatening diseases over the past five years. "The worst part of my medical crisis was not surgery or batteries of tests but waking up in the middle of the night alone. With community, you are not alone," Phil said. "Do we face death in the light of the resurrection? Death is only a passage," he said.

Janice Unruh Davidson, a nursing professor at Bethel College, North Newton, Kan., echoed Bedsworth: "Why do we fight death?"

The weekend was structured to allow time to process ideas alone and with others. Steelberg, Krabill, the Bedsworths and Davidson were all designated respondents, and storyteller Tom Shane continued to put a human face on the issues by relating stories from his life and ministry.

One idea batted around over the weekend was artist Paul Friesen's suggestion to have a doctor or nurse as part of the ministerial leadership team of a congregation. Others offered plans for drastically restructuring Mennonite Mutual Aid or opening Mennonite-owned hospitals and adult-care facilities.

Frustration: At the final session participants offered feedback to Mennonite Mutual Aid representatives. The frustration level with the current system seemed high among attenders, many of whom work in the health-care field. "If we had the right kind of system, no one would be 'uninsurable,'" said one person.

Mostly people don't want MMA to be a mainstream insurance agency. "We have heard negative things in the past," said Vyron Schmidt of MMA. "To us, that's still a positive, because people care."

The conference came together as a result of work by Bruce Woods, a member of the Lorraine Avenue congregation. He garnered some financial support from private sources, his church and MMA. "I'm extremely pleased with the representation here," he said.

Woods and others planned to attend Dialogue '92, a conference to be sponsored by MMA in Indianapolis in March. The questions of medical ethics, health-care reform and a theology of death are critical to the church, he says. *Beth Hege*

MCC U.S. decides to dissolve Peace Section

Wichita, Kan. (Meetinghouse)—Peacemaking can be seen one of two ways: as one task among many Mennonites do or as a ministry that should be part of everything Mennonites do.

Mennonite Central Committee U.S. board members chose the latter Feb. 13 when they unanimously decided to dissolve the MCC U.S. Peace Section board in 1993.

Under the new plan, the staff of MCC U.S. Peace and Justice Ministries will report to a subcommittee of the MCC U.S. board rather than to a separate Peace Section board. This arrangement is intended to simplify the MCC U.S. board structure and to make peacemaking a more central part of all MCC U.S. work.

Several board members said the new structure would enable a more wholistic approach to peacemaking. Glenn Zimmerly, MCC Great Lakes representative from Orrville, Ohio, said it might help people see peacemaking as more than just a fragment of MCC work.

"Too many people think of peace as a piece. They think of peace as something out here," Zimmerly said, extending his hands in front of him, "and not here," bringing his hands to his chest—"not an integral part of their lives. I'm very much in favor of taking the wholistic approach."

The board, during its annual meeting at First Mennonite Brethren Church here, spent more than two hours discussing the new structure's pros and cons.

Paul Quiring, General Conference Mennonite Church representative from Fresno, Calif., gently joked about how thoroughly and seriously board members were examining the issue. "At times it seems that we gather to rewrite the Nicene Creed," he said.

Some board members wondered whether dissolving the Peace Section board might cause the church to lose a prophetic voice for peace. Linda Gehman Peachey, co-executive secretary of the Peace Section, described that viewpoint by saying the Peace Section board "has played a prophetic, nudging role. There's a fear that no one would do that" under a new structure.

One part of the plan to broaden the base for peacemaking is to replace the semiannual Peace Section board meetings with an annual Peace Assembly. The assembly's goal will be to get a wide range of church members involved in peace and justice issues.

The transition from a Peace Section board to an MCC U.S. subcommittee on peace and justice will be completed by February 1993.

The Peace Section board will come to an end after 50 years of existence. It was formed in 1942 to take responsibility for Mennonite draftees in World War II. *Paul Schrag*

Mennonite Brethren and General Conference Mennonites celebrated some 30 years of cooperation in Paraguay with 10 members baptized—five from each group—during a joint service last October in Asunción. Following the joint service each congregation met separately to receive its new members and celebrate communion. (MWC)

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"We must continue the work of Christ to bring justice to the nations," said Jalane Schmidt, a General Conference Mennonite Church volunteer with Mennonite Central Committee in Washington. Schmidt was one of 14 Church of the Brethren, Mennonite and Quaker participants who met Feb. 2-5 at the Dayspring Retreat Farm and the Servant Leadership School facilities of the Church of the Saviour, a congregation in Washington, for a New Call to Peacemaking conference. The group recommended that NCP promote a congregational peace covenant process and the formation of peace mission groups.

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The Interact Research Centre at Selly Oaks Colleges in England have released experimental samples of a new series of Bible teaching helps called African Bible Guides, available for African writers, editors and teachers. The guides are being circulated as rough drafts rather than as finished products. Local writers and editors are expected to improve them according to local needs and insights, not merely to translate them exactly as they were written by an international team of Africans. The Commission on Overseas Mission of the General Conference Mennonite Church and Africa Inter-Mennonite Mission are among five Mennonite agencies that support the Interact Research Centre and its workers.

Record

Brethren and Mennonite parents of gay and lesbian children have formed a support group for contact across North America. The group may be reached at Box 1708, Lima, OH 45802. A retreat called Connecting Families of Gays and Lesbians will be held March 13-15 at Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666. Call (412) 423-2056 for more information.

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The 1991 Texas Mennonite Relief Sale raised more than $16,000 last November. The site for the sale was the grounds of Houston Mennonite Church. Receipts were down 30 percent for this, only the second relief sale held in Texas. The previous year's sale included contributions from out-of-state Mennonites. Participation and contributions by Texas Mennonites were greater, however, for this second sale.

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For the second year Bergthal Mennonite Church in Didsbury, Alta., has adopted a strategy called Groups with Purpose. The purposes are to (1) stimulate spiritual growth in each other, (2) enhance fellowship and deepen relationships within the church family, (3) identify people's gifts and prepare them for ministry and (4) reach the undiscipled for Christ and the church. Among the groups operating last year were ones on grief, stewardship, the Psalms, doctrine, basic steps to Christianity, Philippians, parenting and afghan weaving. *Helen Brown*

Singles: **Crossroads**, the Mennonite introduction service, now has a monthly **newsletter**. Current clients' ads containing age, area and interests are there for you to choose from. This is an easy, private way to meet those friends you have been hoping for.

For a free sample copy, write to Crossroads, Box 32, North Tonawanda, NY 14120.

DEATHS

Ruth (Regier) Ratzlaff, 79, died Feb. 16 in Newton, Kan. She and her husband, Harold, were COM workers in India from 1940-1976. She was a nurse and edited *Fellowship in the Gospel*, the book that celebrated the first 50 years of General Conference Mennonite missions in India. She authored "Steps in Partnership," detailing the indigenizing of the Bharatiya General Conference Mennonite Church. She is survived by her husband and a daughter, Mary Ann Jensen, and family.

James Benedict Shoulderblade, 84, died Jan. 4 at Crow Agency, Mont., after a lengthy illness. He was interim pastor at the Birney and Busby (Mont.) churches, helped begin the Mennonite Youth Summer Camp in Ashland, Mont., and the Mennonite Church Family Camp and assisted in publishing the Cheyenne-English Dictionary. His Indian children's stories were published in a literary series. He helped get many Cheyenne gospel songs into print. He is survived by three children, eight adopted children and other family members.

WORKERS

CBC—Columbia Bible College, Clearbrook, B.C.
COM—Commission on Overseas Mission

Hans Bartel gave his final German sermon Dec. 22, 1991, at Eden Church, Chilliwack, B.C. He spoke on "Ein Prediger muss bekennen" based on John 1:19-28.

Janet Boldt will begin Aug. 16 as missions instructor at CBC after graduation from Fuller School of World Missions, Pasadena, Calif., in June.

Lee Delp, Grace Church, Lansdale, Pa., began Feb. 10 as the new president of Mennonite Economic Development Associates, a 2,000-member organization that operates overseas development programs and promotes a Christian witness in the marketplace. He will work out of both MEDA offices, in Lancaster, Pa., and Winnipeg. He succeeds **Neil Janzen**.

Helmut Harder, Charleswood Church, Winnipeg, was ordained Feb. 2 for his continued ministry with the Conference of Mennonites in Canada and in the larger church.

Robert Hartzler, pastor at Maple Grove Church, Belleville, Pa., will begin this summer as Northern District Conference minister.

Jerry Holsopple, a video producer for Mennonite Media Ministries, Harrisonburg, Va., is the guest speaker March 20-22 for Youth Orbit '92, sponsored by Mennonite Collegiate Institute, Gretna, Man. Its theme is "Who's Got the Remote—Me or the TV?"

Helmut Isaac began in January as interim pastor at Cedar Hills Church, Surrey, B.C.

Larry Kehler, Winnipeg, will begin

Ratzlaff

Boldt

Delp

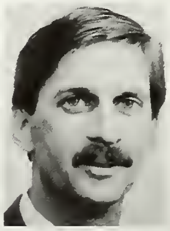
Hartzler

Holsopple

Kehler

B. Rempel-Burkholder

M. Rempel-Burkholder


Sauder

Yamasaki

in August as COM secretary for Asia. He succeeds **John Sommer**. The Asia desk will move to Winnipeg.

Ed King, pastor at Calvary Church, Washington, Ill., was minister-in-residence Feb. 4-6 at Bluffton (Ohio) College.

Albert and **Grace Kwan** arrived from Hong Kong in November 1991 to begin a new Chinese Mennonite church in Coquitlam, B.C.

Jeff Nickel, youth pastor at Langham (Sask.) Church, has resigned effective July 31.

Byron and **Melita Rempel-Burkholder** began in January a one-year interim pastor assignment at Arnaud (Man.) Church.

Clair Sauder, Lancaster, Pa., has been named counselor of the year by Mennonite Mutual Aid, Goshen, Ind. He represents MMA's health, life and retirement plans in parts of Lancaster and Chester counties.

Irvin Schmidt is interim pastor at Eigenheim (Sask.) Church from January to August.

April Yamasaki began teaching English half time Jan. 1 at CBC and is continuing as writer-in-residence.

—compiled by Sharon Sommer

Host couple sought for **Mennonite guesthouse** in south Florida. One-year term beginning summer 1992. Some Spanish preferred.

Contact Walter Sawatzky, 29825 SW 155th Ave., Homestead, FL 33033; (305) 248-1659.

50th anniversary of MCC-Akron CPS staff: A 50th anniversary reunion of CPS staff, administrators, secretaries and spouses serving in Akron offices during years 1941-46 will be held in Akron, Pa., May 5-7, 1992.

For information and registration forms, write to Richard Ebersole, Box 84, Akron, PA 17501.

Hyattsville (Md.) Mennonite Church will celebrate its **40th anniversary** Oct. 10-11. The planning committee is seeking names and addresses of all former members, attenders, VSers and other interested friends.

Please send information and inquiries to 40th Anniversary Planning Committee, Hyattsville Mennonite Church, 4217 East-West Highway, Hyattsville, MD 20782, (301) 927-7327.

Bluffton College seeks a faculty appointee with a Ph.D. in **Psychology** to teach clinical/counseling, personality, abnormal and general psychology. Evidence or promise of teaching excellence is essential. The position is full time, tenure track beginning Fall 1992. Screening begins **March 15, 1992**. Women and minority applicants are especially welcome.

Reply to: William Hawk, Dean of Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817, (419) 358-3317.

Goshen College has a tenure-track faculty position open in **adult health nursing**. Doctoral preparation preferred. Master's degree in nursing required. Goshen College is an Anabaptist-Mennonite Christian liberal arts college emphasizing the role of the church in contemporary society. Application deadline: **March 30, 1992.**

Send curriculum vita to John Eby, Dean, Goshen College, Goshen, IN 46526. Men and minorities are encouraged to apply. An equal opportunity employer.

The **International Guest House**, Washington, D.C., a ministry of the Allegheny Mennonite Conference, will celebrate its **25th anniversary** May 16-17. All former VSers, board members, advisory council members and other interested friends are cordially invited.

More information is available by contacting The International Guest House, 1441 Kennedy St., NW, Washington, DC 20011, (202) 726-5808.

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Theme: Aging in the Faith Community

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The melody by Vulpius first appeared with an anonymous Epiphany text, "Lobet den Herrn, ihr Heiden all." The tune is sometimes known by that name as well. Although it does not appear in many hymnals, it has been preserved in anthems with various praise texts.

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Let all creation bless the Lord

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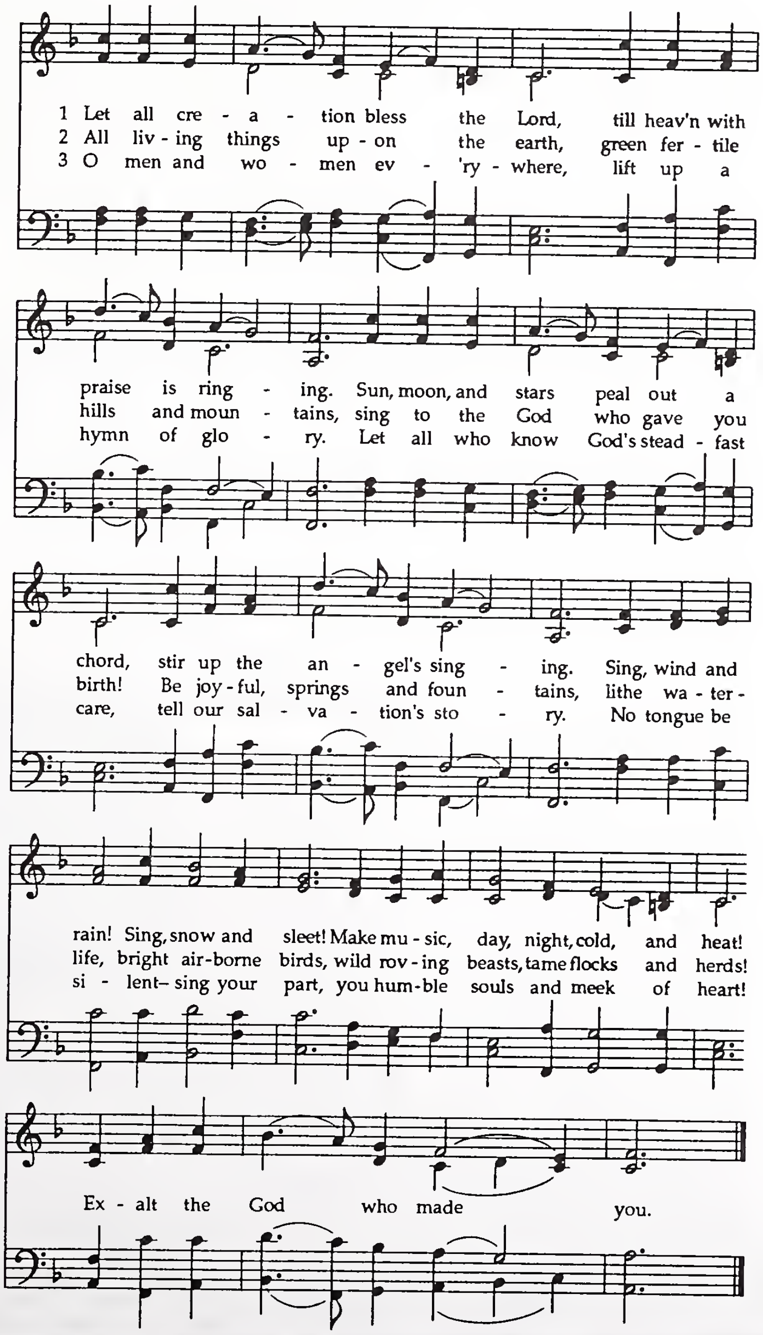

1 Let all cre - a - tion bless the Lord, till heav'n with praise is ring - ing. Sun, moon, and stars peal out a chord, stir up the an - gel's sing - ing. Sing, wind and rain! Sing, snow and sleet! Make mu - sic, day, night, cold, and heat! Ex - alt the God who made you.
2 All liv - ing things up - on the earth, green fer - tile hills and moun - tains, sing to the God who gave you birth! Be joy - ful, springs and foun - tains, lithe wa - ter - life, bright air-borne birds, wild rov - ing beasts, tame flocks and herds!
3 O men and wo - men ev - 'ry - where, lift up a hymn of glo - ry. Let all who know God's stead - fast care, tell our sal - va - tion's sto - ry. No tongue be si - lent– sing your part, you hum - ble souls and meek of heart!

This hymn may be reproduced for one-time use by a congregation.

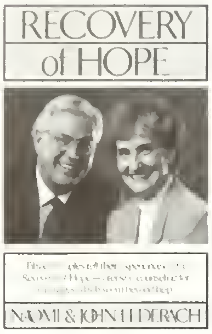
Reviews

BOOKS

Hope for marriages

Recovery of Hope *by Naomi and John Lederach (Good Books, 1991, 160 pages)*

Reviewed by J. Andrew Stoner, Box 25, Berne, IN 46711



Have you ever been tempted to "give up" on your marriage? Ever thought that your relationship was impossible? The differences too great? Or the wrong too unforgivable? Did the pain seem too deep or the process of starting anew seem too overwhelming? Did it ever seem like there was no constructive way of salvaging the marriage? No hope?

Welcome to *Recovery of Hope*. Fifteen couples tell their stories of heightened idealism and loving beginnings which, because of the most common, everyday reasons, turned disappointingly empty. Busyness in careers, attention to needy children, misunderstanding in communication, differences in personality and interests, sharp disagreements on roles and expectations, in-laws, spiritual indifference, another person, different patterns for dealing with conflict, all the challenges we commonly face in our marriage pilgrimages, are part of the stories these brave couples share so disarmingly honestly. There are situations with which we all can identify, even into which we are unwittingly drawn.

But the couples also share how they in their own ways made mutual pilgrimages back toward rediscovering hope for their marriage relationships. As these people tell their stories, the authors weave into the narrative professional pointers to assist readers in making personal applications.

The book is captivating in its candor yet profound in its message of shared truth, as anyone can learn from the practical examples of the participants.

The authors have devoted their professional careers to ministry, in pastoral ways, as well as teaching, writing, counseling and now as directors of the "Recovery of Hope" network across North America. The program is designed to allow couples to share their stories of recovered hope/love with others who for whatever reasons have lost that sense of hopefulness.

This paperback is in the "easy to get into" category, practical and instructive. It reads naturally and does not claim to be a how-to manual or panacea for all couples. But it does communicate to its readers that no matter how seemingly hopeless the marriage may be, others have been there, and by the grace of God and diligent commitment by each person they have succeeded in restoring hope and beginning to build loving trust into their troubled marriages.

In honor of conscience

Building the Beloved Community: Maurice McCrackin's Life for Peace and Civil Rights *by Judith A. Bechtel and Robert M. Coughlin (Temple University Press, 1991, 285 pages)*

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

Maurice McCrackin is a remarkable senior citizen. Even in his mid-80s this Presbyterian minister protested Operation Desert Storm. In fact, his civil disobedience at the White House earned him an arrest, one of many in his life.

McCrackin was raised in a pious Presbyterian family, immersed in concerns about missionary work and social justice. His grandfather had been active in the Underground Railroad. As a young seminary graduate, he went to Persia to serve as a missionary.

Eventually he pastored an inner-city congregation in Cincinnati. That experience led him to question the way society was arranged. As many of his neighbors were persecuted African-Americans, he grew concerned about racism.

McCrackin's Presbyterian predestinationism needed modifying: "To him bad things happen *in spite of God's will*, not because of it. Evil is not something initiated by God; rather, injustice is caused by individuals, governments or corporations and is due to indifference, laziness and carelessness."

Gradually, he became more involved in social issues, asking in each situation, What would Jesus do? McCrackin was at the forefront of many campaigns to integrate business establishments in Cincinnati. He often traveled south to aid and support civil rights workers.

He was a convinced pacifist who worked with A.J. Muste and Clarence Jordan. One day in 1948 he and a

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TOUR-MAGINATION

pacifist friend were removing tanks and guns from the toys that had been donated for poor children in the neighborhood. His friend said, "You're busy taking all the guns and war toys out of those Christmas presents before you distribute them. Do you ever think that next April 15 you'll be paying for *real* guns?" McCrackin was so shocked that that year he began deliberate tax resistance. As a result he has been prosecuted by the federal government.

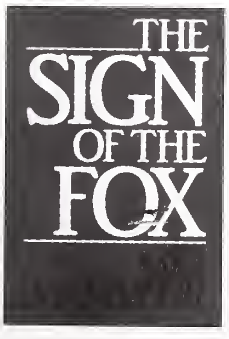
McCrackin's honoring of his conscience was not always appreciated. In the early 1960s he was defrocked by his Presbyterian denomination because of his strong social stance and his civil disobedience. At that point, people from his congregation formed a community church. In the mid-1980s, the Presbyterian denomination apologized to McCrackin and restored his ministerial status.

As an elderly man involved in prison ministry he was once kidnapped and held hostage by escaped convicts. After he was released he refused to testify against his former captors, not wanting to be any part of further punishments or incarceration. For his stubbornness he was charged with "contempt" and forced to wait in jail for 111 days.

This is a compelling story. But it is not just the story of one man's life. Judith A. Bechtel and Robert M. Coughlin highlight many of the social issues that have faced our society in this century. If this biography influences others as biographies often affect me, then this book could be dangerous.

Resources

- **Priscilla Papers** is the newsletter/journal of Christians for Biblical Equality, an organization of Christians who believe that the Bible, properly interpreted, teaches the fundamental equality of men and women of all racial and ethnic groups, based on the teachings of Galatians 3:28. To become a member write to Christians for Biblical Equality, 380 Lafayette Freeway, Suite 122, St. Paul, MN 55107-1216.
- **Suffer Not a Woman: Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence** by Richard Clark Kroeger and Catherine Clark Kroeger (Baker, 1991, $12.95) looks at the historical background to this passage of Scripture.
- **Battered Into Submission: The Tragedy of Wife Abuse in the Christian Home** by James and Phyllis Alsdurf (InterVarsity Press, 1989, $8.95) examines ways cultural values and religious beliefs have shaped views of male-female relationships.
- **The Demilitarized Society: Disarmament and Conversion** by Seymour Melman (Harvest House, 1988, $9.95) argues that the need to end the war system and the war economy is more urgent than ever.
- **The Teachable Moment** is the title of a 12-lesson series on the Christian response to the Native people of the Americas. Mennonite Central Committee Canada is preparing the series in response to the Christopher Columbus quincentennial. For more information contact MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.
- **A Craftsman's Handbook: Henry Lapp** by Beatrice B. Garvan (Good Books, 1991, $15.95) is a careful reproduction of pages from one of the most remarkable notebooks of craftsmanship in North America.



- **The Sign of the Fox** by Sara Stambaugh (Good Books, 1991, $16.95) is the author's second novel, a story about victimization and standing up for oneself, about freedom and wanting to be free, choices and fate.
- **Whisper of Love** by Jewel Miller (Herald Press, 1991, $5.95, $7.50 in Canada) is an Amish romance on the moonlit prairie.
- **Violence Against Lesbians and Gay Men** by Gary David Comstock (Columbia University Press, 1991, $35) describes the sociological context and the social processes that produce adolescent and young white men who assault and kill gay men without guilt or remorse.
- **A Celebration of Service** by John Bergen ($10 plus GST and postage) is the story of Mennonite Central Committee in Alberta. Order from MCC, 76 Skyline Crescent NE, Calgary, AB T2K 5X7.
- **Community in Paraguay** by Bob and Shirley Wagoner (Plough Publishing House, 1991, $13) recounts the journey and visit of two young theological students to the Bruderhofs in Paraguay in 1953. It includes 60 illustrations by Leslie Holland and more than 90 photographs.
- **Anabaptism Revisited**, edited by Walter Klaassen (Herald Press, 1991, $14.95, $18.95 in Canada), is a collection of essays on Anabaptist/Mennonite studies in honor of C.J. Dyck.
- **John Smyth's Congregation** by James R. Coggins (Herald Press, 1991, $29.95, $37.50 in Canada) is a study of English separatism and Mennonite influence.
- **More Than Joyful Noise** (30-minute video, $24.95, $29.95 in Canada) includes four stories of different musical worship forms in Mennonite churches today. Contact Beth Benner, MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801, 1-800-999-3534.
- **More Than Bows and Arrows** (28-minute video, free loan) looks at past and present contributions of Native Americans to the United States, points out Native American contributions to government structures, architecture, food and horticulture, language, the environment and art. It is available from MCC, Box 500, Akron, PA 17501-0500, (717) 859-1151.
- **Ekklesia** (video) is a storytelling project sponsored by the Council of International Ministries. It tells stories of Anabaptist Christians around the world. Contact Mennonite World Conference, Box 88836, Carol Stream, IL 60188-0836, (708) 690-9666.
- **Mennonite Furniture: A Migrant Tradition (1766-1910)** by Reinhild Kauenhoven Janzen and John M. Janzen (Good Books, 1991, $35) is both a well-documented history of a furniture tradition and the story of a migrating people.
- **Resource Packet on Abortion** ($3), produced by the Mennonite Central Committee Canada Women's Concerns department, includes stories by and about women who have had abortions. Order from any MCC office.

—compiled by Gordon Houser

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Editorial

It's a sin to batter a woman

This is primarily for you men.

Of course it's a sin, you say. Yet our way of life supports it. Even if we do not batter women, we support it by our silence.

Yawn and stretch your arms. In that brief period of time—less than 10 seconds—another woman in the United States is battered—hit, punched, slapped, kicked. Half of the marriages in the United States include battering. I don't know statistics for Canada, but I suspect they are similar.

This is simply not acceptable. We men are part of a system that regularly does violence to women. And it is not an easy thing to go against it. It means confronting ourselves first—looking at the ways we do violence against women—and then confronting other men. And my hunch is that most other men will not like it. They will resist.

At a recent conference called Men Working to End Violence Against Women (see my story beginning on page 99) I learned that I am an abuser. Although I have not hit a woman, I have abused Jeanne, my wife, in other ways. Like many men, especially Mennonite men, I suspect, I have withdrawn emotionally, refused to talk with Jeanne about my feelings. For example, I may be angry but refuse to talk with her about it. This has several effects: It leaves her confused, bewildered, afraid perhaps of what I may do. She may wonder, Am I angry at her or something else? It tells her that she is not important enough to talk with about what I'm feeling.

At the conference I observed that I am not alone. The other men had all acted in abusive ways toward women, usually their partners. Abuse, I learned, takes many forms:

- economic abuse—preventing her from getting a job, making her ask for money, not allowing her access to family income;
- coercion and threats—threatening to hurt her or leave her, making her do illegal things;
- intimidation—using looks or gestures to make her afraid, smashing things, destroying her property, abusing pets, displaying weapons;
- emotional abuse—putting her down, calling her names, making her think she's crazy, making her feel guilty;
- isolation—controlling what she does, who she sees and talks to, what she reads, where she goes or what she does;
- minimizing, denying and blaming—making light of the abuse, saying the abuse did not happen, shifting responsibility for abusive behavior, saying she caused it;
- using children—making her feel guilty about the children, using the children to relay messages;
- using male privilege—treating her like a servant, making all the big decisions, acting like the "master of the castle," being the one to define men's and women's roles.

And these were not just one-time occurrences but patterns of behavior. Our main task, therefore, is to identify the ways we abuse women, even if we do not batter. For abuse, in any form, is a sin.

Emotional support: I also discovered at the conference that I need other men to help me confront this behavior. I learned that men can talk honestly about their feelings and experience an intimacy that brings healing and strength. I think most of us men lean on women for emotional support and fail to support one another. I can testify that it is possible for men to share their feelings, to cry and laugh together, in short to love one another.

The other crucial ingredient for men to name abuse as sin is that we listen to women. Our society and our church are structured to silence women. The actions of our institutions, our congregations and our families show that we do not believe that "God created humankind in [God's] image, … male and female [God] created them" (Genesis 1:27). We must think that Jesus had it wrong when he welcomed women as his followers and received from their ministry (Luke 8:3) or when he said of children, "It is to such as these that the kingdom of God belongs" (Mark 10:14).

If we allow them, women will tell us how they experience the world. They will tell us how the abuse of male privilege affects them, whether it be in institutions, congregations, at the workplace or in families. Our task, one that goes against our grain, is to listen to them.

This will not be easy. When we take the side of women, the structures of our society, of our church, which are based on men being in power, will oppose us. Will we—will I—have the courage to take such a stand, to call abuse of women a sin against God? I pray so. *Gordon Houser*

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THE Mennonite

For no one can lay any foundation other than the one that has been laid, that foundation is Jesus Christ.

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MARCH 24, 1992

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Inside

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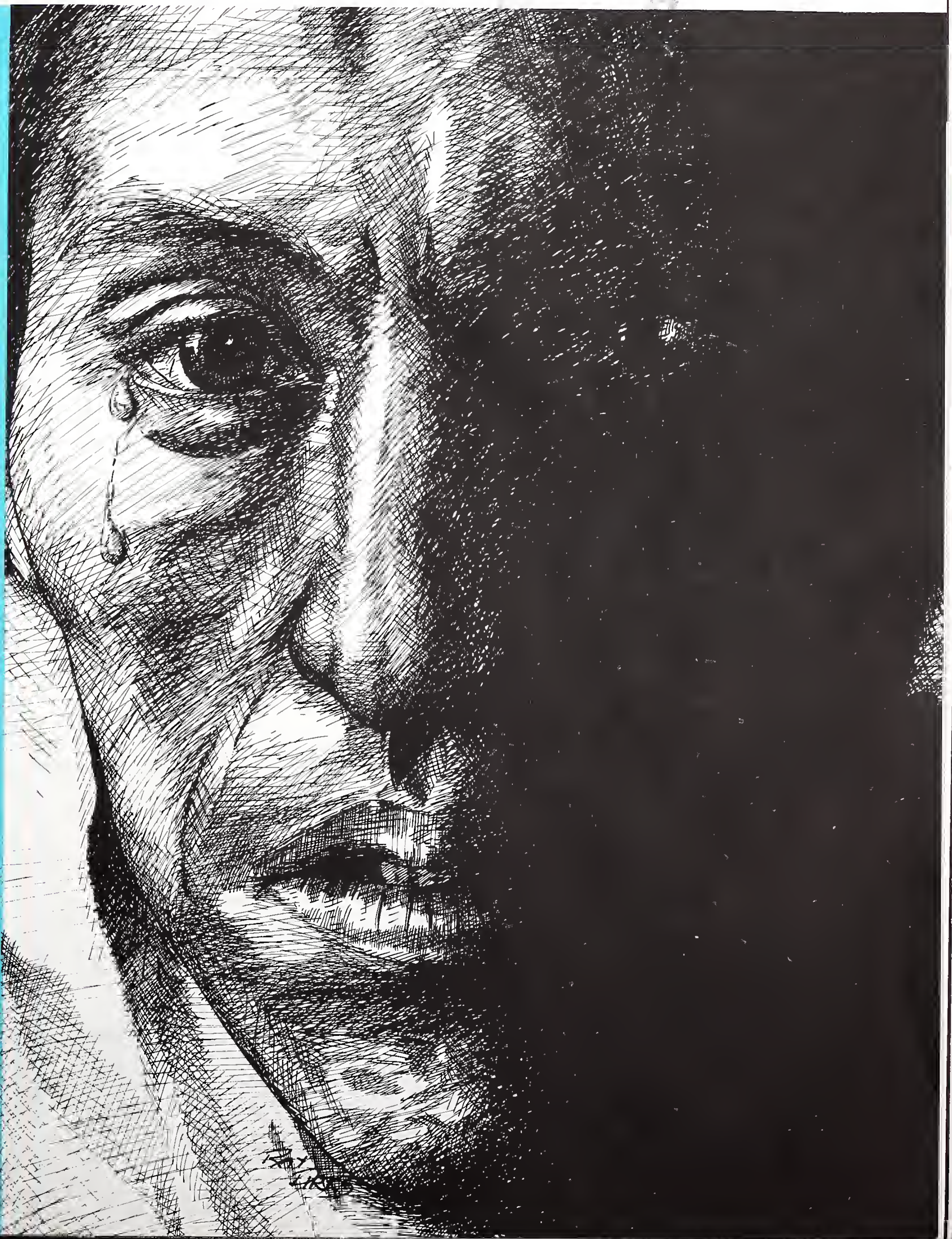
Pay tax for life / p. 127
Is the church shrinking? / p. 131

Lent: a time to enter the suffering of the world



Lencho told me I had no right to give some people more food than others. (See page 123.)

Prologue

Discussions about paying taxes are popping up like dandelions in spring. My representative to the U.S. Congress has scolded me for asking him to support the Peace Tax Fund (soon to undergo a committee hearing in Washington).

Stronger people than I, in Canada and the United States, have withheld taxes to pressure our respective governments to rearrange priorities away from a war economy. These folks have paid penalties, been accused of "frivolity," been harassed by collection agencies.

Our General Conference Mennonite history is, briefly, this: In 1971 our conference went on record supporting acts of conscience. In 1974 it resolved to find a way to accommodate conscientious objectors to war taxes. In 1977 it encouraged congregations to study. In 1979, in a special session in Minneapolis, it decided to first (for three years) exhaust all legal avenues to protest war taxes. In 1980, with legal counsel, it went to the top in the United States and asked if the Internal Revenue Service could make an administrative adjustment. The answer was no. The conclusion was, Don't test this in the courts; be on the defensive. In August 1983, at Bethlehem, Pa., 71 percent of the delegate body authorized our conference not to withhold taxes when thus asked by an individual employee. This continues, with conference administrators having stated their willingness to go to jail for breaking the law. So far, the U.S. government has not prosecuted our conference. *mts*

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Jack Ryan lost his job with the FBI because he refused to investigate peace groups.

Cover: The illustration is by Ray Dirks.

Next issue: Live in the resurrection of Jesus Christ.

Ray Dirks

A vow to help bridge the gap between rich and poor

In Central America, if you want to insult someone, say, "You're rich."

Susan Classen

I made a vow. I was at a basic training course for 16 peasant health workers in northern El Salvador. One class dealt with the link between malnutrition and poverty. So we conducted an experiment. We started the day by giving four participants a special breakfast of fried beans, eggs, cheese and milk. The rest received plain beans and tortillas. The outcome startled me.

At first no one said anything. It seemed they had not noticed. Then one person with a special plate suddenly realized that not everyone had what she had. She immediately passed her plate around, almost begging the others to share her food. They politely refused, not at all upset to be eating the plain beans and tortillas that they would eat every day at home. But the woman with the special breakfast paced the floor, increasingly agitated by her position. The other three ate the food in total silence. I thought the discussion was going to flop.

After breakfast we began the day's classes. We were to start with announcements, but the short time between breakfast and the session was enough to get the words flowing. It became clear that we first had to discuss the unusual breakfast.

I looked around the room. One of the four who had received the special food had her head on her desk, refusing to speak.

"Someone called her rich," her neighbor explained. Being called "rich" is an insult among the poor who link wealth with injustice and selfishness. Another of the four, Lencho, was nowhere to be found. My colleague went to look for him. He was in the street crying and refused to come back to the class.

Lencho, about 18 years old, was a new promoter I did not know well. I went to talk with him. "It wasn't fair what you did," he said, tears streaming down his face. "You had no right to give some people more than others. If there wasn't enough good food you should have divided whatever there was in equal parts. It wasn't fair."

What I thought would be a discussion starter had taken an unexpected turn. I explained that it was just a way of getting the group to talk about nutrition and poverty. The words sounded empty, even to me.

"You don't know how much I've suffered," he said. "I grew up an orphan in the street watching other people eat good food while I struggled to survive. I wouldn't have been upset if I had been given just beans and tortillas but I didn't deserve the good breakfast. It wasn't fair for me to eat the special food. How can I go back in and face the group knowing I didn't deserve what I got?"

We talked for 30 minutes. His tears never stopped. He didn't sob, as in

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I reminded the class that the four who received the special breakfast would have felt OK if they had eaten alone, assuming that everyone was eating the same thing.

anger or frustration. And it wasn't a cry that expressed bottled-up feelings. The tears flowed as if the experience had tapped a well of pain that could be plugged but never dried. I was overwhelmed by the rawness of his heart and his deep sense of unworthiness. What had I done?

As I sat with him I remembered a friend's account of an experience during their orientation to Mennonite Central Committee. Two people were given a special dinner, a larger group was given something plain, and the rest ate rice on the floor. It happened that one who received the special dinner had been quite poor and had raised her family alone. But she responded differently from Lencho. Her reaction was that she had suffered enough and it was about time the tables turned, allowing her to finally be the one to eat good food.

I wished Lencho could show a similar recognition of justice. But instead he said, "I didn't deserve it. I didn't deserve it."

Born rich, born poor: Injustice destroys its victims from within and without. It forces them into a gap and convinces them it is where they deserve to be. Even when the outer walls are removed, people like Lencho fatalistically conform to their plight as God's will because they continue to feel unworthy. Lencho's lack of self-dignity and pride as a person created in God's image ran so deep that he could not even accept a gift as small as a good breakfast. I prayed for wisdom.

"God is angry at your suffering," I said to Lencho. "God loves us all equally, and when some take more than their share and leave others to scrounge in the streets, God gets upset. Your pain will destroy you unless you find a constructive outlet. Righteous anger at injustice is biblical." Lencho did not respond but said he would return to the group if he did not have to say anything.

"Lencho feels bad for having received a breakfast he didn't deserve," I told the group when Lencho and I rejoined them. "You didn't deserve to be born into poor Salvadoran families, and I didn't deserve to be born into a rich North American family. ... Can you understand how bad I feel knowing I received something I didn't deserve?" Heads nodded. The special breakfast had helped us break through some of the barriers that separated them and me.

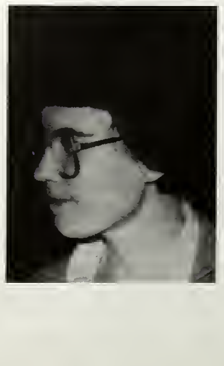
The poor live close to each other and need each other. Their lives naturally mix and intertwine. The rich, on the other hand, isolate themselves, living independently behind fences.

I reminded the class that the four who received the special breakfast would not have felt bad if they had eaten apart from the others; they would have assumed everyone was eating the same thing. "Many rich people don't even realize the misery of the poor because their lives never touch." Again there seemed to be an insight.

But patterns that favor the rich and reinforce the victimization of the poor are hard to break. As we finished eating lunch the cook, who was feeling terrible that I was not one of the four who had received the special breakfast that morning, came to where I sat and offered me a second bowl of soup. I was the only one she approached. As I turned her down, a group coordinator with whom I had worked closely caught my eye. She had noted the interchange. Later she told me that now she understood why I had refused to wear my new running shoes until she was able to replace her own worn-out rubber sandals.

After that morning's discussion I was able to share my thoughts with the health workers. "I don't have lots of money, at least compared to North Americans, but I do have resources, education, opportunities, security. It isn't fair for me to have so many more resources than you. I don't deserve them. But I have two choices. I can isolate myself from you so that I don't feel guilty or I can dedicate my resources to your benefit."

In what felt like a milestone to be celebrated and a challenge to which I need to be held accountable, I vowed, "I choose to dedicate them to you."



Susan Classen, Springfield, Ohio, has worked for Mennonite Central Committee in El Salvador since 1984.

From Lent to baptism

Phyllis Kraybill

These ashes,
left over from the palms
of Passion Day of the year last,
are a visible reminder of
the Baptism which lies just ahead.

Forty days and forty nights of rain;
Forty years of wondering in a desert place;
Forty days and forty nights of fasting in a desert place;
Forty days before Passion Sunday
   of withdrawing into a desert space,
In the desert I find my identity.

Like a woman in labor,
I go down into the tomb
of my soul
and render myself unto death
for there is no other way to life.

And like the tree that stands dead
in the winter,
I await with the silence of the season
in hopefulness,
trusting that the warmth of spring
will surely come.

These ashes,
left over from the palms
of Passion Day of the year last,
are a visible reminder of
Baptism which lies
just ahead.

Here there is time to search,
to draw nearer to a definition,
and identity,
of a self becoming.

Phyllis Krabill's address is 100 Johnson St., Philadelphia, PA 19144.

Editor's note: *Phyllis suggests reading Matthew 28:16-20 and Matthew 16:21-28, and adds, Ashes used at the beginning of Lent remind us that all things die; yet as Christians we have hope. On a piece of paper write something you are sorry for, then burn the paper. Or plant some seeds. Throughout Lent watch them come to life.*

Wait with the silence: *Last year in Chicago Mary Jude Postel made the sign of the cross with ashes for Bob Bossie.*

Fired for his peace convictions, former FBI agent Jack Ryan talks about the influence of Mennonites.

From the FBI to a soup kitchen

Duane Schrag

Early in 1991 Jack Ryan was fired from his job 10 months before retirement and after more than 21 years of service. He was a [U.S.] Federal Bureau of Investigation agent who refused to investigate peace groups that were suspected of vandalizing military recruiting offices.

An Associated Press release titled "FBI: No Room for Pacifists" appeared Jan. 11, 1991, and told Ryan's story. He had been charged with insubordination after refusing to obey a direct order.

In a lawsuit, Ryan, 52, accused the FBI of religious discrimination and claimed that he could have been assigned duties that did not conflict with his religious beliefs. He sought reinstatement of his $50,000-a-year job and full pension eligibility.

After reading Jack Ryan's story, I sent him a small donation to help defray legal expenses. I also sent him copies of two articles from *The Mennonite*, each dealing with nonresistance. One was a book review of *Solitary Witness* (Nov. 6, 1979, issue), the story of Franz Jägerstätter, who was executed by the Nazis for his pacifist stand. The other was my article "Two Twentieth Century Mennonite Martyrs" (Oct. 28, 1975, issue), which treats two Mennonites who met a similar fate.

In his reply, Ryan thanked me for my gift, my letter and my prayers. He also wrote about his experience.

I was surprised to learn that he has long been an admirer of Jägerstätter. A Catholic like that Austrian martyr, Ryan commented on the desperately lonely stand Jägerstätter took when even his parish priest urged him to go along with the Nazis. (Though sympathetic with his stand, his wife also tried to dissuade him.)

Referring to the two Mennonite martyrs, Ryan said that it's a pity that their names have been lost to history. He wrote, "Thank God that their deeds of courage were not [lost]."

Ryan said that he is a great admirer of Miguel D'Escoto, the priest who was Nicaragua's foreign minister under Daniel Ortega. He understands D'Escoto's constant "wrestling with the nature of violence and his support of the Sandinista government, which is backed by violence." He says that the priest is keeping his post with the Sandinistas in an attempt to promote non-violence, despite harassment from the Vatican and the Cardinal of Nicaragua. The priest concludes that there is no justification for violence and that it only breeds more violence. Ryan said that D'Escoto "deplores the fact the the Catholic Church in 2,000 years has not even explored non-violence as a way of resolving conflict and has failed to realize that non-violence was Jesus' way and message."

I was further surprised to learn that Ryan had been influenced by Mennonite peace activist Ronald Sider, whom he has never met but whose sessions he attended during a weekend peace conference at the Hopedale Mennonite Church near Peoria, Ill. This conference was held two weeks prior to Ryan's order to investigate peace groups. He says of Sider's sessions, "That was a tremendous experience, one I will not forget."

A recently divorced father of three grown children and a 12-year-old, Ryan now works as a volunteer at the Catholic Worker House in Peoria,

Saji Thomas

Conflict of conscience: *Jack Ryan (far left) supervises the public meal at the Catholic Worker house in Peoria, Ill.*

where he also lives. He says that the organization houses and feeds homeless families and single women. He is president of the Peoria Peace Network and is involved in other causes involving racism and sexism. He travels occasionally to give talks and retreats.

This former FBI agent said that his conversion experience was a slow process. He began to question seriously the nature of violence in 1980, when Oscar Romero, Archbishop of San Salvador, was shot while conducting mass—murdered by American-backed government troops.

Of his suit for reinstatement, Ryan said that the timing was bad: the United States was just starting the Persian Gulf War and sympathy for his stand was minimal. At a hearing his FBI accusers persisted in emphasizing that they expect "instinctive obedience" from their agents. Whenever that phrase was used, Ryan's lawyer asked, "Is that the same as blind obedience?" He was apparently echoing American criticism of German blind obedience to Hitler. The judge said that it would be an undue hardship for the "paramilitary" FBI to accommodate Ryan's convictions.

Ryan appealed his case but lost a December 1991 hearing. He does not relish the idea of going back to work as an FBI agent, but with reinstatement he would at least get his pension. And the FBI could surely find 10 months of work for him that doesn't conflict with his conscience.

Ryan's last chance for reinstatement is the U.S. Supreme Court. His lawyer offered his services free of charge. But other expenses could run close to $3,000, and Ryan is reluctant to risk any more money on this case. Yet he would like to help his children with their higher education. Reinstatement would go a long way to ease some of these problems.

Anyone wishing to contact Ryan, either to invite him to speak or to help defray past legal costs or expenses for a final appeal, may contact him at Catholic Worker House, 225 S. Saratoga, Peoria, IL 61605, (309) 673-0080.

Duane Schrag, 205 N. Wilder, Tripp, SD 57376, teaches English and German at the local high school.

Pay tax for life

Americans, here is what you can do.

John K. Stoner

My phone rang. The voice said, "Could I speak to John or Janet Stoner?"

"I'm John Stoner."

"I'm calling from the Internal Revenue Service about the letter you sent indicating that you are withholding part of your income tax payment."

He and I talked for about 10 minutes as I explained why Janet and I had said "no" to paying the full amount of our income tax. The man could not understand why anyone would invite the collection pressures of the IRS by withholding some taxes. But by the time the conversation was over he was closer to understanding that this was for us a matter of faith and a question of the practice of our religion.

It was a Mark 13:9 kind of experience, being called before the authorities, "before governors and kings," because of Jesus, as a testimony to them. By the sound of Mark 13, Jesus expected this kind of thing to happen regularly to his followers. Mark 13 is a good text to remember when everybody around you quotes Romans 13.

War tax keeps coming up and won't go away because the cry of children abused and traumatized by war doesn't go away.

Every discussion about peacemaking must face the question of how taxes are collected and spent. The taxpayer's "age of innocence" ended a year ago when Americans watched their tax dollars at work in Iraq. There our taxes killed between 100,000 and 200,000 people in one month and left a nation of 17 million people strangled—its water polluted, its hospitals without electricity, its homes dark, its classrooms cold. Malnutrition, disease and destitution continue.

Americans, your IRS 1040 form and mine paid the bill. Our withheld wages and enclosed checks purchased yesterday's nightmares and tomorrow's psychological traumas for these childhood victims of war. We also paid for the deaths of their fathers and relatives by the thousands.

Jobs: Meanwhile, hundreds of thousands of unemployed, homeless, sick and impoverished people in the United States are not helped toward health and self-sufficiency by the federal government, which says that the funds for education, vaccinations, basic health care, public transportation and jobs are not available.

Who is responsible for this? We are. It is impossible for us Christian taxpayers to sidestep our share of the responsibility. But do we have any choice in the matter? Of course we do.

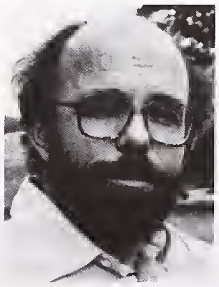
God calls us to plead for the end of the destructive social institution of war by refusing to pay for it. We are called to this as clearly as our forebears were called to abolish slavery.

The Christian Peacemaker Teams organization is promoting symbolic war tax refusal as a way to make a clear witness in the matter of war taxes. Taxes for Life is a plan to have taxpayers redirect to education an amount equivalent to 1 penny for every $1 billion in the military budget. For tax year 1992 this is $3.03, which can be mailed to Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608. Listen to your conscience when you pay your taxes this year. Write a letter of witness to the IRS with copies to Congress, your pastor and local newspaper. Redirect some taxes to education through CPT.

If the IRS calls, tell them that it makes you nervous to break their law and that you do not enjoy being harassed by the collectors. Then say you are far more apprehensive, however, about breaking God's law. Explain that you are afraid to harden your heart to the cry of the victims.

Then leave the outcome with God.

Editor's note: Canadians, a similar movement is Conscience Canada, Inc., #505, 620 View St., Box 8601, Victoria Central Post Office, Victoria, BC V8W 3S2, (604) 384-5532.



John K. Stoner, 728 Fulton St., Akron, PA 17501, does staff work for New Call to Peacemaking and Christian Peacemaker Teams.

Letters

Open letters to the IRS

On April 15, 1991, we sent our 1040 returns to Austin [Internal Revenue Service] with a large payment. We also sent a memo to Mr. Goldberg in Washington, D.C., about the urgent need to demilitarize the (U.S.) Federal Income Tax. To this day we have not received the courtesy of a response, even though we had responded to his request for "any ideas" that would help achieve the goal of quality service.

We believe that patriotism supports what is in the best interest of one's country. We care about people, and this means carrying responsibility that has global implications. There is a sense in which we need a Robin Hood to save us from the disasters created and implemented by Pentagon taxes. It is unfortunate that our democracy is so unwilling to tolerate and allow minority reports on the state of the world.

It does not take a lot of imagination to believe that our people everywhere are dying because of the proliferation of guns and all sorts of military hardware. It is high time that governments allow citizens the option of working for peace in creative ways. If we had freedom of religion as guaranteed by the Bill of Rights, neither the federal government nor the IRS would require us to pay for what violates the core of our commitment to God.

We respectfully ask that you respond to us about the need for a Peace Tax Fund bill—an option that would create hopeful possibilities. *Donald D. and Eleanor W. Kaufman, 609 Central Ave., Newton, KS 67114*

As we have for each of the last seven years, we enclose a letter with our income tax returns [April 1991] that states our opposition to how the [U.S.] federal government spends our tax dollars. Our opposition is represented by resisting a portion of the taxes we "owe."

As Christians, we believe that the death and resurrection of Jesus offers us forgiveness and wholeness. We believe the life, teachings and death of Jesus represent a model of how we are to live our lives. In his life and teachings Jesus consistently tended to the spiritual, physical and political needs of those who were oppressed. It is equally clear that we are to love our enemies and treat all people in a nonviolent manner. In the life of Jesus the work of building the reign of God began. In his death Jesus modeled resistance to serving structures and ideologies that offer false security, tear down the potential of a being and eat their spirit.

These faith convictions lead us to believe that the military spending and actions sanctioned and implemented by the federal government of the United States are in direct contradiction with who Christ calls us to be and what Christ calls us to do. The military actions of the U.S. government have unleashed vast oppression to peoples around the world, depriving them of life, livelihood and culture. Often these destructive acts have been done in the name of "liberation," filling the ears of those who pay for the acts of violence with lies. This was most evident during the Persian Gulf War and is an ongoing reality for the people of Central America.

We do not resist the full percent of our taxes that would go toward military spending. We feel resisting portions representing past military spending (debts, Veterans Administration payments and the like) would cut off people's means toward living. Instead we have chosen to resist a symbolic amount of current military overt and covert spending: $57.

The number 57 is biblically based. Fifty represents the year of jubilee that God called the Israelites to honor. This was a year when the land rested and resources were redistributed in a just manner. The number seven reminds us of the story of Joshua, whose army walked around the city of Jericho for six days. On the seventh day they walked around the city seven times, blew their trumpets, and the walls came down. Only those who had followed God's commandments survived. We, too, will march around the structures and ideologies that contradict the will of God, stating our faith convictions, until the walls of injustice and the worship of false gods (military security) come tumbling down, and God's laws are honored. We believe that resisting a portion of our war taxes is a part of that march. *Charlene Epp and Duncan Smith, 3055 Decatur Ave., Apt. 4C, Bronx, NY 10467*

Some questions

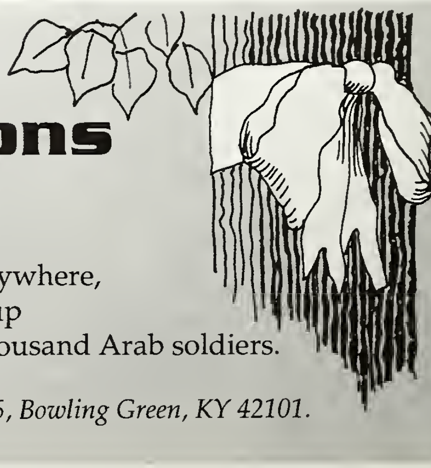
According to a survey, 86 percent of U.S. citizens claim to be Christians. Another survey finds that 91 percent of U.S. citizens supported the Persian Gulf War. In view of this obvious contradiction, here are a few questions all of us who claim to be followers of Christ ought to ask ourselves.

What would Jesus (a refugee) say about a war that has the Kurds and Palestinians running for their lives?

What would Jesus (a homeless person) say about restoring the Emir, his wives and children to his palace, while leaving the poor of the world homeless and hungry?

What would Jesus (who said, "Render unto Caesar what is Caesar's and unto God what is God's") say to a $9 billion worldwide war budget?

Jesus would mourn. And we who are Christians know it. *Larry Lange, Route 3, Devils Lake, ND 58301*



Yellow ribbons

Dorsey Grice

Yellow ribbons are blooming everywhere,
daffodils in late winter, shooting up
from the compost of a hundred thousand Arab soldiers.

Dorsey Grice's address is Box WKU 8436, Bowling Green, KY 42101.

More ghosts

About the book review of *Ghosts in the Bedroom* (Aug. 13, 1991, issue): The book is good, but I believe the implicit ethical standard of humanism and individualism needs to be challenged if offered as a "help." It is indeed a sad commentary that so little choice [of literature] is available. Graber indicates that not much material directed to partners of sexual abuse survivors exists, and none that was helpful.

The book gives an excellent window into the wide-ranging effects of sexual abuse. A metaphor is that tearing down a building takes much less time than building it, and rebuilding takes even longer, with greater effort, and it leaves many scars.

The book's weakness is in the pervasive influence of humanistic and individualistic norms. This is most telling in the notion that despite survivors' good intentions they too may perpetuate the cycle of violence, though the author euphemistically calls this "re-enactment." The impact of "re-enacted" abuse upon succeeding generations is muted. Besides being more charitable to survivors of abuse, this section is both brief and subsumed in the chapter entitled "Understanding the Abuser."

The author deserves much credit for his insight and testament into breaking new ground for the healing work of partners of incest survivors. His daring step to come out of the closet and name one further member within the family of intergenerational abuse will eventually help contribute to the formation of more inclusive and more wholistic and restorative wisdom literature for those involved in sexual abuse. For his part he has a place in history.

With such a vacuum of good material, the challenge and broader question is, Why is the wider faith community giving so little guidance in this matter? Once again the secular community is pioneering new directions, and belatedly, this eventually finds its way into use within our faith communities. In the interim, do read the book. *Eduard Hiebert, Route 1, Box 49, Headingly, MB R0H 0J0*

Writing down to whom?

In "Mennonites Move From Rural to Urban in 17 Years" (Jan. 28 issue) Leo Driedger states that "educational materials for church members must now be aimed at a higher level than before because of increased education and urbanization."

Oh, how dreary! Am I the only one in this conference that gets tired of attempts by writers to deliver a message with a high degree of sophistication? This is seen in Sunday school materials as well as church magazines and newspapers.

Christ's message is really rather simple. Why do we want to complicate it? Perhaps the truly successful writer is not the one who uses the biggest words, but the one who is able to stimulate and teach people at all levels of education and ability with the same lesson.

Driedger implies that rural people with less formal education cannot keep up with their city counterparts when it comes to the Sunday school lessons, as if writers have been "writing down" to rural Mennonites, but now, thanks to urbanization, we can "aim at a higher lever."

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Christ's message is really rather simple. Why do we want to complicate it?

• • • • •

I assume Driedger is not a farmer or he would be acquainted with the technical writing that appears in farm magazines concerning animal breeding, crop production and business. Better yet, maybe he should visit an office of the U.S. Agricultural Stabilization and Conservation Service, which handles government farm programs, and watch how the farmers wade through government paperwork. It would challenge the thinking of even our finest big city Mennonite lawyers. *Janice Hershberger, 1027 Lane, Clay Center, KS 67432*

Ignorance about mental illness

In response to the anonymous letter (Jan. 14 issue): She was correct to say she can do many things if the church gives her a chance. I identify with her struggle.

I want to give her some encouragement if she wishes to correspond. I've done a thousand things I wasn't supposed to, including getting married (19th anniversary this summer). I was also a speaker/leader for a workshop on mental illness at our church in February.

I was once considered for a lobotomy, but the Lord has done much in my life that was never supposed to happen. I turned down the lobotomy as a quick fix (after my church prayed for me). I knew if I had the operation I would likely never be able to use my mental faculties to serve God. As a result I endured many years of suffering, a great deal of prejudice (and received a great deal of help). I have written, preached, taught Sunday school, have done local radio and TV work, worked as a rehabilitation counselor and an ad salesman. I mention these things to honor God, not myself.

I still hope to write a book on the nature of mental illness and the social problems that come with it. There is much ignorance about it and much discrimination in society and among psychiatric workers, doctors and in the church. But there is also a lot of help available. Like anything in life, it is never a black-and-white issue; the bad comes with the good. *Wally Goossen, 16 Helen St., Apt. 412, Dundas, ON L9H 1N4*

Security is necessary

Trevor Bechtel, et. al. in their letter "Make Peace With Police?" (Jan. 28 issue) ask if "security based on violence" is acceptable, if security undergirded by violent force reduces or increases violence in society. They call on readers to offer "imaginative alternatives" to our current system.

Considering the nature of people, many will never willfully harm others. However, others could willfully harm people because their own well-being is threatened (or is perceived to be threatened). Some habitually and willfully harm other people. This necessitate the use of a body of disinterested people invested with power for the maintenance of order. Anarchic behavior is evidence of the irrational facet of human nature. Such violence, if unchecked by force (which is always in some degree violent) or the threat of force, would result in the dissolution of the order that makes civilization possible. This "evil," used in the maintenance of order, is necessary when one considers the far greater evil of a society that disallows the use of violence for the chastisement of anarchic impulses.

The assumption of Bechtel, et. al., is that if we stopped basing our security on violence there would be less violence in society. However, I believe the argument I have presented above dispels this a priori assumption.

Perhaps the intellectual fond of dreaming up a private utopia can conceive of a world where criminals are swayed from the error of their ways by the sweet sound of reason. But as long as people remain as they are, there is much wisdom in our current system of security. *Brendan Caszatt, 2125 Clifton Ave., Cincinnati, OH 45219*

From our mission workers

Here in Takajo, Japan, our caroling ministry in a large home for seniors is warmly received. Martha, my wife, had prepared the way for us—a kind of Mrs. John the Baptist (or Mrs. George the Mennonite)—acting as our forerunner. She goes there once a week to visit and to volunteer her help. [On] my first visit to this institution, I could hardly believe my eyes. Those elderly women and men were obviously in love with Martha and she with them. One 96-year-old woman who had been waiting to meet me pressed my hand and said, "You have a wonderful wife." In my heart I knew she was right. They almost begged us all to come again. Later one of the seekers at the church (a single female high school teacher) gave us a little gift, and in the card she had written, "I'm very glad I could see you. And I know God!! Thanks a lot." Those are her exact words and punctuation. Her Christian uncle (from the Oodo Church) brought her to us, expressing his fond hope that she would learn to know God. We've got follow-up work to do. *George E. Janzen, 328 Homanbo, Takajo Cho, Kita Morokata Gun, Miyazaki Ken 885-12, Japan*

After seven weeks (Dec. 8, 1991-Jan. 20) in Zaire, here is some of what I saw and experienced there. (Our family evacuated in September 1991.) Africa Inter-Mennonite Mission requested that I return to to Zaire to relieve Arnold Harder, who did not leave. I spent most of my time in Kinshasa and took a nine-day trip to Kananga, which is where we worked before the evacuation.

The political situation, the economic situation and the church situation have been affected by the events of September 1991 and the crisis following.

The national conference, which is to decide the nation's future, has been meeting regularly. There has been an incredibly unified opposition to the president and the government, this in spite of much bribe money, many threats and divisive issues such as tribalism and regionalism. It has been encouraging to see this kind of leadership modeled by the opposition because people see that honesty and integrity are possible from their political leaders. This could pave the way for entirely new morality in the country. There are still many obstacles in the way of genuinely representative government, but there are signs of hope for a change.

One of people's deepest political grievances at this point is the unwillingness of the American government to denounce President Mobutu as the lying dictator he is and put strong diplomatic pressure on him to resign. Many people I spoke to had the name "Bush" on their lips as someone who does not care about the Zairean people because he could do something but has refused.

The economy of Zaire continues to move from bad to worse. In Kananga prices on food rose by 33 percent in the week I was there. Most people are out of work or receive so little money that their wages are meaningless. Kananga had experienced a second looting last October with the threat of a third in November. People were nervous and fearful. Everyone was afraid. Please pray for Mennonites and others in Kananga who experience hardship at this time.

Kinshasa has adequate food supplies in the markets. But prices on this food have continued to rise. Many people have lost jobs and have little prospect of finding anything else. Continuing political instability will keep capital and aid money from coming in and helping with economic recovery.

People are turning to God as their hope and strength in these difficult times. They attribute the positive political signs to God's working on their behalf. They recognize that future political progress is dependent upon their leaders staying on the side of righteousness. The political struggle is part of the cosmic battle of good versus evil. I hear many prayers offered in church services and with friends. There is a certain amount of naïveté with this, but if we are going to trust God, we allow things to be taken out of our hands.

I went to Kananga to assess the feasibility of returning to work at the printing press. Quality decisions were made in the absence of missionaries. It had been entirely possible for the press to fall apart administratively and financially because of the economic pressures on it. But this did not happen. As far as it could, it was doing well in difficult circumstances. I discussed this situation with my Zairean coworkers, and we feel there is a need for a missionary presence there but maybe not as much as they thought. Unfortunately the economic situation could still serve to drive this enterprise into bankruptcy, but there is a strength of will that has kept things going to this point and may well keep things going. Praise the Lord.

Zaire has many big problems, the answers to which have not yet been given. It is also a country of many Christians who are hurting but who continue to desire God's will. Continue to pray for peace and the means for people to survive in difficult times. *Stephen Plenert, #60-3290 Gladwin Road, Abbotsford, BC V2S 6W8*

Is the church shrinking?

Where there is no mission there is no church.

Wilbert R. Shenk

In the Dec. 20, 1990, *Mennonite Weekly Review* John Esau wrote an article, "Interest in World Mission Declining." Leaders from other Christian traditions say that broad societal forces affect all churches. Mainline denominations have been hit the hardest, but the growing "conservative churches" of two decades ago are also at risk.

John Esau reads the responses to a questionnaire completed by pastoral applicants in the General Conference Mennonite Church. Would-be pastors, he says, rank missions in the lowest priority group. Items falling in this category seldom get any attention from a pastor.

I also observe these trends:

- a steady narrowing of "church" to what can happen in not more than an hour and a half on Sunday morning;
- less commitment to nurture and development of spiritual discipline as a part of normal congregational life;
- growing biblical illiteracy.

Many of us notice the steady shift toward the local community, away from conference or church-wide outreach. The Mennonite Church reports the continuing fall in financial support to programs other than local congregations. Yet the typical congregation does not have a strong mission thrust in its local community; the Mennonite Church grew by a scant 0.5 percent in the last two years—well under the rate of population growth. The General Conference Mennonite Church membership has gone from 62,548 in 1982 to just 62,910 in 1991.

What to do? The church must face these realities and decide whether or not it will be an alternative community. Western culture is driven by individualism and institutionalism.

Americans, says *London Times* writer Sam Kiley, are thoroughly religious. "But they are embracing the ecclesiastical equivalent of a shopping mall: They have been brought up on the cult of choice. They want to know what religion can do for them. ... They do not separate religion from therapy."

Institutionalism works among us as a hidden agent. Here is an example from the Mennonite scene:

In 1974 Paul Kraybill and Freida Myers complied a list of all agencies, boards and committees engaged in some kind of inter-Mennonite activity beyond the local community. (No one has attempted to document the network at the local level.) They found 72 such entities. In 1987 Betty Kelsey and I updated the earlier survey and discovered the number of inter-Mennonite organizations had grown to 115. However, in 1987 only 53 of the original 72 were still listed. Thus a total of 62 new entities had been formed in those 14 years.

Each organization makes its own claims of personal commitment, financial support and a place in the total interests of the church. Some serve as arms of the church; others are accountable only to their sponsors.

These initiatives almost always respond to a felt need. Many serve the needs of special interest groups. Most reflect the drive of modern culture to specialize and professionalize. I get the impression of proliferation without a focus or unifying sense of mission. This growth of special interest groups is prized by Western culture. But it contributes to the competition for our personal and financial resources.

The church has to walk between two challenges: Engage in the culture for the sake of gospel but don't be taken captive by culture. When the church is primarily "what it can do for me," it encourages self-centeredness. The church is thus "squeezed into the mold" of the Western value system, in which success is measured by how rapidly the institutional church grows rather than whether or not the church challenges the basic values of society. In God's reign the church can claim success only when it is faithful to the gospel of Jesus Christ.

The New Testament is clear: *Mission is the organizing principle of the church.* John Esau has every reason for his disquiet. The fact that "interest in world mission is declining" alarms us. It signals that our world mission agencies are in jeopardy, and it points to a greatly diminished local church .

We deceive ourselves if we treat the mission of the church as just one of a dozen tasks a pastoral leader is expected to do. The church exists for mission. Witness to the world of what God has done in Jesus Christ is essential. Where there is no mission there is no church.

The first Christians understood they were called to continue what Jesus Christ had begun. Each participated. Every congregation was on the front line. They responded when the Holy Spirit instructed them to "set apart" certain members for mission. Each congregation was engaged in mission (Acts 11:19-26). Congregational worship was a celebration of the advance of God's reign in the world. Questions in the congregation had to do with the "progress of the gospel" as it crossed the boundaries between faith and unfaith.

We may be called to make adjustments in our institutional and congregational commitments. Let's take as our main clue the precedent set by the first Christians. Let's allow mission to be our organizing principle.

Wilbert R. Shenk is director of the Mission Training Center and associate professor of missions at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517. This article is also published in the current issue of Gospel Herald, *the weekly magazine of the Mennonite Church.*

News

"The Pentagon," writes Murray Weidenbaum, "is the place where Franz Kafka meets Alice in Wonderland" (*New York Times*, Jan. 5). Weidenbaum points out that the Pentagon's procurement instructions for the purchase of fruitcake run to 14 pages, among them the provision that "the presence of vanilla flavoring shall be organoleptically detected." (*The Bulletin of the Atomic Scientists*)

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The Commission on Education of the General Conference Mennonite Church is looking for innovative curriculum developed by local congregations for its Living Stones Collection. Thus far Living Stones has produced two curriculum packages: *Stories by the Sea* and *Becoming God's Peacemakers*. These pieces were written by Christian education leaders in Kansas and Indiana churches. Preschool materials are especially needed, says editor Elizabeth Raid Pankratz. For more information or proposal guidelines contact her at Faith and Life Press, Box 347, Newton, KS 67114-0347, (316) 283-5100.

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The General Conference Mennonite Church side of the Joint Environmental Task Force met in Newton, Kan., for the first time Feb. 16-17 to set goals and put some plans into motion. The dual-conference task force was established at Normal '89, the joint assembly of GCMC and Mennonite Church delegates. "I like the idea of being a catalyst rather than a watchdog organization," said Jocele Meyer of Fresno, Ohio. The task force is called to promote environmental concerns among congregations and church-related institutions. The task force will host a seminar at Sioux Falls '92, the July 22-26 triennial sessions of the GCMC. Other GCMC members of the task force include Roberta Krehbiel of Donnellson, Iowa, Tim Lehman of Newton, David Neufeld of Scarborough, Ont., David Ortman of Seattle, and Cara Widrick of Selkirk, Man.

MC/GC integration must address Canadian presence

Elkhart, Ind. (GCMC/MC)—Discussion on possible integration of the Mennonite Church (MC) and the General Conference Mennonite Church (GC) took a national turn when the Integration Exploration Committee met here Feb. 8-10.

Fresh from a meeting of the Council of Boards of the Conference of Mennonites in Canada (GC), the three Canadian members—Florence Driedger, Helmut Harder and David Ortis—brought a clear message: Any restructuring with integration "must take into account a Canadian presence."

Specifically, a new Mennonite denomination will need two national conferences—one in Canada, another in the United States. These two groups would hire much of the staff and do much of the programming for the new denomination. A binational conference would serve mostly for inspiration and denominational identity.

Other committee members were clearly shaken by the force of the Canadian mandate. "My goal has always been for integration to simplify structures," said Ruth Naylor. "This only adds another layer." Others voiced concern about the cost of maintaining three levels of structure: area conferences, national conferences and a binational body.

"It almost feels to me like there are three groups we are trying to integrate," said James Lapp.

Vern Preheim noted that while a national conference may be new for MCs, the "49th parallel question" has been part of the GC agenda for some years.

The issue is what actions and decisions are truly those of a binational body. One example is Mennonite Mutual Aid. This agency can only operate in the United States, but it currently reports to the MC General Assembly, which includes Canadian delegates. "Most of the time we've sat politely and listened to discussion that isn't ours," said Nelson Scheifele of Ontario, who co-chairs the committee with James Gingerich.

"I feel relieved that this issue is on the table, that we have to deal with it," said Driedger. "We want to make things simple, but we can't."

The committee did agree on two guidelines for any new structures (in addition to others drawn up in previous meetings): (1) that congregations need only relate to two levels of structure; (2) that one of these structures will be area conferences.

The group took a first stab at defining new boundaries to incorporate GC districts and MC conferences. It soon discovered the task fraught with emotions and potential disagreements.

Topsy-turvy: "This could turn out to be the most emotionally charged part of the whole process," said Lapp, MC general secretary. Preheim, GC general secretary, agreed, telling the committee it should spend little time on restructuring conferences. "We might have our ideal," he said, "but this part of the structure will have to evolve topsy-turvy according to the wishes of the districts."

One idea that intrigued the committee was to restructure on the basis of mission rather than geography or historic alignments. For example, if it could be determined that a Mennonite outreach should take place in a certain area, churches surrounding that area would be structured into a district conference to support this work.

The idea to restructure on the basis of mission came during a discussion with the East Central States Inter-Mennonite Council, which met with the committee for two hours. ECSIMC is made up of representatives from Central District (GC), and the Indiana-Michigan, Ohio and Illinois conferences (MC), exploring how to work together.

Prior to the meeting, integration committee members said they felt pressure to pursue integration from this group. This was particularly true since the Central District had held joint sessions with one or more of its MC counterparts.

However, during the meeting they detected caution. "Our joint meetings have been polite family gatherings,"

THE
Mennonite
For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

MARCH 24, 1992

WINDOW TO MISSION

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Cover: Hand in hand relationships grow strong.

THE
OPEN WINDOW

Test time. You may refer to Mission Statement, point three, below.

T F 1. I compete with my sisters for recognition.
T F 2. I frost every compliment with flattery.
T F 3. Personal problems do not deserve the same attention as mission work.
T F 4. Our women's group is one example of the love of God.
T F 5. I would get more done if I would quit going to WM meetings.
T F 6. Of all women, I am most blessed.

Key: Check your answers with another woman in your church.

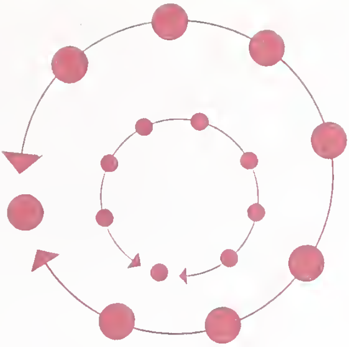
Suzanne Lawrenc

Kristin Ediger (cover) is a senior art major at Bethel College, North Newton, Kans. She lives in Hesston, Kans. (Photo by Don Gering)

Suzanne Lawrence is a membe of the Women in Mission Publica tion Committee. She lives wit her husband and four childre near Hillsboro, Kans.

Mission Statement Women in Mission of the General Conference Mennonite Church encourages women to be personally reconciled and committed to Christ and seeks to call forth the variety of gifts given by the Holy Spirit to build the church of Jesus Christ. We commit ourselves to: 1) promote spiritual growth through Bible study, prayer, other Christian disciplines and fellowship; 2) discern and nurture women's gifts and skills for leadership and service in the local church, the community and the world; 3) build relationships and networks for support, affirmation, discernment, witness, service and celebration; 4) support and strengthen the mission of the General Conference Mennonite Church.

Open Circle



Sheri Schmidt

Lynn seems to know everyone now. And they all know her. After the church service I try to blend in with the coat rack, figuring she's forgotten about me. She beckons for me to come over. They're all laughing and smiling as she introduces me to all her new friends. "You ought to come sometime," several of them say. Just like Lynn.

I told Lynn she'd started off badly when she showed up at Rebecca's house for *faspa* at 6:30 in the morning. Rebecca just looked at her cross-eyed, laughed a few minutes, then invited Lynn in for breakfast. Lynn had never bothered to ask just when *faspa* was. She grew up on the wrong side of the tractor tracks. They didn't have *faspa* where she came from. They had *Bohnen Biroggi*, whatever that is, and she would have bet her mother's bierocks that the women of the sewing circle had never heard of those. She thought a Mennonite was a Mennonite. Period. Who knew there were different brands?, she said. So now the Bible group has *faspa* at breakfast time.

Lynn always told me that she was not going to join the sewing circus. Circle. Whatever. She said she was just going to one meeting. They'd been after her ever since she announced her transfer of membership. Like that meant she wanted to get involved in every church organization imaginable. Seems like now she is.

The whole trouble started when she somehow let it slip to the women's group babble-mouth that she wanted to be a writer. Mistake. It just so happened that they needed someone to write up an article about the activities of the group for the annual newsletter. It figures. She was thrilled at being asked to write something; but I just could not see why she would want to write about a group of gossips sitting around a bedspread. Besides, what would happen to our Wednesday night get-together-and-complain-about-how-lonely-we-are sessions?

But Lynn was determined to get something published, even if it was only in the church newsletter. So, against her better judgment, a fact which I was quick to impress on her, she decided to attend a few of the meetings of the sewing circle. Research, she said. She was shocked to learn early in her investigation that the sewing circle does not actually sew. They now call themselves the Women's Bible Group. Who knew?

Lynn also said she would just go to sit and listen on sharing night. She said I was the only one she'd gotten close to here. But it happened anyway, just like I told her. They went around the circle. It usually happens that way. Peer pressure. She said when her turn came, she firmly set the words "I pass" in her mind, opened her mouth and talked for 25 minutes. She tried to stop herself, but alas, she had already told them everything they probably never wanted to hear about her in the first place. Ready to flee the group and take up sewing, Lynn said she looked up to see the others passing a Kleenex box around. Strangest thing. Lynn took seven.

It only took two meetings after that for Lynn to start traipsing off to Mary's house or Jennifer's house or Tammy's house to chat afterward. I complained to myself about being lonely on Wednesday nights. Then Lynn would ring my doorbell at 12 at night, all excited and wanting to talk. But it wasn't fun anymore. All she could talk about was how God was changing her life and that she was happier than ever before. I don't know why she wanted to tell me.

One night, lacking any new agenda for the evening, the group decided to help Lynn with her article. She took it remarkably well, with absolutely no griping. She actually thought they'd been quite helpful. They decided to do a "self-analysis" of themselves to give her some ideas. It turns out they don't think they're as special as I thought they thought they were. They thought maybe they were a little cold to others. "I think you guys are really friendly and warm," Lynn had told them. Right out loud, she said that.

Lynn's latest experiment was to try fasting. She came over one night to tell me how great it was. If I had to deprive myself of tapicoa, ice cream and Doritos for a whole day, I don't think I'd be in a very good mood, but you should have seen Lynn. She was just flying. I think she was out in the sun too long when she and Jennifer went out to the lake to pray and meditate. She even volunteered to walk a cow for the MCC sale. On a weekend. On purpose. And Lynn hates cows.

Now all she talks about is a group retreat they want her to go on with them next month. She told me she wouldn't go. She firmly announced to the group that she was not into sleeping on plywood. Jennifer, however, offered Lynn her down-filled sleeping bag. So now she's obligated, she says. I have a down-filled sleeping bag.

So now they're all gathered around her, talking about the church newsletter which came out this morning. I can't believe all the compliments Lynn's gotten on her article. She's just about disappeared in the crowd. Even women who have never been to the meetings are coming up to her asking if they can come and when the meetings are. I guess it didn't turn out to be fiction after all.

What time did she say those meetings are?

Sheri Schmidt and her husband, Warren, live in Hutchinson, Kans. Sheri is currently writing for the Anabaptist Children's Curriculum Project. She also writes fictional short stories on occasion.

God of Light

Lynette Wiebe

We give praise and thanks for your light in the world. We pray that you will illumine the dark corners within us and within this world. As daylight brings sight and vision, may your light create in us new insight and a renewed vision.

CREATOR OF JOY: As we look around us we see the manifestations of your joy. We watch our children grow and learn and change with enthusiasm, tireless energy and a sense of delight. When we feel despair and lethargy, create in us the spirit of joy that we see in them. Reestablish in us the wonder of small things—the light, the grain of sand, the grain of salt, the seed, the yeast.

GIVER OF ALL GOOD GIFTS: We thank you for this group of God-gifted people.
For the gift of music which lifts our spirits.
For the gift of words and insight.
For the gift of caring sisters and brothers.
For prayer and fellowship and commitment.

RISEN SAVIOR: Rise up in us this day.
As the seed takes root, stretches and rises to the sun,
So let our spirits rise with anticipation of a new tomorrow
As we raise new crops,
raise new roofs, raise money,
raise our spirits,
raise our voices.
As the seed in the ground rises from death to new life, so rise in us:

GOD OF LIGHT
CREATOR OF JOY
GIVER OF GIFTS
RISEN SAVIOR

Lynette Wiebe lives in Winnipeg, Man., where she works as secretary-receptionist at Canadian Mennonite Bible College. She, her husband, Ernie, and three children spent two years in Taiwan as mission partners.

At Home with One Another

Jan Wilhelm

"Come in, make yourself at home."
"Home is where the heart is."
"Home, sweet home."

The Women in Mission/Commission on Home Ministries Learning Tour helped me realize that for many Mennonite women, home is not so sweet. Their hearts are not in their homes of origin or in their home churches. A frightening number of women feel more at home in the gang-filled inner city of Chicago than in their own homes.

I met numerous people and saw many interesting places while on tour in Chicago. I felt the strength, determination and caring of people in Markham, Pilsen and Communidad de Fe. One of the feelings that aches in my mind and heart to this day is the pain of those who were sexually abused in their own homes, churches and communities.

My partner, Holly Olfert, and I had the profound experience of sitting around a room of about 10 Mennonite women, most of whom had come to Chicago from Mennonite homes. The topic of sexuality came up, and from that followed revelations from four women of abusive experiences. The other women were silent. Perhaps they were unready to share terror from their pasts or were unable to find the words in response to what they heard. There was anger towards the church; the feelings expressed, among others, were that the church, through its repressive and conservative nature and its denial and silence, has caused and condoned such personal, damaging violations.

I was reassured at the Learning Tour debriefing that we as a church are beginning to deal with this issue. There is more activity and struggle in this area than I was originally aware of. May God bless those who have had the courage and strength to come forward and reveal their agony. Those women we met in Chicago have not been reached by these efforts, perhaps because in their suffering they have totally rejected the church and are no longer in touch with its programs.

We must reach all of our women and men who have been abused. We must reach those who have harmed others so that they may be healed, so that the hurting can stop and the tortuous cycle can be broken. What can we do in each of our churches and within each of our families to ensure that our hearts can be at peace at home? May God give us all guidance, strength and comfort as we struggle with this issue, so that home can be sweet for everyone.

Jan Wilhelm lives in Edmonton, Alta., with husband, Gordon Taves, and son Jonathan. Jan is involved in the work of the First Mennonite Church in Edmonton. She is a part-time itinerant teacher for the hearing impaired. Jan represented Alberta on the WM/CHM Learning Tour.

A Time to Hear

Shirley Ries

My interest in native culture and issues was sparked by studying *Rivers of Life*, a native American culture awareness resource. I wanted to become informed of what was happening among the native nations. The Women in Mission, Commission on Home Ministries Learning Tour to Canada was just the beginning of my awareness.

If you were told you would be visiting native fishing villages in Canada, what would come to your mind—teepees, outdoor living, no electricity? This was hardly the case as we visited and were hosted in native people's homes.

Over many cups of tea, we asked questions and heard story after story from native people as well as from mission workers in Winnipeg, Manigotogan, Riverton, Pine Dock, Matheson Island and Selkirk. Some of the stories I read, in preparation for the tour, on native boarding school abuse and the injustices that have affected the native people throughout their history were confirmed. We heard this same type of story firsthand from people who had lived through these experiences.

One of my goals for the Learning Tour was to see how native people live out their Christian life along with their native customs and religion. I discovered that many natives do not know and have never known a traditional religion because they have been brought up either Catholic or Anglican. In many cases these affiliations have left them disappointed. There have been a number of denominations that have in the past established churches among groups of people. I wonder if all the denominational influences in their history have confused the religious involvement of the native people.

Shirley Ries talks with her new friends in Canada.

We were told that the earlier missionaries did not recognize the spirituality of the people. Many of the native people did not have a problem with the spirituality of the Scriptures and the Jesus of the New Testament, but they do not accept the Jesus in whose name their language and culture were destroyed.

I sense that the native people have a very deep understanding of what it means to be spiritual, and it is my hope that true spirituality and a common belief in who Jesus is will be revived and understood by both native and white cultures.

Shirley Ries lives in Freeman, S. Dak., where her husband, Dennis, has a medical practice. Shirley represented the Northern District on the WM/CHM Learning Tour.

Seminary Scholarship Recipients

Sonia Weaver, Maren Tyedmers, Gloria Jost, Ruth Isaac and Lynell Bergen receive Women in Mission scholarships. (Not pictured: Sze-Wai Ho)

Sonia Weaver is a first year student from First Mennonite of Bluffton, Ohio. As a student at Bethel College, North Newton, Kans., she studied for a year in Marburg, Germany, taught English as a second language and worked with domestic violence issues. She and her husband, Alain Epp Weaver, hope to spend some time in overseas work as well as further graduate work in preparation for teaching.

Maren Tyedmers is a second year Master of Divinity student from Espelkamp Mennonite Church in Germany. She has a special interest in spirituality and preparation for spiritual direction leadership. "I am very grateful for your support as I prepare for ministry and seek to follow God's call," she says.

Gloria Jost, along with husband, Garry, has been part of church planting efforts in Wichita, Kans., and Madison, Wis. Their aim is to co-pastor in a church planting situation. Gloria manages the seminary bookstore and sings in the seminary choir where she is a frequent soprano soloist.

Ruth Isaac is a senior Master of Divinity student from the Dunnville United Mennonite Church in Ontario. She has served as a pastoral intern in a local church, has done a unit of Clinical Pastoral Education and is active on campus in a variety of ways. She is interested in pursuing congregational pastoral ministry.

Lynell Bergen comes from the Charleswood Mennonite Church in Winnipeg, Man. She and her husband, Brian Dyck, are both senior Master of Divinity students. Lynell works with issues of family violence and violence against women. Lynell and Brian hope to co-pastor a church upon graduation.

Sze-Wai Ho, originally from Hong Kong, came to seminary from the Chinese Mennonite Church in Saskatoon, Sask. She is a senior Master of Divinity student with special emphasis on Chinese Ministries. The Chinese Ministries program is carried by AMBS in conjunction with Regent's College, Vancouver, B.C. Sze-Wai's goal is to work in ministry with her people.

A CUP OF SHARING

Lois Deckert

The map of North America on my wall is probably identical to a map of North America on your wall. A road map of Kansas or Alberta in my atlas is probably identical to the ones in your atlas. But if I were to draw a map of my life, it would look different than a map of your life. Even though I share some relationships with you, my paths through those relationships turn in directions unique to me. Your paths turn in directions unique to you. Sometimes our paths crisscross and sometimes they are far apart.

My map shows the intersecting tracery of my contacts with people all over the world. Each crossroad teaches me something about directions. Each stopover helps me learn, helps me grow. When I draw the Women in Mission part of my life-map, I will draw a city set like the hub of a wheel, spokes extending out and coming in. The roads leading in bring supplies of affirmation, support and service. The roads leading out carry the exchange of ideas and witness to life's richness. Over it all I will place a transparency colored with the joy of knowing God's love.

Lois Deckert lives in North Newton with husband Marion. She edits *Window to Mission* from the Women in Mission office at 722 Main, Box 347, Newton, KS 67114.

COMMISSION ON OVERSEAS MISSION

WINDOW ON THE WORLD

Janet Sprunger

When mother nature wears cement it presents a very different challenge to the church and its efforts to reach out with the gospel.

People rush out from the folds of her skirts in the morning and back late at night, almost forbidding natural contacts. In a high-rise society a neighbor may ignore offers of friendship.

This has been the challenge of the Helping Hands Centre in Hong Kong. Defining people's needs and finding ways to help them has been the task of the Center, pastor of the Hope Church and the missionaries.

A tutoring center was tried but was found to be redundant. After prayer and discussion, it was felt that direct programs for adults would be more fruitful and fulfilled a greater need at this time. For a number of years we had been running English classes and Bible studies in our home, while Jeremiah Choi and Tim Sprunger had been meeting people in restaurants. In October these classes were moved to the Center and people from restaurant contacts were introduced to activities there.

One of the contacts was Kitty Chan. She first met Tim and Jeremiah in a restaurant and expressed an interest in learning English, because she occasionally needed to use some English with foreign customers. She joined a class that met just before the Bible study and soon joined Bible study.

Kitty's natural charm and eagerness endeared her to everyone she met. She belonged to a church many years ago, but found little in it to help her with her daily life and problems. Though she had a big heart to help the needy and befriend the lonely, she felt this need for herself unmet. Concerns for her family burdened her daily thoughts.

As a result of her contacts with Helping Hands, Kitty began to feel the caring and support which she so badly wanted. Gradually she was drawn into the fellowship of the Helping Hands and then into the fellowship of the Hope Mennonite Church. She arranged her working schedule in order to be free to attend the English class and Bible study every week. Kitty found acceptance for her whole family.

Kitty's faith was renewed and began to grow. She joined the Hope Church in July 1991 and continues to attend classes, Bible study and church services. She introduces others to the program as well and through her contacts Helping Hands Centre has begun to expand its program of reaching adults for Christ.

Janet Sprunger and husband, Hugh, are Commission on Overseas mission workers in Hong Kong. They spent many years as missionaries in Taiwan.

The work of meeting the needs of people at Helping Hands Centre in Hong Kong is a project supported by Women in Mission.

COMMISSION ON HOME MINISTRIES

LOOKING IN, LOOKING OUT

Elizabeth Leung

At an early age, I realized the existence of God the Creator. But I never cared about what God had to do with me.

A few evangelical Christians challenged what I believed when I was studying agricultural science at an Australian university and I agreed to study the Bible with them. In mid-1984, I repented of my sins and openly confessed acceptance of Jesus Christ as my Lord and Savior and committed my life to him. In mid-1987, I graduated and went back to Hong Kong. I got baptized and settled down in a large church.

In September 1989, I quit my job and came to Canada to further my graduate study. I chose to attend the Saskatoon Chinese Mennonite Church because it is small. I was involved in outreach, teaching English to immigrants, leading Bible studies, leading worship, teaching in a Chinese school for Canadian-born Chinese and chairing the youth fellowship.

The seed of my calling to full-time ministry was sown in the early years of my church life. I experienced firsthand the sadness of divisions. I knew that a church should be and could be a loving fellowship. However, I did not continue to pray about my calling or think about full-time ministry, because all I cared about was my ambition in the world of academic research.

I came to this small Saskatoon Chinese Mennonite Church with a spiritual arrogance, thinking that I had a lot to offer because of my church experiences. Instead, God humbled me through my lay ministry, my fellowship with brothers and sisters and even in my interactions with pre-Christians. I thought seriously about what my heart was following. Was it worth my undying passion and undivided attention, my youth and energy? The answer is no. The seedling of my calling will never die, because God nurtures it.

During the past seven years of my spiritual journey, my passions, values, priorities, mentality and behavior, and my reflections have become more God-oriented. I came to understand what it means to love Christ as I love myself. Faith in Christ to me means to be loyal to God, dedicated in God's service and compassionate towards others.

I wish to confirm the direction of my ministry by God's guidance through my church and my training in the seminary. I see myself as bringing a multicultural experience, a meticulous analytical training, an easygoing character and a dash of humor to the ministry.

Elizabeth Leung is chairperson of the youth fellowship in the Saskatoon Chinese Mennonite Church. She will begin her seminary studies in the fall of 1992.

Women in Mission supports North American Asian church growth and Asian Mennonite leadership retreats.

COMMISSION ON EDUCATION

PRISMS

PROCLAIM • ENABLE • NURTURE

J. Andrew Stoner

"Daddy, tell us a story!" my girls pleaded when they were little. They enjoyed hearing the story of their birth, how all the surrounding events orchestrated their grand arrival and how others responded to their advent.

Coming into the family of faith is an important story which is part of our own individual pilgrimage. It is part of what legitimates our being in the family.

Rev. Tom Kauffman, pastor of the Mennonite Church of Normal, Ill., tells how they recently modified their services to give people an opportunity to simply tell of their baptism and confession of faith. A family of newcomers was so impressed with the stories presented, they immediately felt relaxed and at home and quickly moved into the life of that faith family. The witness of that faith family seemed more relevant because some people dared to be vulnerable enough to honestly tell the story of their spiritual birth experience.

Stories not only communicate truth, as Jesus so effectively demonstrated in his ministry, stories also convey trust. Sharing personal stories, often lets others know some rather intimate details of one's life. While our faith is personal, it is also shared with others. We communicate acceptance to the others by our willingness to share our faith. This is what happened in the church at Normal. The new family identified with the congregation as they sensed the honesty and openness displayed.

Throughout the Old Testament, the people of God retold the stories of their deliverance from Egypt, the law-giving at Sinai and the stories of prophets and kings. Stories forged their identity.

Stories of persecution and perseverance define our Mennonite identity as well. As a variation in your congregational life planning, try periodically having some of your people tell the story of their coming to faith, how weak and dependent they were. It will encourage newcomers and be a powerful witness about what it is to be accepted into the family of faith.

Then, imagine what might happen if we would enlarge the practice of storytelling to make it an integral part of congregational family life and worship. Telling stories helps everyone to feel connected, it makes fellowship inviting, it brings an honest human dimension to faith practice and it makes faith more believable to anyone coming into the family. What was begun at the church in Normal can be used and expanded upon anywhere, as we express our faith in everyday human experiences. Isn't that what Jesus did? Isn't that what the church is all about?

J. Andrew Stoner coordinates Family Life Ministries for the Commission on Education. He provides a variety of resources and training for creating and maintaining healthy families.

Women in Mission supports the Commission on Education's Family Life Ministry.

VIEWPOINTS

Jeanne Rempel

Yesterday was not the best day I have ever had.

I had to leave the house at six a.m. and got home after eight exhausting hours, to be faced with all three children getting home late, groceries to buy, a doctor's appointment that took forever, a stalled truck and miscommunication with my husband. In the end, I managed to finish the main course preparations for a meal as people were showing up for a house-church meeting at our house at 6:30 p.m. The kitchen was a disaster and the living room only slightly better. Somehow though, it didn't matter.

Adults crammed around the kitchen table. Later as we moved into the worship part of our time together I struggled to stay awake. That didn't seem to matter much either. I was an exhausted mess and I didn't have everything under control, but these people loved and accepted me.

Accepting and affirming each other, helping each other discover abilities, providing a welcoming space that is comfortable for new people is what I think of when I think of the networking and relationship possibilities of WM. It is making your local WM group fit the people in the groups, rather than thinking that a WM group should operate in only one way.

What is it that your group does to make women feel welcome and needed and free to be who they are? Name what you are doing, rejoice and be challenged to BE more of the same not to DO more of the same.

To those of you who say, "My WM group isn't affirming. I don't feel wanted or needed or accepted," I say that it is not easy. I know it is painful. It is tempting to stop going and to stop doing. You must make some choices.

Perhaps you can go to your group and begin modeling the acceptance and welcome that will bring something fresh to your group.

Perhaps the pain is so great that it would be more helpful to be uninvolved for awhile. I give you permission to do that if it is what you need. And perhaps what you need is to find another person or more who want to explore meeting together for the purpose of becoming a new group living out the acceptance and welcome and need of each other.

May you find the strength, courage and peace to do what you find God calling you to do. May you find others to join you on the journey.

Jeanne Rempel, president of Women in Mission, lives in Upland, Calif., with her husband, Dennis, and their three children. She and Dennis are involved in church planting.

ROUNDTABLE

Susan Jantzen

Mail-In Ballot Replaces Vote at Triennial Session

If approved at 1992 Council of Commissions, Women in Mission will mail out ballots to each women's group in March 1992. WM groups will then mail back their votes to the office by May 31, 1992. Results will be announced at the Women in Mission banquet, Friday, July 24, at the Sioux Falls triennial sessions.

It is hoped that this type of election will be more representative of our women's groups than elections held at triennial sessions.

Come be with us at General Conference Triennial Sessions! Women in Mission will have a dinner business meeting and program from 5-7:15 p.m., Friday, July 24, at the Howard Johnson Convention Center in Sioux Falls, S. Dak. The speaker, Wanda Derksen Bergen, has chosen "Learning About Living in the Natural Way" as her title. Mark the WM banquet meal when you fill out your Sioux Falls registration form.

Women in Mission will have a workshop entitled "Blankets and Beyond" focusing on how material aid and monetary support are a part of WM history and current life. Time and location are forthcoming. Plan to come!

Do Justice
Love Kindness
Walk Humbly
SIOUX FALLS '92

Women in Mission enabled two women to complete theological studies in 1991. Carmen Chen completed two years at Associated Mennonite Biblical Seminaries last May. With her husband, Vincent, she is serving a Taiwanese Mennonite Church in Argentina. WM funded approximately $5,114 for her education. Thank you, women of WM!

Amanda Falla completed two years of theological and English studies in December 1991. Amanda is the first Hispanic woman in the General Conference Mennonite Church to receive such studies. GCWM funded approximately $7,750 for her education. Thank you again!

It was encouraging to receive a good number of inquiries and applications for the position of editor of *Window to Mission*. Many among us are committed to women's work in the church. Many of us seek part-time positions to balance using gifts outside the home with home responsibilities. Blessings to each of you who showed interest.

Susan Jantzen coordinates the work of Women in Mission from the office at 722 Main Street in Newton. She also coordinates the activities of her family. Husband Jim teaches in Wichita, son Peter attends kindergarten and son Robert is a busy two-year-old.

FACTS AND FIGURES

Thanks be to God.

Source of all things.

General Conference Women in Mission received $192,684.93 in 1991, 104.2 percent of our $185,000 budget. Fair share for General Conference Women in Mission is $27 per person. Our sincere thanks to each of you. This sharing with Women in Mission expresses your support of the church and your trust that God works among us to change our world.

Find out how your district or province's finances came in for 1991. Pray about what your contribution could be for 1992.

Pray about your local women's group. Give thanks for the ways it is going well. Talk to other women and your leaders about changes you'd like to see.

In Mennonite Voice: Women Doing Theology April 30—May 2, 1992
Conrad Grebel College, Waterloo, Ontario
Sponsored by MCC Canada-Women's Concerns and Conrad Grebel College

For further information contact Chris Stickel, Conrad Grebel College, Waterloo, ON N2L 3G6; telephone (519) 885-0220.

Mennonite Conciliation Service and MCC Women's Concerns have developed a resource packet on professional sexual abuse in religious settings. *Crossing the Boundary* includes personal stories, analyses of abuse dynamics and information on institutional guidelines. Examination copies available from WM Office, Box 347, Newton, KS 67114. Available for purchase from MCC U.S. ($5.00), P.O. Box 500, Akron, PA 17501-0500; telephone (717) 859-3889.

WINDOW SHOPPING

Barbara Voth describes an activity she took part in on a cold January evening. The Hands of Friendship women's group at the Grace Hill Mennonite Church near Newton, Kans., featured a chili cook-off.

One long table was set to accommodate 15 to 20 people. Another table held Crockpots of chili, crackers, small cups for tasting and bowls. On a third table there were relishes and cake. After everyone had tasted all the different kinds of chili, a vote determined the three top recipes. There were prizes for the winners. When the voting was complete, everyone filled their bowls with a favorite chili or a combination of several different kinds and sat down to enjoy their meal.

During the roll call following the meal, each member gave a "Grace Hill Household Hint." Not only were recipes exchanged, the participants learned something about how others managed their households.

Hulda Enns, a member of the Happy House Circle at Hoffnungsau Church near Inman, Kans., tells about a meeting they had.

"The activity was an all-day meeting in the church kitchen. It was a day where some of us who are next to senior citizens were asked to have a demonstration on zwieback baking." (Zwieback are double-decker rolls which come from the Russian Mennonite tradition.)

After baking about five dozen, some just right, some overbaked and some underbaked, the group had *faspa* (a light lunch) with jelly, cheese and coffee.

Linda Guhr loves to bake. Because peppernuts sell well at the MCC bake sale, she invited seven women to her home one winter evening to bake peppernuts.

"Three of the women volunteered to bring dough already mixed. I have two ovens, so four of us were upstairs in the kitchen and four downstairs in our apartment.

"A lot of visiting, sampling and laughter took place." At the end of the evening there were nine pounds of peppernuts to freeze and later sell at the Kansas MCC sale in April.

FORECAST

Look for ways in which Women in Mission continues to support the work of the General Conference. Read about the expectations for the triennial sessions to be held in Sioux Falls, S. Dak.

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Editor, Lois Deckert; Coordinator, Susan Jantzen; Office Secretary, Doris Schmidt

said Jake Elias, Central District president. "On the bigger issues of who gets what property there could be a big fight."

ECSIMC members indicated they were working at the question of integration not to give it a push but to be ready for the future, whatever it is.

Lapp said he has been answering questions about the motivation for integration by pointing to groups like ECSIMC. "But now you're saying you're responding to what's happening churchwide. Who is leading whom?"

"As a result of what I'm hearing, I'm more inclined toward a stage of intensified cooperation before moving to integration," said committee member George Brunk III as the group tried to sum up its time together. He said he believes integration is the way the church should go but that a period of "intensified cooperation" would be an "interim stage in order to build cohesiveness and comfort with integration."

• • • •

"We want to make things simple, but we can't."
Florence Driedger

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"Integration is still an open question," Preheim said. "I believe we will keep moving forward toward integration, but the pace at which we move is an open question."

The committee agreed to have members prepare several models for consideration at the next meeting. This will be held in September in California. There they will hear from representatives of Pacific District (GC) and Southwest and Pacific Coast conferences (MC), which are considering merger before 1995.

The Integration Exploration Committee also authorized preparation of a video and an information packet on integration. Both will help reach a committee goal of having each Mennonite church engage in one activity in relation to integration by 1995.

Already the committee is eyeing that date, by which they must report to a combined session of the GC triennial sessions and the MC General Assembly, to be held in Wichita, Kan.

"I was hoping this would be the meeting in which we would turn the corner on integration," said John Kraybill. But he and the 10 others on the Integration Exploration Committee agreed that their work has only begun. *J. Lorne Peachey*

MCC makes plans and apologies at annual meeting

Wichita, Kan. (MCC)—Mennonite Central Committee's board approved 1992 program plans and budget at its annual meeting here Feb. 14-15 at First Mennonite Brethren Church.

The board also issued an apology to Native peoples in the Americas and heard testimonies from boards, staff and workers who "saw Jesus" in the past year.

The board approved program plans that include, among other things, a new program for AIDS education in Zambia, review of the International Visitor Exchange Program, new work with indigenous people in Mexico and Argentina and a new job creation program in Vietnam.

Testimonies: Don Shafer, Upland, Calif., said he saw Christ in the Middle East when he visited a congregation in Jordan that had opened its basement to refugees and supplied them with MCC food and blankets.

Earl Martin, who oversees MCC program in East Asia, talked about seeing Christ in a Philadelphia street person who said grace and then shared an early morning muffin breakfast with Martin.

Herb Minnich, Hesston, Kan., recalled seeing Jesus in Myra, a Kazakh woman who with eight others accepted Christ as her personal Savior last September during a weekly Bible study Minnich and Shirley, his wife, led in their home in Kazakhstan.

Carmen Brubacher, Waterloo, Ont.,

1992 budget: $36.1 million (U.S.)

1991 budget: $33.5 million (U.S.)

1991 U.S. contributions: $10.7 million

1991 Canadian contributions: $4 million (Canadian)

Jessie Yankton of Pine Ridge, S.D., newly appointed coordinator for the new Pine Ridge reservation program in southwestern South Dakota, shared her visions for the program at the Mennonite Central Committee annual meeting in Wichita, Kan., in February. Yankton said, "If we keep working at the positive things, then we can lessen the negative." Her plans for the positive include starting a thrift and gift shop on the reservation, which will give residents a local place to purchase affordable clothing as well as an outlet for selling Pine Ridge-produced crafts at retail prices. Yankton will also help guide the work of Hands of Faith Ministries, a carpentry training program.

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The United States imprisons more people than any other nation in the world, but the dramatic increase in incarcerations is doing little to put a dent in crime rates, according to a recent study. The population in U.S. jails and prisons has doubled to 1.2 million since 1980, fueled largely by the "war on drugs" and mandatory sentencing laws. The increase put the United States well ahead of South Africa, the world's top jailer through much of the 1980s, according to figures compiled by the Sentencing Project, a non-profit organization that conducts research on criminal-justice issues and promotes sentencing reforms. The U.S. rate of incarceration grew in 1990 by 6.8 percent, to 455 per 100,000 people. Meanwhile, the South African rate declined by 6.6 percent, to 311 per 100,000. The United States locks up almost five times as many black males per capita as does South Africa, according to the study. (*National Catholic Reporter*)

At the close of the fiscal year, Women in Mission reported an income budget of 104.2 percent. WM received $192,685. "Among Women in Mission groups," said Susan Jantzen, WM coordinator, "financial sharing is the quiet, constant companion of group life. ... It tells of these women's commitment to Christ and their readiness to belong to and nurture the General Conference Mennonite Church."

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The Moencopi (Ariz.) Mennonite Church has issued a call for work groups to come to the church and complete some much-needed repairs. The building has suffered vandalism, leakage and general disrepair over the past nine months. The congregation is currently without a pastor. Elmer Myron of the Mennonite Indian Leaders Council of the General Conference Mennonite Church will coordinate a work group. For more information contact him at 4221 W. Palo Verde Drive, Phoenix, AZ 85019, (602) 841-9633.

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"I feel my eyes have been opened to the world," said Kari Watkins, a Bloomington, Ill., youth who participated in Mennonite Service Venture last summer. The program is designed for youth and young adults in the General Conference Mennonite Church (GC) and the Mennonite Church (MC). Watkins went to Portland, Ore., via Youth Venture, the program component designed for individuals and administered by the Commission on Home Ministries (GC). Watkins served in a homeless shelter, a food pantry and other settings. The other component, Group Venture, is for youth groups and is administered by Mennonite Board of Missions (MC). Nine youth and five adults from three Wichita, Kan., churches (Church of the Servant, Hope Mennonite Church, Lorraine Avenue Mennonite Church) went to Kykotsmovi, Ariz., on the Hopi reservation, last summer.

Howard Zehr, MCC

Syrian Orthodox leader gives Bible to MCC

Wichita, Kan.—Mennonite Central Committee board member Abe Wiebe, Winkler, Man., right, hands MCC executive secretary John A. Lapp and MCC chair Ron Mathies an Aramaic-language Bible, a gift to MCC from the Syrian Orthodox Patriarch Ignatius Zakka I Iwas in Damascus, Syria. Aramaic is the language Jesus spoke. Left to right are Muriel T. Stackley, editor of The Mennonite, *Newton, Kan.; Don Shafer, Upland, Calif.; Lapp; Mathies and Wiebe.*

talked about seeing Jesus while singing, traveling and learning with the 12-member Southern Africa Youth Discovery Team. Brubacher said being with young people from four countries and four churches who spoke three languages was a "taste of what heaven will be like."

The board approved a statement asking the aboriginal peoples of the Americas to forgive Mennonites and Brethren in Christ for times when they have "sanctioned the conquest of land and domination of you and your ancestors." The statement also commits Mennonites and Brethren in Christ to learning and teaching the truth about events in the 500 years since Columbus' "discovery" in 1492.

Self-Help Crafts "had to struggle last year," said director Paul Myers. "It was something we're not used to."

Myers told the board that sales last year increased less than 1 percent from 1990. Over the past six years, Self-Help Crafts had grown by an average of 13.5 percent annually.

New members: The MCC board, which meets annually, includes 43 members from constituent conferences, regional and provincial MCC offices, MCC Canada and members-at-large. A 12-member executive committee meets four times yearly in addition to the annual meeting.

The board elected Ron Mathies, Elmira, Ont., to a second three-year term as board chair and Paul Quiring of Fresno, Calif., to a second three-year term as MCC treasurer. He and Jane, his wife, are members of First Mennonite Church, Reedley, Calif.

The board re-elected three members to the executive committee: member-at-large David Chiu, Clearbrook, B.C.; member-at-large Joanne Sauder, Grabill, Ind.; and Levi Sommers, Sarasota, Fla., representative of the Conservative Mennonite Conference.
Charmayne Denlinger Brubaker

Columbus anniversary a 'teachable moment'

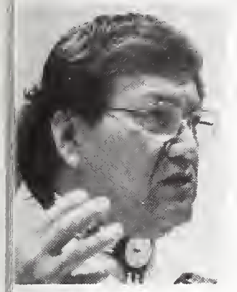
Wichita, Kan. (Meetinghouse)—Should Mennonites and Brethren in Christ celebrate or commiserate the 500th anniversary of Columbus coming to the Americas?

A little of both would be in order, was the message delivered to the 500 or so people who attended the Mennonite Central Committee evening program here Feb. 14 at First Mennonite Brethren Church.

Calling the anniversary a "teachable moment," Elizabeth Soto Albrecht, MCC assistant secretary for Latin America and the Caribbean, encouraged the audience to recognize the past but learn from mistakes.

Speaking from a Latin American perspective, she said it was appropriate to celebrate the arrival of the explorer in 1492 as an important historical event. But for believers the focus should be on Christ, not Columbus, and the opportunity to work toward reconciliation and a future of partnership with Native peoples.

Lawrence Hart, a Cheyenne chief and General Conference Mennonite pastor from Oklahoma, sounded a similar theme. He said he hoped the anniversary encouraged Native Americans to maintain a "connectedness" to their past and the rest of the North American society to respect it.



'Respect aboriginal past': *Hart*

He asked that aboriginal peoples be given "permission" to speak, dress and express their faith in a culturally relevant way—even if Christian meaning wasn't readily apparent to the majority culture. "Let us pour Christian meaning into that which connects us to our past," he said.

Hart added that respecting the past of aboriginal people also would mean protecting the traditional sacred places of their ancestors. "Many spots have been destroyed by economic developers all over this hemisphere," he said. *Don Ratzlaff*

MCC Canada hears pain of Quebec, Natives

Winnipeg (MCCC)—An intense discussion about national unity and Quebec separation and an apology to Native people highlighted the annual meeting of Mennonite Central Committee Canada, held Jan. 16-18 in Boissevain, Man.

Discussion about Canada's future was sparked by Sonia Blanchette, a Mennonite from Montreal, who told the meeting that in her opinion Quebec's separation from Canada was "only a matter of time."

Blanchette told the gathering that English-speaking Canadians "should not feel guilty" when Quebec declares independence but see it as similar to what happens when a child grows up and leaves the family to become independent. "We need you to help

A miscellany of concerns and questions

• *In a time of religious pluralism, does MCC need to speak out more clearly about the uniqueness of Christ and the way of salvation?* Yes, said board member David Chiu: "It is important for MCC to address religious pluralism. MCC needs to make a clear statement about faith in Christ."

• *Does MCC have a Teflon image? How is it that people and groups who may oppose certain activities of MCC—such as opposition to the Gulf War, speaking out against Israeli policies or lobbying against paying war taxes—still send money to the organization? Or does this question only arise out of jealousy from denominational groups?* No one I talked to had an answer to this—if there even is one. Board member Don Steelberg, however, said that MCC ends up taking on issues that denominations refuse to, e.g. the abuse of women.

• *What is the "pew line"?* The money MCC receives from church members "in the pew."

• *How do women experience serving in MCC?* Pat Hostetter Martin of the East Asia desk said, "It's hard being a woman among Mennonite men." Another staff member, Elizabeth Soto Albrecht, said that being a Latina woman visiting Latin America is good, although "in the Mennonite colonies it doesn't quite click." MCC workers often encounter sexism overseas, where some cultures severely limit women's freedom. Bangladesh, one worker said, is one of the worst. One more observation: 55 percent of MCC workers are women, but of the 33 board members I counted around the table, only nine were women.

• *Is MCC evangelistic enough?* Don Steelberg said that MCC probably reflects the average church member's approach, i.e. to help others in the name of Christ but not talk to them about salvation. Board member Norman Kraus said, "We need to speak clearly that we are Christians. But that doesn't mean we collar everyone and try to make them a Christian right away." *Gordon Houser for Meetinghouse*

Plans are being made to hold the annual meeting of the North American Chinese Mennonite Council Aug. 22-23 in Langley, B.C. It is to follow the Chinese Missionary Convention of Canada, to be held Aug. 17-21 in Langley.

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Interest is growing in SOOP, according to co-directors Suzanne Lind and Barbara Reber. Service Opportunities for Older People is a joint program of Mennonite Board of Missions and the Mennonite Association for Retired Persons. Eleven people served during January and February in Florida and Texas. For more information about service locations available in the United States and Canada contact Lind at MBM, Box 370, Elkhart, IN 46515-0370, (219) 294-7523, or Reber at MARP, Box 1245, Elkhart, IN 46515-1245, (219) 294-7523.

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President John E. Zehr of Bethel College, North Newton, Kan., has withdrawn an invitation to John Howard Yoder, a prominent Mennonite theologian, to speak at a conference at the college because of sexual harassment allegations against Yoder. A professor of theology at the University of Notre Dame, Yoder was scheduled to be the keynote speaker at a conference on "Violence and Non-Violence in the American Experience" April 10-12. Zehr withdrew the invitation to Yoder on Feb. 21 after receiving letters protesting Yoder's involvement in the conference. The decision does not imply a judgment on whether or not the accusations are true, Zehr said. If Yoder spoke at the conference, "the focus would have been on him rather than on the conference itself," Zehr said. "I'm not willing to have the conference compromised. The decision was based on what I felt was ethically and morally correct." (*Mennonite Weekly Review*)

Registration forms for Sioux Falls '92, the triennial sessions of the General Conference Mennonite Church, are available through local churches. Registrations for the July 22-26 event are due by June 13 for discounted rates. Forms are also available from the GCMC Communications Office, Box 347, Newton, KS 67114-0347, (316) 283-5100.

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Short-term service opportunities of one week to three months are available through Mennonite Voluntary Service, a program of the Commission on Home Ministries of the General Conference Mennonite Church. Short-term workers receive room and board, usually with an existing MVS unit. These positions are open year-round. Positions are available in child care, health care, housing rehabilitation, peace and justice, social services and secretarial work in cities in the United States and Canada. Contact MVS, Box 347, Newton, KS 67114-0347, (316) 283-5100.

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While Canada grapples with aboriginal demands for the constitutional entrenchment of their inherent right to self-government and a recognition as a distinct group, a similar debate is taking place at the United Nations. By the time Canada agrees to constitutional changes, a measure of what Natives are seeking could already be recognized internationally in a UN Declaration on the Rights of Indigenous Peoples. A current draft of such a declaration, prepared by a working group of the UN Human Rights Commission, not only provides international recognition of Natives' right to self-determination but also refers to them as "distinct peoples." The working group cleared most of the draft, but some additional wording must go back to the group for consideration this summer, said Douglas Sanders, a law professor at the University of British Columbia. (*Globe and Mail*)

Moderators hear about Soviet challenge

Boissevain, Man. (Meetinghouse)—The challenging opportunities in the former Soviet Union provided the focus both for inspiration and business at the annual meeting of the Canadian Council of Mennonite and Brethren in Christ Moderators. The meeting was held here Jan. 16.

Freedom in the former Soviet Union has brought many problems, said Mary Raber, Russian translator for the Barclay's Commentary series. She said that the dream of close and frequent contact with the West has led to a proliferation of mission activity in Moscow, "but only 12 of 314 missions agencies are doing anything worthwhile," according to one Baptist leader. She did not know whether Mennonite agencies were included in the 12.

Activity in Moscow: *Raber*

Evangelist Viktor Hamm of Mennonite Brethren Communications suggested that Westerners are not well-equipped to minister in the Soviet Union because they do not understand the Slavic mind-set. It is more mystical and less rational than the Western mind-set.

The moderators passed a motion "that this body recommend to Mennonite Central Committee Canada and its constituent conferences that a unified Mennonite office be established to facilitate/coordinate/direct activities in the geographic area that was known as the Soviet Union."

The council will next meet Nov. 12 in Saskatoon. *Ron Geddert*

us become autonomous, find a good direction and keep good communication," she said.

In response to Blanchette, representatives from the 10 Mennonite and Brethren in Christ conferences that support MCC approved a discussion paper that encourages Canada's more than 100,000 Mennonite and Brethren in Christ church members to view Quebec as a distinct society and to "make a greater accommodation of Quebec's concerns."

The paper also suggests they make a "fuller acceptance" of the constitutional claims of Canada's Native people and take more expeditious action "on land claims and related matters."

It also calls for a "strong commitment" to social justice: "God wants all [people] to have a certain well-being in social and economic matters. ... Government policies should foster that well-being. Environmental protection is also essential."

Apology: Also approved at the meeting was a statement to the aboriginal peoples of the Americas in 1992, 500 years after Columbus "discovered" America. The statement includes an apology on behalf of Canadian Mennonites and Brethren in Christ to Canada's Native people.

In the statement MCC Canada asks forgiveness for "sanctioning the conquest of land and domination of you and your ancestors," for "not having fully recognized the humanity and dignity of aboriginal peoples," for having endorsed "by our silence" the

Native apologizes to Mennonites

Boissevain, Man. (Meetinghouse)—Representing the aboriginal people, Clarence Nepinak, together with Barbara, his wife, appeared before the Mennonite Central Committee Canada board members to tell their story. It caught everyone by surprise when he said, "Fifteen years ago I had the opportunity to speak at another Mennonite gathering in Gretna. I was a much younger man, very emotional, and I said some harsh things. I don't know if you remember that, but if at that time I hurt any of you, I apologize and ask your forgiveness."

Later in a telephone conversation Nepinak explained further. "I can't remember exactly what I said, but I do remember that I came down pretty hard on the Mennonite people. I never felt comfortable with my words and I always wanted to make amends." *Wilma Derksen* "cruel treatment of aboriginal peoples," for having been "unwilling or unable to separate the intertwined goals of God, gold and imperial glory" and for having supported a "false notion of cultural superiority as rationale for forceful takeover."

The document goes on to say that MCC Canada will work with Native people "for the just and honorable fulfillment of outstanding obligations related to land" and for "the resolution of conflicts over industrial development."

Cincinnati church hosts over 100 Mennonite artists

Cincinnati (GCMC)—The Mennonite Arts Weekend filled three days with poetry, music, sculpture, dance, storytelling, magic, laughter. Sponsored by Cincinnati Mennonite Fellowship (CMF), the Feb.7-9 event brought together more than 100 artists from the United States and Canada.

The weekend began with an art exhibit opening on Friday night at the Covington (Ky.) Carnegie Arts Center. Sculpture, photography and paintings represented 22 Mennonite artists. Later a crowd of more than 200 people attended a coffeehouse presented by CMF members.

Saturday's events included poetry readings and discussions, workshops on dance, music, drama and art, and an open forum. The evening featured a take-off on Garrison Keeler's "Prairie Home Companion" that became Mennonite Urban Companion ("Where all the women are strong and the men are beautiful"). The presentations ran the gamut, from magical tricks to spine-tingling choral music. Sunday featured two Mennonite rituals: worship and potluck.

Sensual: "We see a need for the arts in worship," preached Philip Clemens of Goshen, Ind., on Sunday. "Religion is danced before it is believed. Music is more sensual; a creed is a love story more than it is an intellectual belief. God calls us to participate as we are. ... No matter how we work or play, Jesus is there."

The question of how artists fit into the church arose in different contexts throughout the weekend. "We are losing people with artistic gifts," said Stan Kauffman, an artist from Berlin, Ohio. "The church has not made a place for us. I lament all those ideas that didn't get acted on, those real gifts from God that didn't get used."

Beth Hege

'Religion is danced before it is believed': *Phil Clemens (left), Dorothy Bowman, Jep Hostetler*

"Mennonites used to be more accepting of clay because it may be 'useful' some day," said sculptor Greg Luginbuhl of Bluffton, Ohio. "I had to work through that conflict of functional and non-functional art."

"Maybe we can compare the 'function' of wild flowers with wheat," said one participant. Merrill Krabill, a sculptor from North Newton, Kan., added that the function of art isn't just to be pretty. "We need to include something beyond the beautiful and see that which is hard to look at, which is raw."

Poet Jean Janzen of Fresno, Calif., said the work of the poet is not to provide answers but to create more questions. At a poetry workshop led by Jeff Gundy of Bluffton, one person said, "It's nice to be at a Mennonite gathering where theology is done by poets rather than theologians."

One of the strongest points of the weekend was the participation by the Eastern Mennonite College choir from Harrisonburg, Va., led by Ken Nafziger. The 17-member group displayed remarkable versatility in musical style; they sang both soulfully and precisely in four performances. Nafziger said, "Music is how we learn about theology."

It seemed every artist described his or her medium as a way to touch God. "I use improvisational dance in my worship life, my prayer life, in understanding my relationship to myself and my world," said Dorothy Bowman of Baden, Ont. "Movement is the strongest component of my faith journey."

Gundy said, "It is helpful for artists to have support communities. For Mennonite artists to remain Mennonite, we have to relate to a community. Otherwise we end up thinking of our audience as elsewhere." *Beth Hege*

The *Big Book for Peace*, edited by Ann Durell and Marilyn Sachs (Dutton Children's Books, $15.95), has won the 1991 Jane Addams Children's Book Award. The collection of stories, poems and a song is by more than 30 children's book authors and illustrators, a multiracial and diverse group of contributors. Royalties and publisher's income are being donated to five peace organizations, including the Lion and Lamb Peace Arts Center at Bluffton (Ohio) College.

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Leaders from the fields of science, religion, business, media and politics will meet April 20-22 in San Jose, Costa Rica, to address the worldwide loss of biodiversity. Called "God, Money and the Rainforest," the congress is sponsored by the Center for Environmental Study, the Centro de Estudio Ambiental and the Wege Foundation. The group will look for interdisciplinary answers to the problems of conserving biodiversity and the tropical rain forest. Worldwide more than an acre of tropical forest is destroyed every second.

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The Christian advocacy organization Bread for the World has launched a campaign to help hungry children in the United States. Thousands of Mennonites and churches will take part in the "Every Fifth Child" Offering of Letters campaign to increase funding for three cost-saving programs that are effective in reducing childhood hunger and poverty: the Special Supplemental Food Program for Women, Infants and Children, Head Start and Job Corps. Children are the largest and fastest-growing group of poor people in the United States. In the last decade childhood poverty increased 21 percent. For more information on the campaign contact Bread for the World, Attn: Katherine Smith, 802 Rhode Island Ave., N.E., Washington, DC 20018, (202) 269-0200. Offering of Letters kits cost $8.

Record

"During the last three years global events have drastically altered the traditional rationale for spending hundreds of billions of dollars a year for military purposes," writes Delton Franz of Mennonite Central Committee's Washington office. "The coming together of these extraordinary events has created an opportunity unparalleled in this century to redirect our national and international priorities from continued development of costly weapons systems to peaceful purposes." He calls on U.S. Mennonites to write their Congress members and encourage them to reallocate money from the military to "improve the public school system, insure adequate health care and nutrition for American children and families, provide housing for the homeless and job training for the unemployed."

Hesston College seeks applications for the following positions:

Choral activities director. Responsible for directing Bel Canto, Chorale and European Chorale plus possible studio/classroom instruction. Full-time beginning in fall. Qualifications include master's degree, choral conducting experience and acquaintance with the Mennonite Church.

Theater and speech instructor. Responsible for directing plays and teaching speech communication. Full-time beginning fall. Must have master's degree and teaching/directing experience.

Director, pastoral ministries program. Responsible for Pastoral Ministries admissions, coordination of summer field placements and supervised ministry experiences, placement of PM graduates and regular contact with conference ministers and leadership committees. Must have master's degree and pastoral experience. Half-time position for two years, beginning in fall. Will replace current director on leave of absence.

To apply for any of these positions, send letter, resumé and names of three references to James Mininger, Academic Dean, Hesston College, Hesston, KS 67062, or call (316) 327-8206. Minorities and women are encouraged to apply.

CALENDAR

April 2-4—Central District Conference, Fairview, Mich.

April 3-5—Mennonite Conference of Eastern Canada, Leamington, Ont.

April 9-11—Mennonite Collegiate Institute (Gretna, Man.) fund-raising dinners: 9, Winnipeg; 10, Crystal City; 11, Gretna

May 1-2—Eastern District Conference, Bally, Pa.

June 12-13—Conference of Mennonites in British Columbia, West Abbotsford

June 18-21—Pacific District Conference, Warden, Wash.

June 19-21—Northern District Conference, Huron, S.D.

June 26-28—"Mennonite Higher Education: Experience and Vision," Bluffton (Ohio) College

July 20-22—Conference of Mennonites in Canada, Sioux Falls, S.D.

July 23-26—Triennial sessions, General Conference Mennonite Church, Sioux Falls, S.D.

Sept. 18-20—Central District Conference Women's Retreat, Camp Friedenswald, Cassopolis, Mich.

Sept. 25-27—Aid to Christian Teaching Weekend, Camp Luz, Kidron, Ohio

Oct. 23-24—Western District Conference, Bethel College, North Newton, Kan.

DEATHS

Emma Good Shelly, 95, died Dec. 7, 1991, at Mennonite Memorial Home, Bluffton, Ohio. She was a former high school economics teacher. Wilmer, her husband, who preceded her in death, was a pastor at several Central and Eastern District Conference churches. She is survived by three children and their families.

WORKERS

Rodney Anderson began Dec. 22, 1991, as pastor at Bethesda Church, Marion, S.D.

Rebecca Bare, Southside Fellowship, Elkhart, Ind., began a two-year term Aug. 6, 1991, as a librarian at Academia Menonita Summit Hills in San Juan, Puerto Rico. She is a self-supporting overseas mission associate with Mennonite Board of Missions, Elkhart, Ind.

Lois Barrett, pastor at Mennonite Church of the Servant, Wichita, Kan., has resigned effective June 30.

Tim Cooper was ordained and installed Feb. 9 as pastor at First Church, Upland, Calif.

Tim Epp, pastor at First Church, Berne, Ind., will begin in mid-August as lead pastor at Cedar Valley Church, Mission, B.C. He succeeds **Gary Loewen**.

Shella (Ortman) Franz, Bethel Church, Mountain Lake, Minn., has begun as editor of *The Northern Light*, the newsletter of Northern District Conference. She succeeds **Sieglinda Preheim**, who was editor for 25 years.

Ronald Hunsicker,Hively Avenue Church, Elkhart, Ind., is the 1991

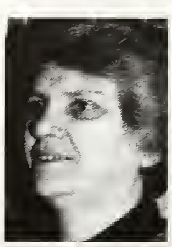
Anderson

Barrett

Hunsicker

Martin

Moya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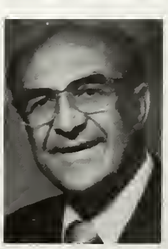

E. Roth

R. Roth

Zehr

recipient of the American College of Addiction Treatment Administrators' Annual Outstanding Achievement Award. His article "From Caregiver to Care Receiver" was published in the Dec. 24, 1991, issue of *The Mennonite*.

William Keeney, Bluffton, Ohio, did much of the translation from Dutch for *The Writings of Dirk Philips* (Herald Press), released in February.

J. Laurence Martin will begin in June 1993 as director of pastoral leadership training for the Mennonite Conference of Eastern Canada. He succeeds **Ralph Lebold**, founder of the program.

Cesar Moya, president; **Henry Gongora**, vice president; and **Misael Prieto**, auditor, are the newly elected officers of the Colombia Mennonite Churches.

Dorothy Yoder Nyce, Goshen, Ind., received $700 from the Frank H. Epp Memorial Fund toward her project of editing a book about global women. **Edmund Pries**, a graduate student in history at the University of Waterloo, Ont., received $2,100 to aid his dissertation research on "Oath Refusal and Radical Reformation Dissent."

Earl Roth, executive secretary of Africa Inter-Mennonite Mission, Elkhart, Ind., and **Ruth**, his wife, made an administrative trip to Africa Jan. 12-March 2.

Roy Walgren began in December 1991 as pastor at Bethel Church, Wolf Point, Mont.

John Zehr, president of Bethel College, North Newton, Kan., received on Feb. 6 the honorary degree of Doctor of Humane Letters from Eureka (Ill.) College.

—compiled by Sharon Sommer

Goshen College seeks applicants for the position of **director of development** to begin June 15, 1992. This person supervises and participates in fundraising activities, particularly planned giving, among the college's various constituent groups: alumni, church, business, foundations and other friends. Qualifications include a belief in and compatibility with the mission and values of Goshen College, development experience in educational or similar institutions, ability to lead and motivate others, and administrative skills. Bachelor's degree required; master's preferred. Goshen College is an equal opportunity employer and welcomes applications from women and minorities.

Send letter of application and resumé, naming three references, to Richard Gerig, Director of Advancement, Goshen College, Goshen, IN 46526. Application deadline **April 3, 1992,** or until position is filled.

Rosthern Junior College invites applications for the position of **director of development** commencing summer of 1992. The primary responsibility will be to secure the financial resources for the school. This will include updating the data base for giving, soliciting funds for endowments, bursaries and current operations, coordinating fund-raising activities and assisting in financial planning. The person would also serve as liaison for the RJC alumni and auxiliary. Candidates should possess effective communication and public relations skills.

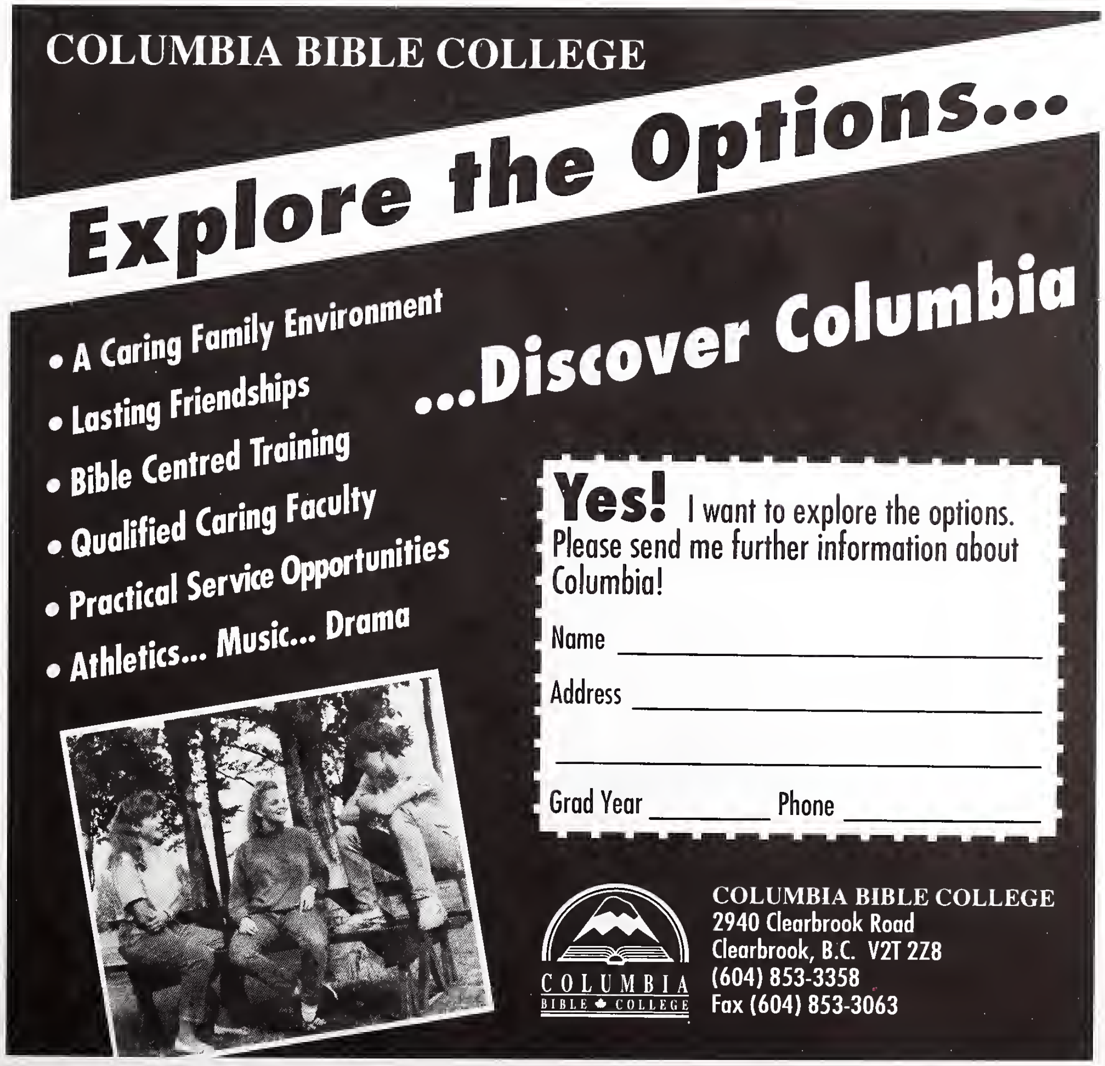
Please direct inquiries and resumés to Erwin Tiessen, Principal, Rosthern Junior College, Rosthern SK S0K 3R0, phone: (306) 232-4222, FAX: (306) 232-5250.

RJC is a Mennonite high school offering an academic and residential program for grades 10-12. The school is supported by the Conference of Mennonites in Alberta and Saskatchewan.

Teacher of ESL to international students: Full-time faculty position beginning August 1992. Master's degree in TESL or linguistics with ESL emphasis required.

Send resumé to Dr. Lee F. Snyder, **Eastern Mennonite College**, Harrisonburg, VA 22801.

Mennonite Central Committee Alberta invites interested persons to apply, before **April 30**, for the position of **executive director** effective this summer. Inquiries and/or completed applications and personal resumés should be directed to E. Jack H. Elias, 943 Cannock Road SW, Calgary, AB T2W 1M6, business (403) 296-8027, FAX (403) 296-4114, residence (403) 281-1729.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> "Many are called Christian but not so many are interested to do Jesus's job. If we don't do it, who will?"

Luis Fernando Sandoval fled his native El Salvador in 1983, going by Overground Railroad from Texas to Canada where he became a citizen. Today as an MCC worker he coordinates LINCARA, a Lancaster, Pa., organization that helps Central American refugees on the Overground Railroad. Sandoval is from Kitchener, Ont., where he is a member of First Mennonite Church.

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Reviews

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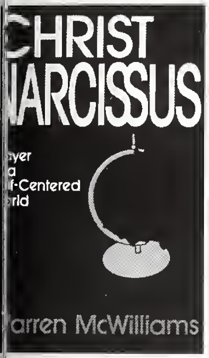
BOOKS

Selfish prayer

Christ & Narcissus: Prayer in a Self-Centered World *by Warren McWilliams (Herald Press, 1992, 160 pages)*

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6



I approached this book with considerable enthusiastic anticipation. Prayer is a favorite topic of mine. I also appreciate Warren McWilliams' thesis that prayer counters the modern world's tendency to self-centeredness.

But I was in for a big disappointment. While McWilliams is certainly on to some important topics, he never succeeds in bringing home his point. He is correct that narcissism (an unhealthy preoccupation with self) is a prevailing value and belief in our culture. And he is just as surely correct that this counters the essence of Christian faith. Thus prayer is indeed our best and most needed response.

There were good aspects of the book. McWilliams is on target when he asserts that prayer is connected to the whole person and that it transforms whole lives. He also has some helpful reflections on the Lord's Prayer as the model prayer.

But there is also too much that is questionable here. For example, McWilliams details an occasion when he and others prayed for safe travel of a friend. Later they learned that their friend's trip was completed *before* the prayers had been uttered. McWilliams asserts that their belated prayers were taken into account by God (who is above and beyond time) when God decided what to do about the friend's trip. Such superficial speculation raised too many questions for me.

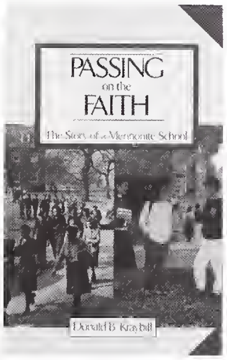
The book makes a great point of citing examples from popular culture: cartoons, TV shows, movies. I like that idea, too. But again I felt let down. The examples were often merely cute or trite. Some of them were forced, and many were just too predictable. And the sheer number of them often proved to be a distraction.

On the important subject of prayer within our selfish society I recommend looking elsewhere.

Resources

• • ▾

- **AIDS: A Christian Response** (MCC B.C., $5) provides information about the medical aspects of AIDS and about practical ways churches can respond to people who have the disease. The packet includes stories by people who have AIDS and by their families and caregivers. It also includes worship resources for churches. Order the packet from any MCC office.
- **Facing the Brokenness** by K.C. Ridings (Herald Press, 1991, $8.95, $10.95 in Canada) is a resource for responding to childhood sexual abuse, for parents, pastors, teachers and all concerned adults.
- **Passing on the Faith** by Donald B. Kraybill (Good Books, 1991, $11.95) is not only a history of Lancaster (Pa.) Mennonite School but a social history of the changes that have taken place in an entire group of Mennonites over a period of years.



- **The Mennonite Mosaic: Identity and Modernization** by J. Howard Kauffman and Leo Driedger (Herald Press, 1991, $15.95, $19.95 in Canada) analyzes the current beliefs, practices and social attitudes of members of five Mennonite and Brethren in Christ denominations.
- **For the Sake of Conscience** is a series of six brochures put out by and available from the National Campaign for a Peace Tax Fund, 2121 Decatur Place, NW, Washington, DC 20008.
- **Menno Simons: A Reappraisal**, edited by Gerald R. Brunk (Eastern Mennonite College, 1992, $19.95), is a collection of essays by scholars in the field of Anabaptist studies. Order from Eastern Mennonite College, Harrisonburg, VA 22801.
- **Who's Who of World Religions**, edited by John R. Hinnells (Simon & Schuster, 1992, $75), with more than 1,500 entries by more than 60 scholars, is the first biographical dictionary of religious figures from around the world, both ancient and modern.
- **A Tour of Thailand** (MCC), a five-lesson project written for a fourth- to sixth-grade level, includes a board game, stories and fund-raising projects about the lives of children in Thailand and Southeast Asia, proverbs, Bible readings, maps and activities for each day. It is available from all MCC offices.
- **A Taste of Thailand** (eight-minute video, MCC, $15, $20 in Canada) gives children a brief introduction to Thailand's sights and sounds. Order from MCC Resource Library, Box 500, Akron, PA 17501-0500, (717) 859-1151, or from MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.
- **The Writings of Dirk Philips** by Cornelius J. Dyck, William E. Keeney and Alvin J. Beachy (Herald Press, 1992, $44.95, $54.95 in Canada), volume six in the series Classics of the Radical Reformation, contains all the known writings of key Anabaptist leader Dirk Philips (1504-1568), plus annotations and introductions.
- **Becoming God's Peacemakers** by Kathi Janssen, Suella Gerber and Rosemary Widmer (Commission on Education, 1992, $29.95, $35.95 in Canada) is a new curriculum piece in the Living Stones collection. It came from a program created by three churches in Goshen, Ind.: Eighth Street Mennonite, Goshen College Mennonite and Assembly Mennonite. Written for grades one through six, it can be adapted for intergenerational use. Each lesson has three components: Worship (experience peace), Neighborhoods (expand peace) and Seminars (express peace). Order from the Commission on Education, Box 347, Newton, KS 67114-0347, 1-800-743-2484.

—compiled by Gordon Houser

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Editorial

If I forget thee, let my write hand forget its cunning

My unexpected bonus of three weeks in Jordan, Syria, Egypt, Israel, West Bank and Cyprus prompts this praise song to God who is over all, in all and through all. (That Jan. 22-Feb. 8 journey for 12 people from Mennonite Central Committee's constituency began in Akron, Pa.)

- Edgar Metzler summed it all up for me that first Sunday morning at Akron Mennonite Church: "We serve out of gratitude, not duty." Dear God, may it be so.
- Akron has practically become synonymous with Mennonite Central Committee for those of us outside Pennsylvania. Oh, Akron-near-Ephrata, tiny dot on the map (and only 10 pages in the 575-page *Enterprise Telephone Directory*), who would have thought that out of you would come a global network of goodwill?
- Theologian Nelle Morton has written, "Journey is not so much a journey ahead or into space but into presence. The farthest place on earth is the journey into the presence of the nearest person to you." This helped me focus the energy needed for the trip.
- MCC nurse Carol McLean described firsthand the post-Gulf War carnage being wreaked on little children—and said this with a soft-spoken intensity that seared my mind.
- Vern Ratzlaff, pastor at Nutana Park Mennonite Church, Saskatoon (drawing on his considerable experience in Egypt), offered this wisdom to begin the trip: "We must start from the Christian base already in the Middle East. To leapfrog that is sophisticated ecclesiastical imperialism." I will use every occasion to pass that along.
- Abdullah Hamarneh, a priest at Jabal Hashimi Greek Orthodox Church in Amman, does not limit the use of that church building to people of the congregation. Refugees have slept in "fellowship hall," wall to wall on mattresses (with blankets provided by MCC). On another occasion he gave a Muslim family space to assemble and grieve their dead, thus astonishing the community which bristles with religious tribalism. Sometimes you can build a desperately needed bridge with an element of surprise. Would your congregation be willing to get involved like this?
- Taysir el Masri, an MCC agriculturalist for northern Jordan, described the care/feeding/pruning of the precious olive trees. But, he said, you cannot teach anything until you first have good relationships. Yes. Yes.
- Mr. and Mrs. George Farah graciously gave their time to show us around Damascus, enriching the guiding with their appreciation of church history. Mrs. Farah took us under the old city wall to the chapel where Ananias is supposed to have come to baptize the apostle Paul. There we 12 sang, "Amazing grace, how sweet the sound, that saved a wretch like me."
- Ignatius IV Hazim, a Damascus patriarch of the Greek Orthodox Church, smiled as he admonished us, "Who doesn't need conversion? We witness to our Lord Jesus Christ in his own land. We live on that part of the earth sanctified by our Lord's presence. When we see you, we see hope. But we have the impression that your life is too easy." His counsel will ring in my ears the rest of my life.
- Akram Lamey, president of Evangelical Theological Seminary in Cairo, described his commitment to that school being international for its 180 students. There in its modest library was a set of the *Mennonite Encyclopedia.* We Mennonites *do* have some understandings of Christianity that the Middle East wants to know about.
- The priest at St. Barbara's church in Cairo was continually interrupted by his parishioners as he showed us the building and described the ministry. People of all ages tugged at his robe, sometimes asking to just touch the cross he held. When the request was bigger, he excused himself from us, turned and listened, perhaps praying with the person. I learned about accessibility on behalf of Jesus.
- On the road along the Nile River our bus passed a sign pointing to a small town. The name of the town was "The corner of the crucified one." Let it be known: The Middle East is a religious community; no one doubts the existence of God. Most of the 17 million Christians in the area are opposed war. I wish I could say that about most of the Christians in my hometown. I commit myself to write this to my representatives in government. (See Psalm 137:5.)
- Bishop Athanasios in Beni Suef, Egypt, laughed as he challenged us 12, "Come and train Egyptians to be more like Mennonites."

Well, how about it? *Muriel T. Stackley*

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

107: 7
APRIL 14, 1992

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Inside

Ella on my mind / p.147
What lurks in the back of your new hymnal? / p. 154
On exhibit / p. 166

Sing
a new song
to the one
who has
said,
"Behold, I
make all
things new."

Prologue

In this issue we bring you the annual report, as it were, of our conference (pages 156-160). Council of Commissions brings together about 200 elected and appointed "directors" from Canada and the United States, and convenes at First Mennonite Church here in Newton the second weekend in March. "Air traffic controller," "track team," "borscht [cabbage soup]," "a Scrabble game," "midwifery" and "marathon races" are all metaphors that have been applied to our three program commissions of education, home ministries and overseas mission. It's true. Winsome testimony that attracts people to the saving knowledge of Jesus Christ can be likened to assisting in birth. Mennonite Voluntary Service sometimes looks like the relay runners of the varied track team that *is* the Commission on Home Ministries. We offer this soup/race/maternity-room report to you.

Also, our "singing of new songs" (and anticipating the arrival of the new hymnal) brings to mind sources of hymns other than the ones documented for you on pages 149-151. A quick survey of the almost-sure list for *Hymnal: A Worship Book* also reveals these sources of songs: African, African-American, Caribbean, Chinese, Hispanic, Indian, Japanese, Javanese, Native American/Canadian, Filipino, South American.

We will continue to have features about the new hymnal, the next one being the story of Marilyn Houser Hamm, written by Mary Lou Driedger. *mts*

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Cover: The illustration is by Neil Klassen, Winnipeg. The words are from the hymn "New Earth, Heavens New" (1982) by Harris J. Loewen, which will be in *Hymnal: A Worship Book,* to be released in June.

Note: Due to the huge demand, we sold the last of our copies of the March 10 issue on "Defectors from the Patriarchy." We have since reprinted this issue and offer copies for $2 each. Order while supplies last. You may use our toll-free line: 1-800-743-2484.

Next issue: All kinds of families

Precious Lord, Take My Hand 83
PRECIOUS LORD 5 5.7.6 6.9. with Refrain (Irregular)
George N. Allen, 1844
Adapted by Thomas A. Dorsey, 1932
Thomas A. Dorsey, 1932
1 Pre - cious Lord, take my hand, lead me on, let me stand, I am
2 When my way grows drear, pre-cious Lord, lin - ger near, when my
3 When the dark - ness ap - pears and the night draws near, and the
tired, I am weak, I am worn. Thru the storm, thru the night, lead me
life is al - most gone, hear my cry, hear my call, hold
day is past and gone, at the riv - er I stan
on to the light,
hand lest I fall.
feet, hold my
Words and music copyright

Love (with help from hymns) leads us home.

Ella on my mind

Ruth Naylor

stood at the hospital bed of my friend Ella, who was in her 90s. Her eyes focused weakly beyond us in the room. She had refused food and water for days. It was Good Friday.

It seemed clear that her life on earth would soon end. Stories she had told me over the previous four years flooded my mind. This silver-haired widow had led a simple but love-filled life. She had worked in the local hospital laundry until she was 80—"just keeping busy." Now she was swathed in sheets like those she had folded for others.

My silent prayer was, "Lord, just take her in your loving arms and carry her home." The next morning I woke early with Ella on my mind. Ella could die at Easter time, I thought. Words unfolded in my mind, and I wrote the following:

Ella's Easter Morning

The morning has come.
I must call at the tomb.
Somehow I don't really expect
  to find her there.
The clothes of death
  will be lying empty;
and the room of my heart
  will be filled with light,
and hope. Yes,
  and happiness
that she has been released
  from her bonds
to walk freely
  in the garden.

'You can try': To everyone's surprise, Ella rallied and recovered. The following week the nurses propped her up in a chair. "She hasn't been responding," the head nurse told me, "but you can try."

Ella's eyes were closed. I was about to leave when it struck me that I ought to offer to pray. "Ella, would you like me to pray the Lord's Prayer?" I thought I saw her nod. I held her hand and began, "Our Father, ..." Her voice was raspy at first, then became clear and firm as she prayed each word, even taking the lead on some phrases.

As I left, she spoke, as from a distance: "Thank you, thank you."

Another Easter came and went. Then late that August (1989) a family member told me Ella was ill again.

Her eyes were closed when I entered her room, and she looked so tiny. I spoke. No response. I was prepared to read a Psalm, but that seemed too heavy, too planned, too professional.

It seemed foolish to stay, but it entered my mind to softly sing a hymn. But what would her roommate on the other side of the curtain think? The impulse did not go away.

I took her hand in mine and sang, "Precious Lord, take my hand, lead me on, let me stand,/ I am tired, I am weak, I am worn./ Through the storm, through the night, lead me on to the light,/ Take my hand, precious Lord, lead me home."

Ella opened her eyes wide with a wondering look, as if to ask, Where is that song coming from? She whispered, "Yes, oh yes, Lord."

Should I sing another? She closed her eyes. I sang, "What a friend we have in Jesus." At 95, Ella's voice was scratchy and the tune was almost gone, but her heart knew the music of the words, and it was in her to sing.

She died a week later, on my birthday.

I could hardly bear the thought of not attending Ella's funeral, but I was scheduled to meet with the Hymnal Council (people from three Anabaptist denominations) to select sacred musical treasures from the past and new pieces for the new hymnal. Ella's family members assured me that I should go to the meeting.

I awoke in Chicago on the day of Ella's funeral feeling stimulated by the work at hand yet wishing I were at home to attend the worship in recognition of her life. After breakfast, the council members and we denominational representatives gathered for devotions before getting to work.

The leader, having no knowledge of the sorrow in my heart, had chosen the theme of death. She spoke beautifully. I felt ever so close to Ella. It was just as though this special time apart was given to me by God because I had to miss Ella's funeral. When the leader announced the closing hymn, my throat was constricted but joy welled in my heart as others sang, "Precious Lord, take my hand, lead me on." That song by Thomas Dorsey will be in our new *Hymnal: A Worship Book*.

We Christians share a common journey. Our unity is in God our guide.

Ruth Naylor, 123 Villanova Drive, Bluffton, OH 45817, is a past president of Central District Conference.

Silent feet

Caryl Tieszen

Death comes stealthily
On its silent feet,
Creeping ever so slowly
Until gradually one's whole being
Is engulfed in its silence.
Pain and struggle cease.
Eternal life has begun.

Caryl Tieszen is a member of Lorraine Avenue Mennonite Church, Wichita, Kan.

Clothed in Christ

Brenda Lee Birch

I saw you clothed in Christ,
it was the things you did,
the helping hands,
the listening ear,
the ready laugh.

I saw you clothed in Christ,
it was the way you understood,
your encouraging word,
the oft-shed tear,
the praying heart.

I saw you clothed in Christ,
it was the things you gave:
the bubble gum,
the tin of soup,
the box of Cheer.

I saw you clothed in Christ,
in his Righteousness,
in his Compassion,
in his Power,
in his Name.

I saw you clothed in Christ,
and it gave me
peace of mind,
hope for the future,
dignity in myself,
wealth of care,
humility of spirit.

I saw you clothed in Christ,
and I was blessed.

Brenda Lee Birch's address is #207-1700 Henderson Highway, Winnipeg, MB R2G 3H2.

The new hymnal is coming

We Mennonites are passionate about our hymnbooks.

Walter Jost

A hundred years ago the then-new Mennonite hymnbook, *Gesangbuch mit Noten* [Hymnbook with Notation] (1890), became a crucial link in the historic chain of hymnbooks published by the General Conference Mennonite Church. I can still hear the strains of hymn number one: "Hallelujah! Schöner Morgen" (Hallelujah! Wondrous Morning), fervently sung by the Johannesthal congregation in rural Hillsboro, Kan. That honest, heartfelt singing by my home congregation etched into my soul an affection for our strong heritage of hymns.

A testimony to our affection for *Gesangbuch mit Noten* is the 50,000 copies that were published from 1890-1936. Its use waned only when the *Mennonite Hymnary* appeared in 1940.

The name, *Gesangbuch mit Noten*, tells of its most unique feature. It is the first General Conference Mennonite hymnbook to incorporate four-part notation with the texts.

Hymnbooks that led up to its publication endured a varied and stormy history. A *Gesangbuch* (1873) was published by Mennonites of South Germany and brought to North America. It contained only hymn texts with tune designations. Tunes were mostly transmitted orally. A tune book, *Vierstimmige Melodies* (Four-Part Melodies), published in Germany in 1856 and revised in 1874, found its way to the New World but was not published here and found little use in the congregations.

When Mennonite immigrants from Russia arrived in the 1870s, our conference promoted unity by offering them the 1873 *Gesangbuch* as the official hymnbook. Russian Mennonites rejected the offer, opting instead for a republication (in 1880) of the book they brought from Russia. This collection had originated in Prussia in 1767, traveled with Mennonites to Russia, where it saw six editions, and eventually came to America to become *Gesangbuch* (1880). Here also only hymn texts were printed with tune designations. There was a tune book, *Choralbuch* (1860), put together by the Mennonite schoolteacher Heinrich Franz. This tune collection, printed in cipher (number) notation, was published by the renowned German music publisher Breitkopf and Haertel. A limited number of this book was published in North America, but it, too, was not used widely by our churches.

Prussian Mennonite immigrants to America continued to use the book they brought from Europe, *Gesangbuch* (1869). It was not reprinted in North America.

As the various conference districts began to emerge they experienced outside influences that contributed to change and accommodation. Again the concern for unity surfaced. Again our leadership thought that a new hymnal might become the key to greater unity. At the conference business session of 1887 the publication board received a mandate to compile a new hymnbook.

The publication board's responsibility was monumental. The interests of three traditions—the South German, Russian and Prussian—had to be satisfied. The method devised was to invite the various groups to submit lists of their favorite hymns. A compilation would be made on the basis of the hymns most favored at that time.

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One reader [of the 1890 *Gesangbuch mit Noten*] resented using a luxurious morocco leather binding, saying the money could have been given to missions.

• • • • •

The fruit of their labor, *Gesangbuch mit Noten* (1890), contained 600 texts. It had 372 texts in common with the South German *Gesangbuch* (1873), 83 texts in common with the Russian *Gesangbuch* (1880) and 273 texts in common with the Prussian *Gesangbuch* (1869). There were 201 texts that had not been in previous conference hymnbooks. This final statistic indicated considerable influence being exerted by the hymnbooks of other than Mennonite publishers.

Reviews of *Gesangbuch mit Noten* were mostly favorable. Some voiced regrets that they could not find older chorales in the book. Others praised the newer songs in the collection.

One reader resented the availability of the hymnbook in a luxurious morocco leather binding, stating the money could better have been given to missions. The publishers responded that the expensive binding would last longer and over time would prove more economical.

Gesangbuch mit Noten was the last significant German hymnbook to be published in America. The transition to English was nearly complete by 1940. Additional German collections followed in Canada; with its more recent immigrants the transition from German to English came later.

Mennonites through the centuries have held their hymnbooks in high esteem. The seriousness with which they have always taken the publication of new hymnbooks testifies to that. May we look forward to *Hymnal: A Worship Book* with enthusiasm. After all, as goes the congregational singing in the church, so goes the church.

Walter Jost, 2315 Berry, North Newton, KS 67117, is on the music faculty of Bethel College and a member of Bethel College Mennonite Church, North Newton.

This 'new baby' has ancestors

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The family tree of *Hymnal: A Worship Book*

J. Harold Moyer

A typical Protestant denomination makes a new hymnal about once each generation (every 25-30 years). Sometimes additional hymn publications serve as supplements to the primary hymnal.

The chart below traces the English-language "ancestors" of *Hymnal: A Worship Book*, which will be released in June. The book has two "parents," *The Mennonite Hymnal* and *The Brethren Hymnal*. *The Mennonite Hymnal* was the product of a "marriage" between the General Conference Mennonite Church and the Mennonite Church hymn traditions. The chart does not attempt to include the "ancestors" of *The Brethren Hymnal*.

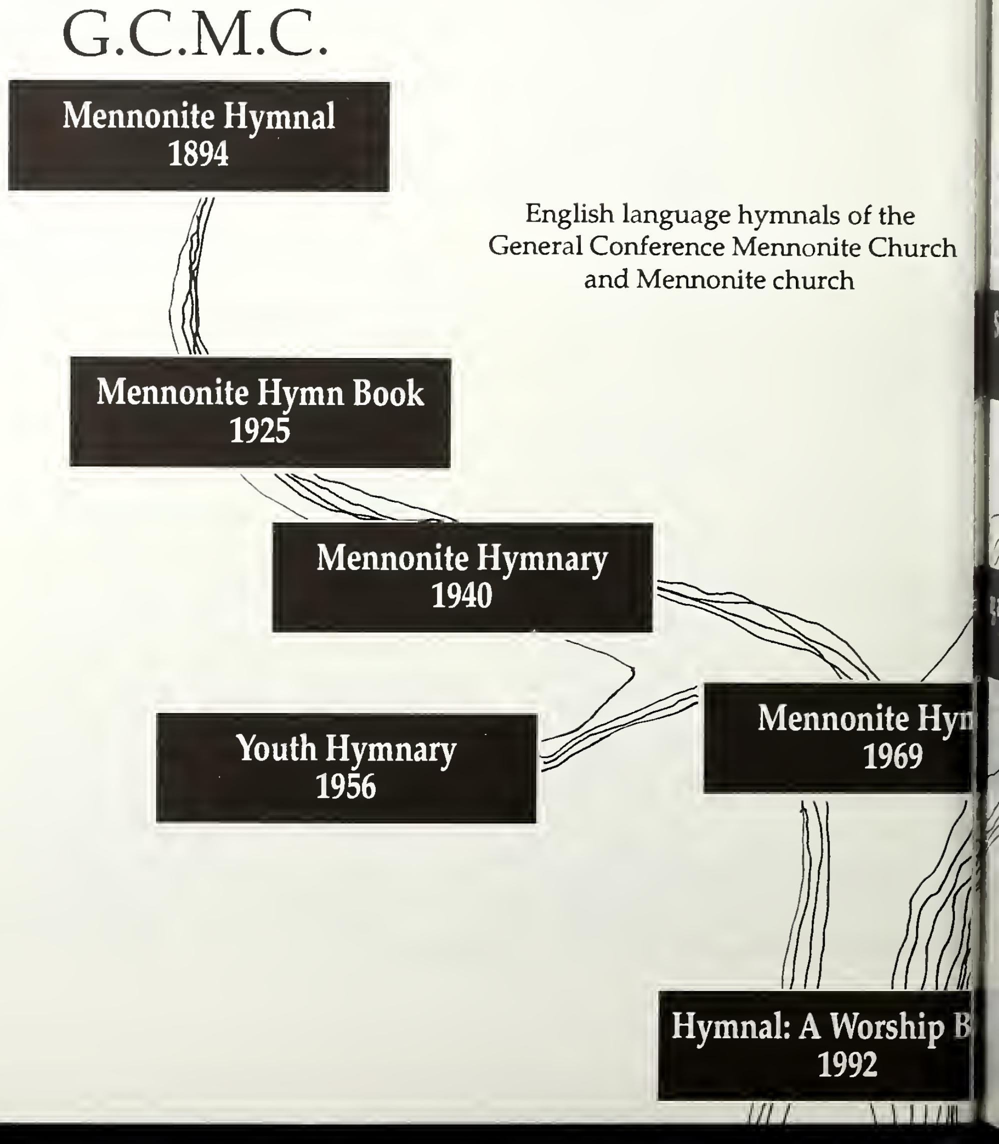
Preceding this chart and concurrent with it is a rich heritage of several centuries of German hymnals. Early in this century (see Walter Jost's article, page 149) many General Conference Mennonite churches in the United States used *Gesangbuch mit Noten* (1890). In Canada some use of German continues to this day, with the recent publication in 1965 of the *Gesangbuch der Mennoniten*.

Hymnals are usually prepared by an officially appointed committee with a designated editor or editorial team. The task is formidable, involving the need to preserve the best of the old and find the most suitable new material. Collective decisions require intense interaction among committee members. One early Mennonite hymnal attributes one of the tunes to "the committee." One can only speculate about the group dynamics involved in that composing process. Sometimes committees are overruled by others. In 1925, as the *Church Hymnal* preparation was nearly complete, a group of church leaders decreed that the book must include 150 "songs with refrains." This made the committee scramble with extensive last-minute changes.

Preparation for *The Mennonite Hymnal* (1969) had a new dimension: the merging of GC and MC hymn traditions into a new combined book. The "parent" books, *Church Hymnal* and *Mennonite Hymnary*, had surprisingly few hymns in common. I was privileged to be part of the joint hymnal committee. We spent several weeks a year in intensive meetings. After a cautious beginning we became well acquainted, learned each other's favorite anecdotes and developed some communication shortcuts, such as, "Remember Mutton Hollow!" We all knew that this admonition regarding a small Appalachian mission church reminded us to keep things simple.

Many people have contributed to our Mennonite hymn heritage. I will recognize three.

1. Lester Hostetler was co-editor of *The Mennonite Hymnal* (1969). At the time of its preparation he had retired from full-time ministry but still served some churches as interim pastor. He also tended his eastern Ohio orchard and tuned pianos. He described his retirement as "tuning and pruning, praying and spraying." He had some involvement with the *Church Hymnal*



English language hymnals of the General Conference Mennonite Church and Mennonite church

Lester Hostetler

Walter Yoder

Mary Oyer

(1927), was co-editor with Walter Hohmann of *The Mennonite Hymnary* (1940), editor of the *Handbook to the Mennonite Hymnary* (1949) and editor of *The Youth Hymnary* (1956).

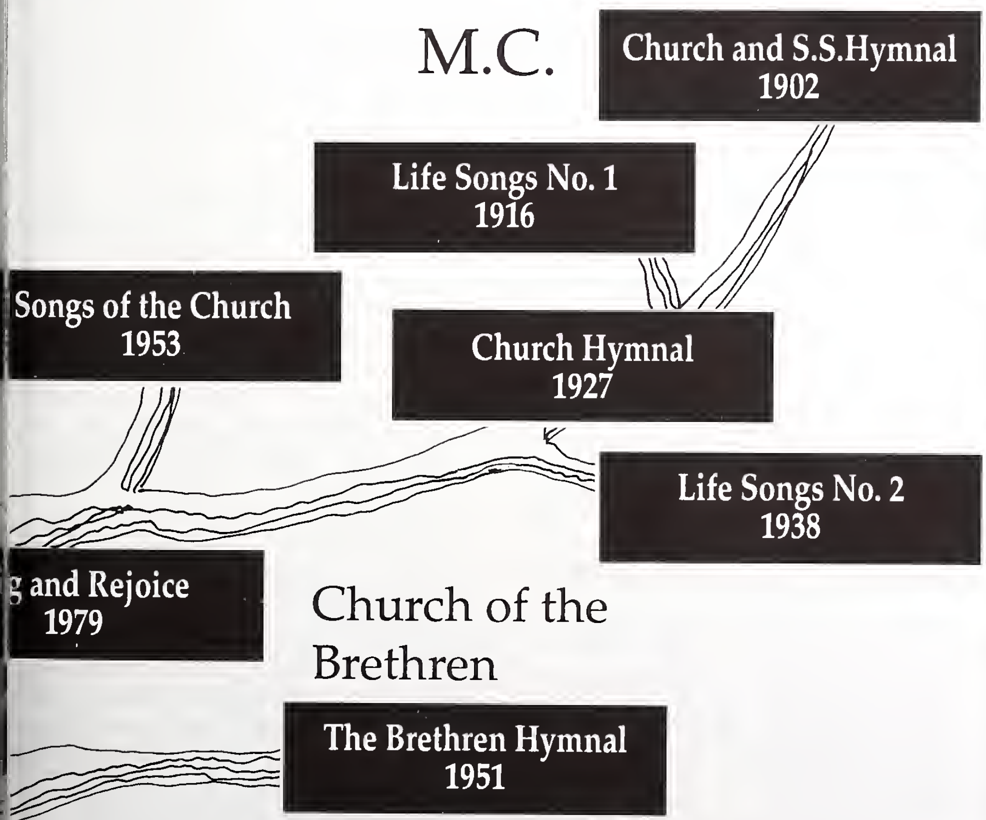
The 1940 *Hymnary* brought together a collection of 70 German chorales in English translation to preserve our rich German heritage, plus a substantial number of gospel songs and mainstream English and American hymns. Many congregations sang primarily gospel songs, and one of Lester's goals was to encourage usage of a broader variety of hymns. Lester provided a valuable link and perspective for the preparation of the 1969 *Hymnal.*

2. Walter Yoder served also as co-editor of *The Mennonite Hymnal* until his death in 1964. He taught for many years at Goshen (Ind.) College and was a song leader. He brought to the *Hymnal* project the Mennonite Church's tradition of singing without instruments. His hymn collection, *Songs of the Church* (1953) provided a valuable supplement to the *Church Hymnal*. It included a number of German chorales and earlier American hymns and anthems, including "Praise God From Whom All Blessings Flow." When this anthem was considered for the 1969 *Mennonite Hymnal* many of us were dubious, not anticipating its eventual "stardom." Its three-page length would exclude two other hymns, like someone eating too much of a limited amount of food.

3. Mary Oyer is an important connector between the 1969 *Hymnal* and the new *Hymnal: A Worship Book.* She was executive secretary for the 1969 book and ably coordinated the immense amount of detailed research and correspondence involved with the project. She brought a commitment to accurate scholarship and a dedication to the task of compiling a book of quality and integrity. Her book *Exploring the Mennonite Hymnal: Essays* (1980) provides a rich variety of comments on selected hymns and related material. She was involved with the current hymnal and served for a time as executive director.

Inclusive language: Each hymnal committee has faced some new issues. In midcentury the role of the gospel song was a recurring discussion. With the 1969 hymnal we debated: Should we include some unison songs along with four-part hymns? The current council needed to answer questions about inclusive language.

The 1992 *Hymnal: A Worship Book* has a rich "family tree," going back several hundred years. I look forward to its "birth" in June.



J. Harold Moyer, 2401 College Ave., North Newton, KS 67117, is on the music faculty of Bethel College, North Newton, and the composer or arranger of 13 hymns in The Mennonite Hymnal *(1969).*

At the slightest provocation

Who could have anticipated the stardom of #606, "Praise God From Whom All Blessings Flow" in *The Mennonite Hymnal* (1969)? These 23 years it has been sung by Mennonites all over the world at the slightest provocation. And it doesn't stop there. In February 1991 Ken Rodgers, organist at Lorraine Avenue Mennonite Church, Wichita, Kan., gave the world-premiere performance of "Improvisation on 606" by German composer Hans Jurgen Maeteling.

Letters

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Information needed

I would like information about my great, great grandparents, Jacob and Anna Herstein: birth dates, birth places, their parents. Their son was Henry Herstein, born March 15 about 1873 in Iowa. His wife was Lena Proctor, born Oct. 15, 1888, in Iowa. Their daughter, Leona Herstein Burkett, was my grandmother, born June 11, 1913. *Kathleen Hammond Markley, E202 Wedgewood #113, Spokane, WA 99208*

What are we pastors?

The Jan. 14 issue said the Pastoral Project found that "pastors also need constant support." This might be desirable, but it makes us pastors sound like a pretty frail bunch. Whatever happened to, "Endure hardship like a good soldier of Jesus Christ" and, "I will stay on ... because a great door for effective work has opened to me, and there are many who oppose me" and, "Everyone deserted me, but the Lord stood at my side"? Are we men or mice? *Monty Ledford, First Mennonite Church, Box 246, Aberdeen, ID 83210*

An unforgettable evening

We hosted Jan Gleysteen for an evening here at Mennonite Central Committee in Akron, Pa. He shared his most recent travelogue, covering points of interest in Eastern Europe both before and after the fall of the Iron Curtain in 1989. He highlighted former Mennonite farms and churches in former Prussia. This is a "must see" event for those of us with Dutch-Prussian-Russian connections. Gleysteen's brilliant photography and gift of storytelling made for an unforgettable evening.

I encourage district and provincial conferences and perhaps the Sioux Falls '92 planning committee to consider scheduling Gleysteen's "Times of Change" program. He can be contacted at 616 Walnut Ave., Scottdale, PA 15683. *Jim Stutzman Amstutz, 1110 Main St., Akron, PA 17501*

Something to excite us

As a conference, at all levels—be it provincial/district, Canadian or General—we seem to be in a "cutting" mode. We have lost our vision and the sense that "God can." We are cutting all sorts of programs that are at the heart of the church because our constituencies did not send in enough money. However, I have yet to hear anyone ask why. What's happening in our congregations? Our parking lots are still full of new or newer cars and our people still travel, despite the fact of a serious recession.

When I look at congregations in our area who, according to the records, have contributed less than their share to the program of the conference, several things stand out: (a) no sense of ownership of the conference program, (b) no understanding that their contribution is important to the welfare of the overall program, and (c) an unease with some of our theological stances. What is not so visible is an effort on the part of our leaders to enter into dialogue with these congregations about these issues. Somehow, perhaps due to our polity of congregational autonomy, we feel that this is beyond the scope of our mandate. What about discipleship? They are still members of our family. Do we say nothing? Do we do nothing to try to answer their concerns?

Much is said about stewardship education as a result of our budgetary problems. All the stewardship education in the world will do no good until we are able to persuade the stewards that our conference causes are good and worthy programs, until we sell them on the programs and perhaps also on ourselves as credible disciples. We don't need more stewardship Bible study guides. We need something that will excite us about our joint efforts, an effort to heal misunderstandings, to help us see ourselves as siblings under the lordship of Christ, committed to his work. It had better be innovative and soon. *Jake Nickel, 28 Murphy Crescent, Saskatoon, SK S7J 2T4*

Mustard seeds

Thanks for continuing to stir our consciences regarding issues Mennonites all too easily have allowed to pass through without uttering "nay."

What does it take for us to be willing to stand up, stand out and be different from the world (and perhaps other church groups, including "born agains")? It takes mustard seeds, individuals willing to say, No, not I. [We may] be reprimanded or shunned. But to know we've followed our consciences will give us peace.

It was heartwarming for me to read "Love and Hate All in a Day's Work for Mennonites" (Jan. 14 issue) by Janeen Bertsche Johnson. We are a people who do not lean to the left or the right. We are to measure our obedience by God's plumb line (Amos 7:7-9). God has set the standards, and we are to be true to those standards, especially when we are tested. *Leslie Mangine Rafaniello, 8 Meadow Ave., Phillipsburg, NJ 08865-3720*

Questions on Mark's message

I read with interest and concern Mark Fitzpatrick's letter (Feb. 25 issue, page 79) regarding issues of racism. His allegations are sobering. If true, the Living in Faithful Evangelism process that some 25 churches in our Western District/South Central Conference area are now engaged in is largely a sham, because it is largely built upon Friendship Evangelism principles. I am open to trying to understand both the subtle and overt meanings of what Mark is communicating.

Is it a matter of language (or interpretation of language)? For example, he refers to the "Americans who interred" (buried) the Japanese during World War II, when presumably he meant "interned" (detained). Also he refers to a "serious lack of insight and moral courage that the articles belied," which seems to say that under the facade the articles showed insight and moral courage.

So I'm a little confused about what his real message is. Reading *Spin* and listening to rappers may reveal the violent anger with lack of progress, but do those offer solutions? I hope Mark's letter stimulates dialogue that will help us know how we may effectively work at the failures (caused by either inappropriate action or inaction) that he seems to be highlighting.

On another subject, I found the feature on Mennonite Voluntary Service appealing, and the stories from and about workers impressive. I hope that more of our young (and older) people can be challenged to try some of these "life-changing experiences." *William R. Zuercher, Western District Conference administrator, Box 306, North Newton, KS 67117*

Mark's response

"Interred" instead of "interned" was a prophetic typo. We did "bury" the citizens of Hiroshima and Nagasaki. Whether we "incarcerated" them in this country or "incinerated" them in their own, we denied their *full humanity* while practicing the Golden Rule. There have now been more media attacks upon "the Japanese" that seem to parallel the early rise of Hitler on an anti-Semite platform. Is the church aware of this trend? Is it doing anything about it?

I concede, my usage of "belied" is questionable. I think the articles showed a lack of insight and moral courage.

However, to focus on grammatical usage of two words in my letter that don't even relate to the points I made is to "deceive" others from the main points about racism and thus "bury" the real issues. Nothing subtle is communicated except that the church lacks the courage to face its own racism, that we refuse to see others as *human*, that the church has practiced "apartheid" for centuries and still does. Your own letter is proof of this: I did not highlight "failures"; I highlighted moral crimes, *sins*.

I did not suggest that listening to rappers and reading *Spin* are the solution. They are one way the church can become "aware." My solution was a drastic, radical conversion of our own "white" consciousness, (a *metanoia*, to be biblical). *Mark Fitzpatrick, 16224 S. Kedzie Ave., Markham, IL 60426*

Thanks

Thanks for an interesting and challenging magazine. *Mr. and Mrs. Lloyd Rempel, Route 2, Box 248, Hillsboro, KS 67063*

New songs to sing

I read with interest "New (Creation) Words" (Jan. 28 issue), concerning Mennonite hymn writing or lack of it. There is activity in hymn writing in unnoticed places in the Mennonite family, in the conservative part. Probably the pioneer effort was activated by John J. Overholt in his 1972 *Christian Hymnary*, still in print.

Soon to be published is Stephen Rodabaugh's collection; he is a member of the Beachey Amish Church.

Overholt challenged me to become active in hymn writing, which I have done for 22 years while also collecting many publications of sacred hymn texts and music. Someday, the Lord willing, I will bring out a collection of sacred thoughts and melodies. I enclose a recent poem. *Wilmer D. Swope, 785 Beeson Mill Road, Leetonia, OH 44431*

Editor's note: *Here is the first stanza of Wilmer's six-stanza poem (Long Meter). For a copy of the complete poem, send a self addressed (stamped, for U.S. readers) envelope to Sharon Sommer, Box 347, Newton, KS 67114.*

The Word of God a kingdom is
  An everlasting kingdom bright,
A stone which overcomes the world,
  The worldly kingdoms by God's might.

Now is the time to write

We have an unprecedented moment to make a witness for conscience. Those who cannot in good conscience pay the portion of their taxes that supports military expenditures will at last have a hearing before the congressional committee responsible for the U.S. Peace Tax Fund Bill. This is not a hearing to get the bill ready for floor action but a House Ways and Means subcommittee forum to hear the voice of conscience that prompts our faith and action.

Among the panels that will testify are members of the U.S. Congress, the Department of the Treasury, constitutional-legal experts, conscientious objectors who have suffered penalties, someone representing the Historic Peace Churches, a Catholic bishop, the president of Pax Christi USA, a Lutheran bishop, a Jewish rabbi, a Presbyterian leader and a United Methodist. Yes, our Mennonite peace witness has been heard.

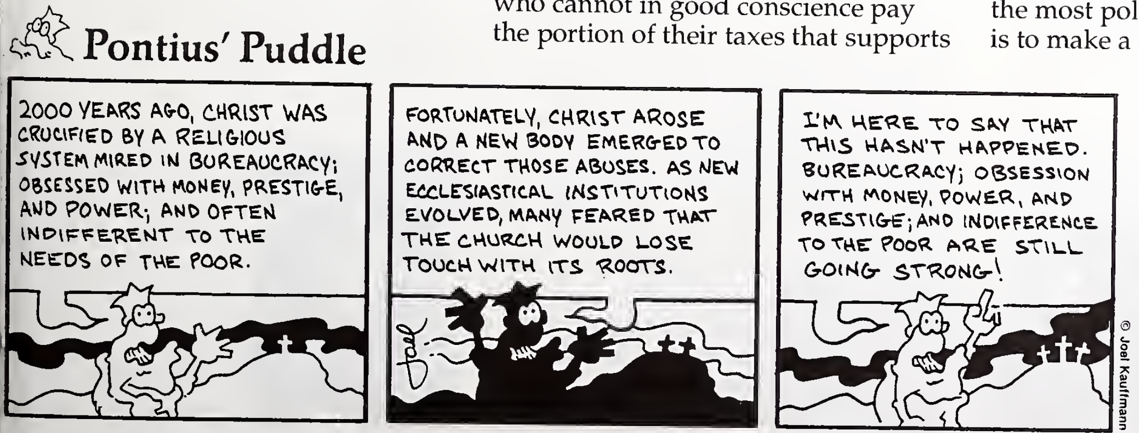
When I told a congressional aide for Rep. Andy Jacobs, who introduced the bill last year, that your letters (to be included in the record) were arriving daily, he suggested that we make a "show" of presenting boxes of these letters to the committee.

To date the "show" would fill only a small box two inches tall. That's not what the congressman had in mind. Why not fill several tall boxes?

Letters will miss the point if they cite only political or social objections to U.S. foreign policy or misplaced national priorities. "Prefer" does not convey a conscientious conviction.

Your letters should open with an expression of conviction. The first paragraph should be a confession of faith. The next paragraph(s) might say how those beliefs permeate your life and determine your feelings and actions in relation to the payment of those taxes that kill and maim. If we have a prayer of seeing this bill enacted into law, it will be because we have successfully made the argument for religious liberty. In other words, the most politically astute thing to do is to make a confession of faith.

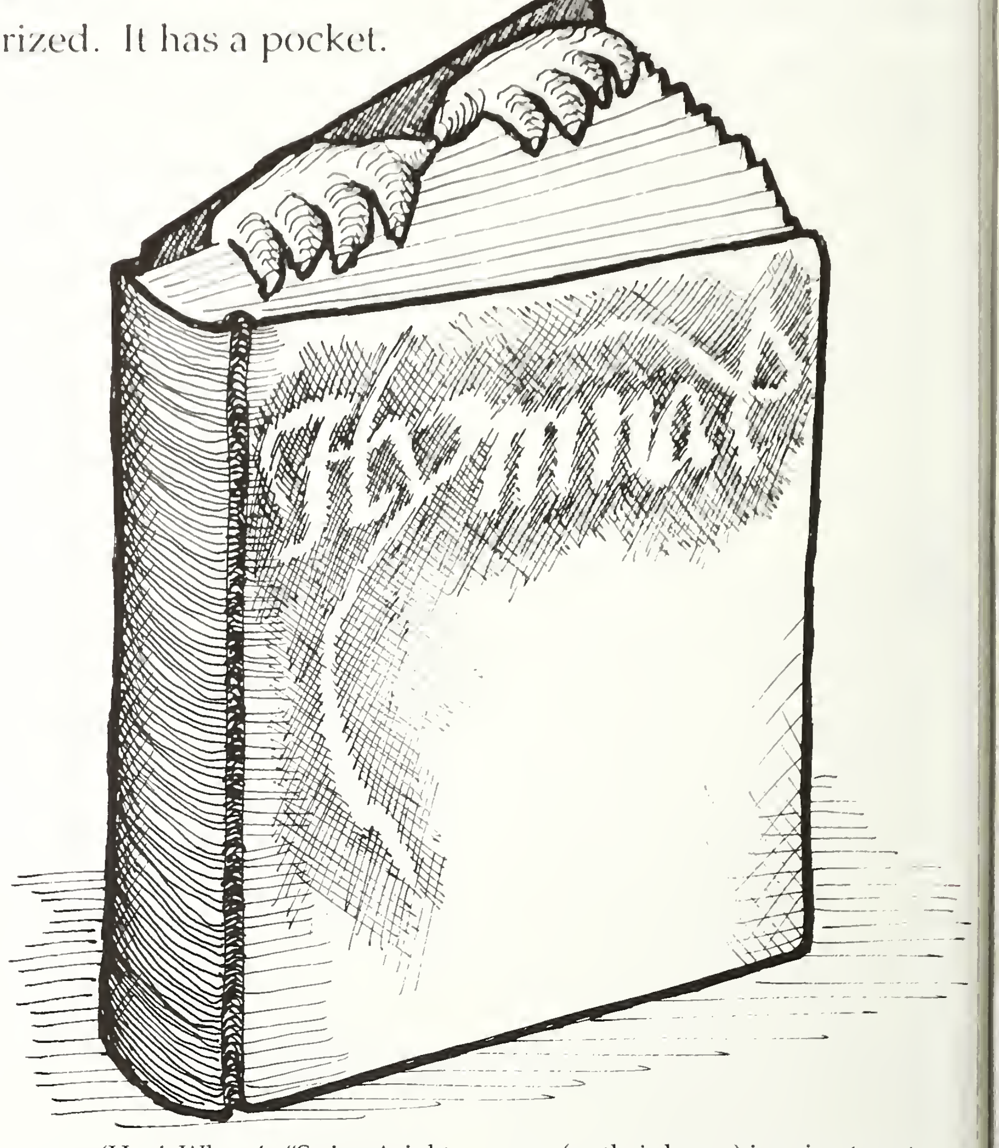
This opportunity will not come in this way again. Address letters to the Ways and Means subcommittee in care of my office. *Marian Franz, National Campaign for a Peace Tax Fund, 2121 Decatur Place, NW, Washington, DC 20008, phone (202) 483-3751, FAX (202) 986-0667*


Pontius' Puddle
2000 YEARS AGO, CHRIST WAS CRUCIFIED BY A RELIGIOUS SYSTEM MIRED IN BUREAUCRACY; OBSESSED WITH MONEY, PRESTIGE, AND POWER; AND OFTEN INDIFFERENT TO THE NEEDS OF THE POOR.
FORTUNATELY, CHRIST AROSE AND A NEW BODY EMERGED TO CORRECT THOSE ABUSES. AS NEW ECCLESIASTICAL INSTITUTIONS EVOLVED, MANY FEARED THAT THE CHURCH WOULD LOSE TOUCH WITH ITS ROOTS.
I'M HERE TO SAY THAT THIS HASN'T HAPPENED. BUREAUCRACY; OBSESSION WITH MONEY, POWER, AND PRESTIGE; AND INDIFFERENCE TO THE POOR ARE STILL GOING STRONG!
Joel
© Joel Kaufmann

What lurks in the back of your new hymnal?

The new hymnal is accessorized. It has a pocket.

Beth Hege



Don't be caught unaware: The new hymnal has more than hymns, more than responsive readings, more than an index. Indeed, the new hymnal is accessorized. It has a pocket.

A pocket, yes, but in true Anabaptist style, it has no buttons. While singers in Mennonite and Brethren circles have spent hundreds of cumulative hours over the past eight years speculating on the content of *Hymnal: A Worship Book*, the addition of a subtle back pocket has gone virtually unnoticed.

Maybe the publishers just don't want people to know. Maybe they are afraid the pocket will become yet another depositor for old bulletins, sermon notes, wadded Kleenex and photocopied proposals of congregational budgets. Maybe they wanted the pocket to be a surprise, like free added options on a standard model. "This hymnal is loaded!" they could say, in the post-prepublication sales hype.

Not that one would need hype to sell hymnals to Mennonites. It's about as safe a market as selling cattle to ranchers, lentils to VSers or toilet seats to the military. And sales have been strong from the three denominations that compiled the hymnal: the General Conference Mennonite Church, the Mennonite Church and the Church of the Brethren.

We all must think our favorite hymn made the final cut. The fact is, some of the old favorites had to go. Hymnal Council meetings over the past few years have featured some of the liveliest debate in Anabaptist circles since rubber tires and sleeveless dresses. But there had to be compromises. The hymnal only has so many pages.

Hence the pocket. The Hymnal Council, already anticipating public outcry (Hey! Where's "Strive Aright When God Doth Call"?) added the pocket so each congregation could choose additional songs and readings to include in their hymnbooks. In fact, they are actually printing packets of songs for congregations to buy.

That is, they *will* print them. Someday. Right now they don't even have a name for the proposed pocket packets (whoa—say that five times fast). The word from the publishers is, Don't call us! We'll send you the packets when we're good and ready. So hold off, eh?

But seriously, is this the sign of increased individualism? Or just a way to compensate for the fact that in joint denominational projects, someone (or their hymn) is going to get slighted? Is it a way to keep #606 in *The Mennonite Hymnal* as #606? It very well could be; after all, we have photocopiers. Start planning now for the myriad possibilities open to you and your congregation with *Hymnal: A Worship Book* (and pocket).

Beth Hege is news service editor for the General Conference Mennonite Church and usually takes her job very seriously.

Bible

The servant and (us) the church

Isaiah's servant songs are more than just good devotional reading during the Easter season.

Henry W. Dueck

We in the Christian church are accustomed to reading Isaiah 53 during Holy Week. The interpretation is simple: Jesus is the suffering servant who took upon himself the sins of the world. He is the Lamb of God, standing defenseless and quiet before his executioners. Through him God realizes a great harvest of redeemed souls.

A closer look at Isaiah 53 (and the other Isaiah servant songs in chapters 42, 49 and 50) in historical and literary context of the exile provides important insight (even corrections) for us.

Are we servants? One important key is the expression, "Israel, you are my servant" (see 41:8-9; 42:1, 18-19; 43:10; 44:1-2, 21; 45:4; 49:3; 52:13). This should caution us not to run too hastily from Isaiah 53 to the Jesus of the New Testament. The people in exile, after a lengthy period of unfaithfulness to Yahweh, are still told, "Israel, you are my servant."

Servant songs: The contents and development of the songs from first to last offer further insights. In the first song (Isaiah 42:1-9) Yahweh declares how the servant, under the influence of the Spirit, in quietness and gentle perseverance will bring justice to all nations. Israel is addressed as elected, called and given as a covenant to the nations (42:6).

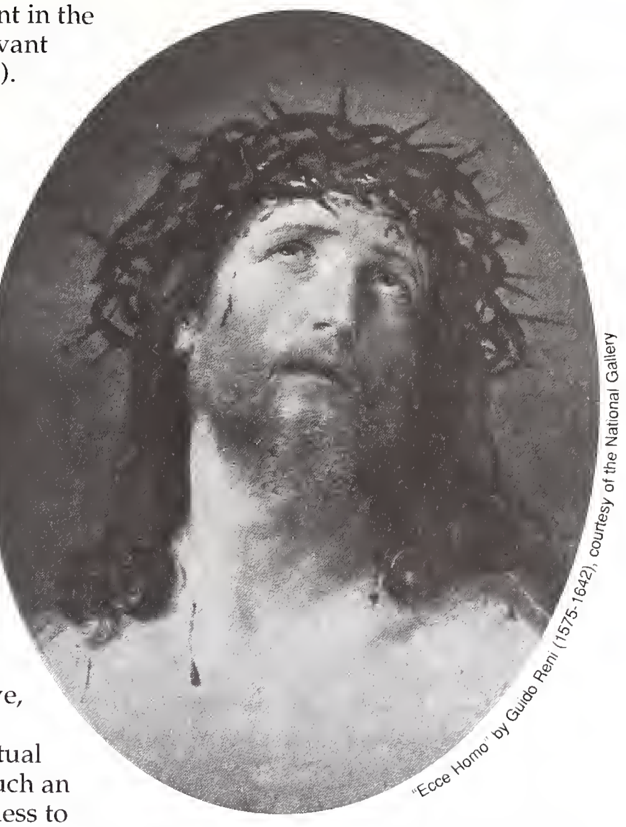
The second song (49:1-6) reflects a dialogue between Yahweh and the servant. The servant understands himself as selected from the womb, a sharpened, polished instrument in the hands of Yahweh. But the servant also has intense doubts (49:1-4). Yahweh responds with assurance: The servant will help bring back Jacob's straying people (49:5-6a) *and* be a light to the nations (49:6b). Again, in the context of the song, Israel is understood as servant.

The servant speaks only in the third song (50:4-9). He declares identity, preparation and purpose. The song reaches a profound depth of absolute obedience in verses 5 and 6, this in spite of the servant being shamefully mistreated. "Opening the ear" probably plays on another biblical incident (Exodus 21:6) where the servant, though free to leave, in love and dedication to the master freely submits to perpetual servanthood. The symbol of such an uncoerced decision of faithfulness to his master was celebrated by the piercing of his earlobe.

In the fourth song (52:13-53:12) Yahweh opens the scene with an ode to the servant (52:13-15). Even though marred and disfigured beyond human recognition, the servant will startle kings and nations. They will shut their mouths in the realization of the meaning of the servant. In 53:1-6 the beneficiaries of the servant's life, work and vicarious death reflect this strange event. Verses 7-11a appear to be words of an observer describing the ultimate oppression and violent death of the faithful servant because of the transgressions of "my" people. The observer is convinced that this kind of voluntary self-sacrifice (offering for sin, verse 10) will not be in vain. Yahweh affirms the conviction that this kind of life and death will bring great rewards.

Now what? The songs move from the people to some faithful individual. Therefore, some have suggested that we must understand a collective "I" of the people of Israel or at least that of a faithful remnant. Others see a servant/prophet in these songs, one who vicariously takes upon himself the sins of the people.

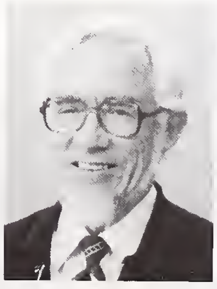
I suggested in the beginning that the servant is Israel, the called-out people with a mission. It is obvious that Jesus, more than any one individual or remnant-group, in complete obedience fulfills all the elements of these songs. But precisely because Jesus is that perfect servant, his calling of a people to be his followers places them—the church—in the situation of Israel of old with reference to the servant.


"Ecce Homo" by Guido Reni (1575-1642), courtesy of the National Gallery

Four songs: *Who is the servant? Jesus, yes, but there is more here for us this Easter.*

We are challenged to identify with these songs and see ourselves called to be light to the nations, acknowledging the "one" who has fulfilled all on our behalf. This kind of life is precarious, even dangerous, and requires faithfulness on our part as well, to the point of vicarious death. Let us not hide behind these songs, seeing only their fulfillment in Jesus. They are more than merely good devotional reading during the Easter season.

In the next three Bible studies I will write about Micah 6:8, the theme verse for Sioux Falls '92.



Henry Dueck works for our Commission on Overseas Mission. His and Helen's address is C.C. 556, Cochabamba, Bolivia.

News

Worried that "downsizing" might be difficult, in October 1991 the U.S. Army began an experimental "volunteer leave-taking" program aimed at signing up 8,000 enlisted men for release. During the first three months, 19,000 soldiers applied, and the army suspended the program, according to the Jan. 29 issue of *Pacific Stars & Stripes*. (*The Bulletin of the Atomic Scientists*)

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Bishop K.H. Ting of the China Christian Council, in a March 3 letter to Myrrl Byler, director of China Educational Exchange, expresses his appreciation for "the positions taken by the Mennonites." He writes, "We have known that your approach in the work is to serve Chinese society without any spirit of domination." He writes in response to concern about religious suppression in China that "the China Christian Council has been negotiating with the Religious Affairs Bureau of the State Council for the rectification of such violations of the principle of religious freedom. We have received positive responses." (CEE)

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A new study commissioned by the American Family Association indicates that the religious sides of people's lives are rarely included in the fictional world of television. Researchers analyzed 100 episodes of prime-time network programs on ABC, CBS, NBC and Fox during November 1990. Of the 1,462 speaking characters in the study, only 81 had an identifiable religious affiliation. Overall, 94.5 percent of all speaking characters on television have no discernable religious affiliation. A 1991 Gallup poll showed that average weekly attendance at worship in the United States is 107 million, about 43 percent of the population. In the TV study there were no occurrences of a character inviting another to pray or attend a service, and there were no occurrences of preaching or sermons.

Does General Conference need to revamp its structures?

Newton, Kan. (GCMC)—In five days of meetings here, board members faced both the pragmatic and the philosophical issues of the General Conference Mennonite Church (GC). The annual GC Council of Commissions took place March 13-17. Reports of GC programs follow.

General Board

Should the Commission on Home Ministries and the Commission on Overseas Mission be dissolved to form a joint mission agency? This is one of the options a GB-appointed task force on restructuring will consider. With personnel changes, budget constraints and integration questions on the table, it may be time to revamp the General Conference. A task force will study the possibilities and report to GB.

For the second year in a row issues of fund raising and evangelism surfaced. GB adopted an income budget of $5,302,268, and approved a formula for extra designated giving.

The board heard from a letter to CHM penned by David Chiu of Abbotsford, B.C. Chiu criticized the General Conference for seeming to spend more time on fund raising than evangelism. George Ens, Winkler, Man., agreed. "We have stooped to the level where people who have brains and could be evangelists are groveling for funds. I don't know how else to say it except that we're 'playing church.' We do so many things well … but we haven't even taught our people how to tell others about Jesus," he said.

In other news, GB accepted guidelines for *The Mennonite*, accepted Mennonite Church/GC cooperative project guidelines and heard reports from the Integration Exploration Committee, the Confession of Faith Committee and the Vision and Goals Committee.

They also moved to recommend the following measures for passage at the Sioux Falls '92 triennial sessions: a major fund drive for Associated Mennonite Biblical Seminaries, Elkhart, Ind., a resolution on health-care issues, an evangelism resolution and a statement about violence against women. *Beth Hege*

Division of General Services

Gordon Houser, assistant editor of *The Mennonite*, was named editor of the magazine (see box on next page). He succeeds Muriel Thiessen Stackley, who will complete six years as editor on Sept. 1. DGS honored Stackley on Friday night.

DGS reluctantly followed its policy on setting expenditure budgets according to the actual income of two years previous. Based on 1991 income, DGS recommended a 1993 budget of $4,972,000, which represents a $175,000 cut. "We don't have significant information to tell us that 1991 was an anomaly," said Ted Stuckey, treasurer and business manager. "We have nothing to guarantee that the economic situation will get better."

Good news came from Church Extension Services, however. This past year about $1.7 million in new deposits came in.

Beth Hege

Honored: *Outgoing editor Muriel T. Stackley with communications director Dave Linscheid at a DGS dinner*

THE Mennonite AMBS window

Associated
Mennonite
Biblical
Seminaries

Profile

What we appreciate about our pastors

by Shari & Chuck Miller Wagner

We first encountered Bob and Mag Richer Smith's generosity through members of their church. On our first Sunday at First Mennonite Church of Indianapolis, Indiana, we were invited to lunch at their house, even though they were on sabbatical at seminary. The young couple who invited us were recently returned from West Africa and lived in Bob and Mag's home while getting settled and looking for work.

Since then, we have experienced first-hand examples of co-pastors Bob and Mag's kindness and generosity – whether it has been helping us move, inviting us over for dessert and fellowship, or simply taking time to chat with us as we worked last summer in a part-time maintenance position at the church.

But generosity is only one of many gifts that we have grown to deeply appreciate about Mag and Bob. Mag, for one, is adept at using poetry, drama, children's literature, music and art in ways that bring thematic unity to the services and a sense of surprise to her sermons. A particularly memorable Lenten sermon she gave was a meditation using Manet's painting, *Jesus Mocked by the Soldiers.* She let the visual image evoke in us an empathy for the suffering of Jesus.

The best Mother's Day sermon we have ever heard followed a reading of the children's book, *Alexander and the Terrible, Horrible, No Good, Very Bad Day.* Mag shared her own version of the story, told in the first-person as though it was her own story. (She had gotten the idea for her spin-off from an Advent sermon by her seminary teacher June Alliman Yoder, entitled, "Comfort, Comfort Ye My People").

Bob and Mag Richer Smith pose with their children, eight-year-old Jesse and five-year-olds Libby and Isaac. Bob is originally from Kitchener, Ontario, and Mag grew up in Wauseon, Ohio. The family returned to AMBS for a sabbatical September-December 1989. They chose AMBS mainly because of the cooperative child care program on campus – and they were interested in taking classes from faculty who had come since their graduation.

In her sermons, Mag is willing to be vulnerable by sharing personal and sometimes painful stories of healing from her childhood and adult life. A message that runs as an undercurrent through her sermons is the idea of God as a nurturing parent.

As co-pastor, Bob's responsibilities involve leading worship, visiting the sick, giving counsel, and sitting in on numerous committees. During the sharing part of the service, Bob helps create a comfortable atmosphere in which the congregation freely shares concerns and personal joys. His prayers, while very articulate, are also strikingly simple and heartfelt. Of his many gifts, perhaps the ones that we find particularly amazing are his ability to really listen to people and the sincere interest he has in the details of our lives. Whether he is at the volleyball net or leading a Sunday school discussion of Mennonite history or conflict resolution, Bob is the consummate team player.

It must certainly have been God's plan that Bob and Mag should meet thirteen years ago when they were both seminary students at AMBS. The harmony of their lives together permeates their ministry and it is a tune of deep joy and praise.

Shari and Chuck Miller Wagner teach composition and creative writing at Butler University and Franklin College.

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Making new pastors

Seminary students who served as summer interns at First Mennonite Church, Beatrice, Nebraska.

Verney Unruh, 1944
Jacob T. Friesen, 1945
Willard Wiebe, 1946 (interim)
Paul W. Boschman, 1948
J. Olen Yoder, 1949
O'Ray C. Graber, 1950
Leo L. Miller, 1951
Heinz Janzen, 1952
Bruner Penner, 1953
Ralph K. Weber, 1954
Arthur Dick, 1955
Horton Flaming, 1956
Vern Preheim, 1957
Nicholas Dick, 1958
Edwin Peters, 1959
Jay Shelly, 1960
Gary Stenson, 1961

First Mennonite Church, Beatrice, Nebraska. Photo by Terry Zehr.

John Harder, 1962
Tony Enns, 1963
Palmer Becker, 1964
Michio Ohno, 1965
Norman Bartel, 1966
Duane Flaming, 1967
Harold A. Penner, 1968
Lorne Friesen, 1969
Curtis Gaylord, 1970
Richard Bright, 1971
John Shearer, 1975
Phil Bender, 1976
William Wilson, 1977
Maurice Hirschy, 1978
Weldon Martens, 1979
Theodore Regier, 1980
Galen B. Penner, 1981
Ian Wallace, 1982
Dagne Assefa, 1983
Lee Lever, 1984
David Schneider, 1986
David Wilson, 1987
Darrel Toews, 1988
Dean Linsenmeyer, 1989
Peter Janzen, 1990
Terry Zehr, 1991

At first glance, First Mennonite Church, Beatrice, Nebraska, doesn't seem so unusual.

Its profile matches that of other congregations, more or less. Attendance at Sunday services averages 210. Established in 1877, the congregation retains a rural character. Members are service oriented, counting numbers of MCC alumni among its ranks. They support a community day care center. The Prussian Mennonite background congregation remains a strong supporter of Western District Conference and the General Conference Mennonite Church. All are Nebraska Cornhusker fans. So, what's so unusual?

Summers. For 43 years the church has gotten an extra pastor every summer. And after three months the summer pastor gets shipped back to seminary. It's all part of a plan.

The plan calls for supervision of the seminary student intern by the pastor. The student gets to practice what a pastor does. All the while the congregation acts its normal self.

It welcomes, cares for, loves the novice student pastor in such extraordinarily ordinary ways that people have a hard time saying what's so special about the experience – other than making new pastors remains a central part of the congregation's mission.

One member calls the summer internship in ministry "an inexperienced pastor training period." Another says, "This is a program we wouldn't want to give up. We see it as a mission." Still another adds, "It's a learning experience for us as well as them."

Terry Zehr in summer 1991 was intern number 43. He did the internship partly "because that's the way I learn best." The congregation's reputation as a good place to do an internship was the only knowledge Terry and his wife Cheryl had of the church before their arrival in Beatrice.

"I was surprised by joy," Terry says of the three month long practice-based ministry. With a graduate degree in counseling, Terry had his eyes set on the pastoral counseling track in his Master of Divinity studies. The summer experience "veered me toward another direction. God's call to pastoral ministry became very concrete."

Erick Sawatzky, assistant professor of Pastoral Ministry, looks at photos Terry Zehr took during his summer 1991 pastoral internship at First Mennonite Church, Beatrice, Nebraska. Photo by Richard A. Kauffman.

While supervised experience in the congregation helps a student learn the ropes, says Erick Sawatzky, assistant professor of Pastoral Ministry, it even more importantly helps the student develop a pastoral identity.

Pastoral formation, Sawatzky says, more than just knowing something, means integrating the three areas of learning: thinking, feelings, and the how-to skills. "The better the integration happens, the better people can be pastors as well as do pastoral tasks."

Terry Zehr agrees. Like many other seminary students, he finds the dynamics of the classroom and experienced-based ministry come together in a "balance of experiential and academic learning." About to graduate in May, Terry is looking forward to the next part of the journey. The direction is set for pastoral ministry. The location is under consideration.

For Terry, and the many other summer and longer-term interns, the journey in their call to pastoring takes a wide swing to congregations like First Mennonite in Beatrice.
John Bender

Church Board members at First Mennonite Church, Beatrice, Neb.

What it means to be a supervisor

Part of my supervisory task as a pastor involves helping summer interns work through the practical "how to" questions. The student works at doing bulletins, preaching sermons, filing, and so on. But the "how to" is only a small part of supervision.

Far more important are the "who am I" questions. Pastors enter congregations with hundreds of bosses (parishioners) asking them to do and to be hundreds of things.

Women in Mission at First Mennonite Church, Beatrice, Neb., meet for sewing day.

The pastor who does not have a clear notion of his or her job will get pulled in hundreds of directions, and eventually disintegrate under the strain.

Therefore, I challenge interns with questions of pastoral identity, such as, "How has God called you?" "How is being a pastor different than a social worker or psychologist?" "What authority do you have as a pastor in an Anabaptist-oriented congregation?" And many more.

The summer is an opportunity to challenge interns to consider questions of identity. It also gives interns a chance to try out their theories on real people, and get immediate response to their ministry.

Tim Schrag, pastor, First Mennonite Church, Beatrice, Neb. (1985 AMBS graduate)

Tim Schrag, pastor, First Mennonite Church, Beatrice, Neb.

10 things I learned from pastoring

by Ross T. Bender

From 1984-1989 I was on a service leave to pastor the Glennon Heights Mennonite Church in Lakewood, Colorado. Many people have asked me whether I learned anything from those years as a pastor which informs my work as a seminary professor. I did. Here are a few reflections on that subject.

1 Each congregation has its own distinctive personality. To get to know congregations as "persons" is to lessen the distance between congregation and classroom.

2 It is as important for pastors to learn the special language of the people in the congregations as it is for overseas missionaries to learn the language of the people where they go.

3 Disparaging attitudes and critical comments have no place in seminary relationships with the congregations who have given us birth and sustain us in our mission.

4 Providing a pastoral presence to help people meet crises and difficult situations proved to be a more significant ministry than I had realized. To do this, pastors must have their own personal agenda taken care of, for the most part.

5 Belonging to a tradition and a community with a history is essential to establishing a congregation's identity. Without a clear sense of identity, a congregation can fall prey to alien and divisive influences.

6 Some churches emphasize boundaries while others emphasize the center. I discovered that both are important.

7 Mennonite worship tends to be characterized by moral earnestness rather than by exuberant joy. Our seminary worship services should emphasize not only horizontal relationships but also the transcendent glory of God.

8 Taking on a pastoral identity is no small task and can probably not be done adequately on campus. But some things can and should be done on campus and not simply left until the graduates move to their first pastoral assignments.

9 Biblical illiteracy will continue to be a problem in some churches. We must redouble our efforts to equip our graduates not only to be skilled exegetes but also effective teachers and equippers of the people in the congregations so that they too can be students of the scriptures.

10 Finally, I learned that the essence of Christian ministry is what Henri Nouwen, quoting Jesus, said that it is, "laying down one's life for one's friends." The paradox in this matter is that there can be no greater joy than this. It is a high and holy privilege to be called to pastoral ministry.

Ross T. Bender is professor of Christian Education and director of the Institute of Mennonite Studies.

President's Window

The congregation and seminary campus are vital partners in calling and training people for ministry. This issue of Window gives glimpses of how the congregation serves both as receiver and perpetuator of pastoral training. I will comment on what I see as the benefits of the campus-based theological education program at Associated Mennonite Biblical Seminaries.

The AMBS campus provides a setting where faculty and students can be learners together; where the Bible, theology, ethics, and church history are taught from an Anabaptist-Mennonite perspective; and where students can wrestle with issues facing the church and its mission in the world.

Here pastoral and other church leadership identities are shaped and tasks of ministry learned. Relationships develop which are mutually enriching and often last a lifetime. The seminary community worships together. And opportunities are available for personal enrichment, vocational discernment, and spiritual formation.

The student testimonials I have been hearing lately confirm this vision for theological education within a community setting. An African student says: "Here faculty are your friends, your helpers; they are here to serve you and that has really impressed me."

A Canadian student says: "I came here because of the commitment to learning within a Christian community. I just wouldn't have gotten that experience elsewhere."

And one from the United States comments: "One of the greatest benefits of being at AMBS is to be around a large group of people, both students and faculty, who are working on the same thing (Anabaptist-Mennonite theology)."

We invite congregations to send, receive and support students in the unparalleled task of ministry in church and world.
Marlin E. Miller

TODO LO PUEDO
EN CRISTO.

AMBS students and teacher Gary Martin (left) pose with Pastor Justiano Cruz of the Iglesia Evangelica Menonita in Washington, D.C. The students were in the U.S. capitol for the course, "Church Ministry in the Urban World," January 3-21. Others from left: Margrit Kipfer, Langnau, Switzerland; Maren Tyedmers, Minden, Germany, Marilyn Rudy, New Hamburg, Ont.; Peter Rubbert, Minneapolis, Minn.; and Bob Keener, Goshen Ind. The annual urban ministry course is sponsored by AMBS and Eastern Mennonite Seminary, Harrisonburg, Va., and held alternately in Washington and Chicago. Photo by Dale Baer.

AMBS Panorama

Special speaker

AMBS faculty serve as teachers and preachers in various settings in the church. AMBS sees such ministries as part of the church's efforts at renewing worship, community life, and witness.

Off-campus ministries during February 1992 give a glimpse of some of the people and assignments behind the phrase, "special speaker."

(Feb. 1) **Marlene Kropf**, Women's Brunch, Pleasant View Mennonite Church, Goshen, Ind. (2) **Jacob Elias**, First Mennonite Church, Indianapolis, Ind. (2) **Mary Oyer**, Boston (Mass.) Mennonite Fellowship. (2) **Walter Sawatsky**, Hively Avenue Mennonite Church, Elkhart, Ind. (2) **Harold D. Thieszen**, San Antonio (Texas) Mennonite Fellowship. (9) **Mary Schertz, Erick Sawatzky, Ted Koontz**, Conference, Men Working to Stop Violence Against Women, Rocky Mountain Mennonite Camp, Colo.

(9-14) **Dorothy Nickel Friesen**, Winter Bible Series, Mountain Lake, Minn. (12) **June Alliman Yoder**, Emma Mennonite Women's Fellowship, Emma, Ind. (15-19) **June Alliman Yoder**, Emmanuel Mennonite Church and Columbia Bible College, Clearbrook, B.C. (16) **Marlene Kropf**, Winter Bible School, Millbank, Ont.; **Gary Martin**, Silverwood Mennonite Church, Goshen, Ind.; **Mary Oyer**, Camden, Mich. (17-20) **Marlene Kropf**, Mennonite Conference of Eastern Canada School for Ministers, Conrad Grebel College, Waterloo, Ont. (20-21) **Ross T. Bender**, School for Ministers, Conrad Grebel College.

(21) **Richard A. Kauffman**, Canadian Mennonite Bible College, Winnipeg, Man. (22-23) **Marlene Kropf**, congregational education conference and preach at Akron (Pa.) Mennonite Church. (23) **Marlin Miller**, Seattle Mennonite Church, Seattle, Wash. (23) **Harold D. Thieszen**, First Mennonite Church, Saskatoon, Sask. (23) **Walter Sawatsky**, Hopedale (Ill.) Mennonite Church. (23) **Gayle Gerber Koontz**, Silverwood Mennonite Church, Goshen, Ind. (23) **Richard A. Kauffman**, Emmanuel Mennonite Church, Winkler, Man. (23) **Mary Oyer**, Prairie Street Mennonite Church, Elkhart, Ind.

Study options

Seminary summer school during June and July offers teachers, college seniors, pastors, lay leaders, and others a chance to learn, experience, and grow. Courses of varying lengths cover biblical, historical, church leadership (in Spanish), ministry, ethics, spiritual renewal, and Greek language areas. The AMBS Catalog Supplement 1992-93 gives new program and course and calendar information.

For information on Summer School or fall courses, write Steve Fath, 3003 Benham Ave., Elkhart, IN 46517, or call him at 219 295-3726.

Prayer

April 16, pray for the faculty who are having an all-day workshop today to set new directions for the seminary curriculum to strengthen its pastoral ministry program.

May 20-23, pray for the boards of AMBS as they meet on campus.

May 22, pray for the senior class and their families and friends as they mark a milestone in preparation for ministry in a commencement service.

The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.

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CES has an adequate amount of money for loans to congregations for church buildings.

In other business, DGS discussed ethical investment policies and finalized plans for Sioux Falls '92. *Beth Hege*

Commission on Home Ministries

In an unexpected announcement, executive secretary Hubert L. Brown resigned, effective July 31, 1992, to become dean of students at Hesston (Kan.) College. "The opportunity to work directly with young adults in a church-related institution of higher learning presents an intriguing challenge," Brown said in his letter of resignation. The commission appointed a search committee to recommend a successor.

Evangelism and church development took a high profile at the meetings. The commission and staff are working with the Northern District Conference missions committee and the GC General Board to draft a resolution on the topic for Sioux Falls '92.

CHM will also introduce resolutions in the Conference of Mennonites in Canada and U.S. Assembly meetings to support the work of Conscience Canada and the U.S. Peace Tax Fund. The Columbus 500 Task Force also reported on its work for Sioux Falls '92.

The commission adopted an expenditure budget of $988,240, a figure that represents the $97,000 cut made last fall. Staff reports reflected ongoing work with concern about shrinking resources.

Two programs—Mennonite Indian Leaders Council and Mennonite Voluntary Service—overlap at Hopi Mission School in Kykotsmovi, Ariz. Cutbacks resulted in the placement of one less teacher, and the entire unit is under evaluation. CHM appointed a consultation team to make a recommendation for the fall meeting.

Budget cuts caused MVS to review all units and unit proposals to deter-

Looking for stories of regular people

Newton, Kan. (GCMC)—Until he was in college, Gordon Houser says, the only things he knew about Mennonites were that they helped with tornado clean-up and they were good cooks. But working alongside Mennonites after a tornado hit his hometown of Emporia, Kan., in 1974 was not enough for a conversion experience.

A watershed: *Houser*

One day while browsing in a bookstore, an interesting title caught his eye: *The Politics of Jesus* (by John Howard Yoder). How audacious, thought Houser, to claim Jesus had politics.

"I bought it and read it. Then I read it two more times. It steered me toward pacifism, community and other Mennonite distinctives," Houser said. In 1976 he moved to Newton to join an intentional Mennonite community, New Creation Fellowship.

Two years later Houser joined the staff of *The Mennonite* as editorial assistant. With training in linguistics, he said, he also learned to edit "by reading a lot." In 1984 he progressed to assistant editor and in September he will assume the post of editor.

After a long line of editors with names like Wiebe and Shelly and Becker and Enz, Houser calls it "a watershed for the General Conference to have someone who didn't grow up Mennonite as editor of *The Mennonite*."

"Being Mennonite is choosing to live out a Christian life and to follow a certain set of principles like non-violence and community. It has nothing to do with what you eat, what you wear or what language you speak," he says.

As editor of *The Mennonite*, Houser hopes to include more stories about people and "how they follow Jesus Monday through Saturday, how regular people deal with issues of daily life, family, work."

Houser is married and has two children. Jeanne, his wife, is a graduate student in social work at the University of Kansas, and their children are Ethan, 9, and Abri, 5. *Beth Hege*

"The Rule of Christ (Matthew 18:15-20)" is the title of a conference on church discipline and the authority of the church in the series on the concept of the Believers' Church. It will be held May 20-23 at Goshen (Ind.) College. Registration is $25. For more information contact Marlin Jeschke, Goshen College, Goshen, IN 46526, (219) 535-7460.

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Exuberant celebration, attendance averaging 250, and commitments all marked the Feb. 7-9 inaugural services for Iglesia Evangelica Bet-el's new facility in North Hollywood, Calif. Eliseo Franco is the pastor. After moving more than a dozen times in the last decade, the congregation was relieved to find a more conveniently located facility that also has more adequate space for its growing needs. The Pacific District Conference's home missions committee, the Southwest Mennonite Conference and the Commission on Home Ministries assisted financially. (*Pacific District Messenger*)

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Twice nominated for the Nobel Peace Prize, Colombian geologist and oil magnate Jaime Jaramillo spends much of his time wading in the muck and stench of sewers beneath the streets of Bogotá—to rescue homeless children who live there. Dubbed the "Sewer Samaritan," Jaramillo donates 80 percent of his considerable earnings to fund a home he built for children who receive drug counseling, education and job training. He also established Foundation—Children of the Andes. Jaramillo, who recently spoke in New Orleans, said there are 600 volunteer workers and 300 children in the home—the first of several he hopes to build, he said. "But there are 5,000 [children] in the streets and sewers," he said. "It's very hard to stop. I tell myself, How can I enjoy the good life when there are hundreds of kids underground, and they're waiting for you?" (*National Catholic Reporter*)

Prem Sonwani, a Mennonite evangelist, finds music an effective way to gather a village crowd. Sonwani goes to 16 villages in the Champa area, sets up his harmonium (a type of table-top accordion), plays it and sings Hindi-style music. People soon gather, and he talks about Jesus. *Angela Rempel*

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John Zook, vice president of Mennonite Men, will speak July 24 at the group's dinner meeting during Sioux Falls '92, the triennial sessions of the General Conference Mennonite Church. Zook is a surgeon from Portland, Ore. All men of the General Conference, delegates and guests are invited to the meeting, which will include elections and other business. Reservations may be made on the Sioux Falls '92 registration form or at the conference by July 23.

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The Sioux Falls '92 program committee has announced the topics of 29 seminars at the July 22-26 event: Christian Manhood: Iron John or Dirk Willems?; Is Overseas Mission Out of Step with Our North American Priorities, Values and Thinking?; Homosexuality Listening Committee; Faithful Mission Responses in a Turbulent World; Power and Church Polity; Peace/Gulf War Responses; Evangelism + Social Action = Good News!; The Congregation and Individual Financial Wealth; Ordering Our Lives as Stewards of God; Blankets and Beyond (Women in Mission); Messianic Mission in Context; Calling and Preparing Pastors; Interchurch Relations; End of Life Care Ethics; Pastor/Congregation Relations; Education for Parenting; Domestic Violence; Using the Hymnal; Affirming the Rural Church; Racism in the House of God; Mennonite Urbanization; Ecological Issues; Religious Pluralism; Frontiers of Christian Faith; Columbus Quincentennial; Spirituality; Congregational Wellness; Will Our Children Have Faith?; and The Issue of Conscience Won't Go Away. Look for registration information in May.

mine effectiveness. "Closing units is always a painful prospect. Given the reduced resources available to MVS, however, we are more determined than ever to ensure that our projects relate to the vision and criteria of MVS," said director Chuck Neufeld.

Marco Guete, director of Hispanic Ministries, reported that the number of Hispanic congregations has increased to 16. An average of 60 members has joined each year since 1979. However, waning funds pose clear concerns for a burgeoning and vital membership.

The Chinese congregations now number 11, reported staffer Paul Boschman. In August, Boschman will complete his term, and Hugh and Janet Sprunger will assume a joint appointment in Chinese Ministries by CHM, the Congregational Resources Board of the Conference of Mennonites in Canada, and the GC Commission on Overseas Mission.

This was the final meeting for Paula Diller Lehman, who will remain with the Youth Venture program as a volunteer until September. Under Lehman's direction, participation grew from 20 workers in 1983 to nearly 1,000 in recent years. *Barbara Yoder Beachy*

Commission on Overseas Mission

The Commission on Overseas Mission, like others, had to face budget constraints. Besides receiving less money in 1991 than in 1990, the number of mission workers dropped from 105 to 101.

COM members approved a joint appointment with Mennonite Central Committee of Herb and Shirley Minnich for a four-year term to Alma-Ata, Kazakhstan, in the Commonwealth of Independent States. Their assignment as educational consultants will include teaching Bible survey courses to teachers in public schools, conversational English and other courses in religious studies, English-language Bible studies and continuing fraternal contacts with pastors, churches and missionaries..

Grace Harder, Joyce Briggs and Susan Dick, COM workers whose husbands are in Zaire, attended the meetings. The economy of Zaire has collapsed, reported Earl Roth, executive secretary of Africa Inter-Mennonite Mission. The majority of the population cannot purchase basic living needs because of cost. Last September most of the COM/AIMM workers in Zaire evacuated when riots broke out (see the Oct. 22, 1991, issue of *The Mennonite*).

The Zaire Mennonite church leaders, Roth said, expressed deep appreciation for the mission workers who stayed in Zaire to suffer with them. Roth said that COM/AIMM workers have led the way for mission personnel returning to Zaire.

Those who evacuated did so at the insistence of the Canadian and U.S. embassies. Those returning are doing so against the advice of those embassies.

COM spent part of one afternoon discussing a presentation by Roelf Kuitse on "Paradigm Shifts in Theology of Mission." Questions surfaced about how Mennonites do mission and whether or not current structures are helpful. COM member Alberto Muñoz said that it seems easier for Mennonites to reach out to people overseas than to welcome people from different ethnic groups here in North America.

Welcome ethnic groups here, too: *Muñoz*

GC general secretary Vern Preheim presented a proposal to consider restructuring by combining overseas mission and home ministries. COM members did not see this as a priority. "There are so many things on the burners," said COM chair Bill Block, "that there's no room on the stove."

Among the other actions COM took were these:

- agreed to help support Todd Friesen and Dennette Alwine, who are serving in China under COM, Mennonite Board of Missions and Mennonite Central Committee;
- created a reserve fund for money to go toward publishing a 100-year history of COM in the year 2000;
- agreed to proceed with plans to develop a program called Interact, which involves overseas learning visits for church leaders;
- approved inviting Walter Sawatsky to engage COM in missiological reflection on ministries in the new Commonwealth of Independent States;
- approved Mark and Gloria Epp for

'Are we playing church?': *Big Blue the clown helps General Board focus on God.*

assignments in Brazil, Eugene Thieszen and Don and Kathleen Rempel Boschman for Botswana, and John and Sharon Sommer for Japan. *Gordon Houser*

Commission on Education

The Commission on Education asked how available dollars should be spent. When dollars are tight, COE members ask hard questions.

- What does it mean to be "lean and trim" in the publishing area? Staff members Susan Janzen and Mark Regier described a possible new approach of "product teams" that streamlines the production of a book. COE member Brian Epp, Henderson, Neb., called it "a breath of fresh air."
- How does one teach about baptism, communion and foot washing to fifth- and sixth-graders? Norma Peters Duerksen said it has been done; it's all in the existing Foundation Series, and she has a new summary available to congregations.
- What is the appropriate education/publication response to national statistics that 76 percent of high school age people are sexually active? COE affirmed *With* magazine's skill and candor in addressing teen sexuality. "My only criticism of the March issue [and the article about teenage pregnancy from a boy's point of view]," said Wes Sawatsky, Altona, Man., "was that it made me cry."
- Are the "Go now, and tell ... " road trips worth the money? A resounding yes followed reports by staffers Duerksen, Ken Hawkley and Abe Bergen. The next one (following "circuit riding" to Arizona, Nebraska, South Dakota and Texas) will be to the Pacific Northwest.
- Customers placed 1,174 phone calls in the first 10 months of the new 800 number.
- In other reporting, COE heard from staff and commission men who attended the February conference on "Men Working to End Violence Against Women." In this area, said Ken Hawkley, "we need to let the women lead us," whereupon COE member Elaine Rich leaned toward chair Erick Sawatzky and said, "Did I hear correctly?" *Muriel T. Stackley*

Associated Mennonite Biblical Seminaries

Associated Mennonite Biblical Seminaries board has proposed a three-year fund drive to begin in late 1992. The plan will be presented to delegates at Sioux Falls '92. According to president Marlin Miller, the campaign will include both capital projects and operating funds.

In recent years AMBS has dipped into reserve funds to balance the budget. The proposed fund drive is based on a feasibility study conducted last fall.

"The fund drive has three purposes," said Miller. "It will undergird changes in the seminary program, raise money for program and facilities and strengthen church and seminary relations."

AMBS completed an in-depth review with the General Board and was commended for preparing "an excellent review document and for venturing courageously in new directions to help develop effective leaders for the church in years to come."

The General Board affirmed AMBS for strengthening pastoral education through its mission statement, strategic planning and curriculum review. AMBS also has addressed issues of future concern about the mission of

The Swiss Mennonite Committee for Peace has endorsed grass-roots initiatives "for less military spending and for more political peace initiatives" and "for a prohibition on exporting of war materials." (MWC)

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Mennonite Central Committee has joined an international campaign to End Child Prostitution in Asian Tourism. The campaign is sponsored by a coalition of Asian-based and international agencies concerned about the increase in child prostitution in Asian countries caused, in part, by the demands of sex-oriented tourism. Pat Hostetter Martin, MCC co-secretary for East Asia, says reports from MCC workers in Thailand and the Philippines show the devastating effect child prostitution has on the lives of people there. Max Ediger of Turpin, Okla., works with Burmese exiles in Bangkok, Thailand. "Recently it was brought to my attention that two young girls from Myanmar (formerly called Burma) had been forced into prostitution here in Bangkok. They were locked up in a brothel and it seemed impossible to help them," said Ediger. He contacted Friends of Women, a Thai organization that works with exploited women, and they arranged for police to raid the brothel. Ediger reported that 14 young women were freed, two from China and 12 from Myanmar. They ranged in age from 16 to 24. "All had terrible stories to tell of forced abductions, rapes, beatings, pain and dehumanizing sex slavery," said Ediger. The women were taken to a women's center, where they were given food and medical care. Medical tests revealed that all of the women were HIV positive. Ediger said several of the women have since shown symptoms of full-blown AIDS. For more information on ECPAT, write to the North American Coordinating Center for Responsible Tourism, Box 827, San Anselmo, CA 94979.

Barbara Hiebert-Crape/MCC

Members of a liturgical dance group perform at an ecumenical service in San Salvador's central plaza Jan. 16. About 700,000 people, including Mennonite Central Committee workers, gathered to celebrate the end of El Salvador's 12-year civil war that cost more than 70,000 lives. Although no one knows what the future will hold, "I know that the need for the church to provide a pastoral presence has never been greater," said MCC worker Susan Classen of Springfield, Ohio.

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Families, spouses, adult children and other relatives of people with prolonged mental illness are invited to share their journeys with other Christian families May 22-24 at Laurelville Mennonite Church Center near Mt. Pleasant, Pa. The weekend will include fellowship, worship, Bible study, information and resource sharing, relaxation and building friendships. For more information contact LMCC, Route 5, Mt. Pleasant, PA 15666, (412) 423-2056.

• • •

The Lombard (Ill.) Mennonite Peace Center will conduct three Mediation Skills Training Institutes in 1992: May 4-8 at Columbia Bible College, Clearbrook, B.C., Aug. 10-14 at Lombard Mennonite Church and Nov. 16-20 at Des Moines (Iowa) Mennonite Church. The institutes will focus on individual styles of response to conflict, skills to mediate conflict between individuals, and tools to effectively manage conflict in groups. For more information contact LMPC, 528 E. Madison, Lombard, IL 60148, (708) 627-5310.

the seminary and its financial ability to carry out that mission. The General Board expressed appreciation for Miller's leadership. *Beth Hege*

Alberta delegates endorse programs in evangelism and education

Edmonton—Delegates at the Conference of Mennonites in Alberta sessions here Feb. 15-16 agreed to endorse the LIFE (Living in Faithful Evangelism) process for their churches. They also heard about a new conference-based education program.

Guest speaker Marilyn Miller of Boulder, Colo., introduced the LIFE process and challenged people to be creative through prayer, study, planning and action. She is secretary for evangelism and church development for the Commission on Home Ministries of the General Conference Mennonite Church.

A new five-year conference education program will cover basic theology rather than deal with issues, delegates were told. The first event is scheduled for June 1-5 with Gerald Gerbrandt from Canadian Mennonite Bible College, Winnipeg, presenting studies in Deuteronomy.

A Wilhelm Pauls Memorial Fund has been established to assist pastors and others to pursue biblical studies.

A group of Canadian-born Chinese who have met since 1988 have formed Faith Mennonite Church in Calgary. This is an English-language ministry begun by the Calgary Chinese Mennonite Church. Ken and Jodi Tse are the pastors.

Native Ministries workers Alvin and Helen Lepp and Fernando and Faye Dyck have formed friendships within the Siksika nation on the Blackfoot Reserve at Gleichen. Christians struggle with problems, mostly alcohol-related, that engulf their children.

Swift Current (Sask.) Bible Institute presented an account of its struggles, progress and visions. (See Saskatchewan conference article on page 161.)

The Alberta Mennonite Youth Organization reported in the form of a news broadcast. Ron Falk and Marlene Janzen shared their excitement about Great Trek 4 and reported on a sports weekend, retreats and trips to church schools. They said the Northwest Conference will take part in the Alberta Songfest this year.

Robert Baerg, Camp Valaqua committee, reported that increased interest and involvement from the Northwest conference and from non-Mennonites in camping has led to adding a week to the summer program.

Annemary Buhler, president of Alberta Women in Mission, thanked all the women for their support in work and with funds. The 202 members range in age from 20 to 88. Someone quipped, "Don't bother getting old—there's no rest for the aged." *Irene Klassen, Calgary,* Mennonite Reporter *correspondent*

Manitoba Mennos say yes to a 29 percent budget increase

Winkler, Man.—Almost 300 delegates met here Feb. 21-22 for the 45th annual meeting of the Conference of Mennonites in Manitoba. They wrestled to make their budget compatible with the direction of their programs.

The business administration committee said it hopes to institute a new budgeting system over the next few months that will set budgets based on the previous year's income.

"If we adopt this type of budget we will help guarantee that the conference will not run a major deficit and that the programs do not run ahead of donations and funding," said Vic Loewen, chair of the committee. Even though last year's statement ended with a $5,000 surplus, it was at the expense of $24,000 of programming.

After a question from the floor revealed that the proposed 1992 budget included a 29 percent increase over the 1991 budget, the response was, "This is totally unrealistic."

Others responded that the required amount of $75 per member was the "biggest bang I can get out of my buck." The budget of $1,559,400 eventually passed.

Henry Loewen, executive director of the conference, reported that negotiations for an addiction treatment center at the former Elim Bible Institute campus, under the umbrella of Eden Health Care Services, are now "in the hands of the federal and provincial government, whose pace we cannot control." The proposal includes plans to sell the buildings, which will need a delegate decision before 1993. This could mean a special delegate session.

- The pastoral ethics committee has completed guidelines for congregations to deal with relationship abuse. It will be circulated to churches to process. Meanwhile, if the issue arises, they recommend that churches use Voices for Nonviolence, an organization endorsed by Mennonite Central Committee.
- The Camps with Meaning task force studied the purpose, mission and structure of camps. Its recommendations went to congregations in mid-March, after which a special delegate session will be called.
- Faith and Life Communications reported that its programs are now being aired in Alberta, British Columbia and Saskatchewan. The Abundant Life program is also aired in the Caribbean.
- Chaplaincy work is now under the Pastoral Leadership Commission.
- Delegates approved the LIFE (Living in Faithful Evangelism) process introduced last year.
- Hope Mennonite Church, Winnipeg, was accepted into the conference. *Wilma Derksen, western regional editor for* Mennonite Reporter

Saskatchewan conference gives Bible school a mixed message

Saskatoon—Swift Current (Sask.) Bible Institute supporters received a mixed message Feb. 21-22 at the annual meeting of the Conference of Mennonites of Saskatchewan.

By a slim majority the delegates rejected a resolution by the conference executive that SCBI be closed, but they also turned down by a wide margin the operating grant requested by SCBI.

Principal Ray Friesen's report indicated that with 46 full-time students the school is overstaffed. A half-time position was cut at Christmas, and two full-time positions will be eliminated by next fall.

Friesen emphasized to the delegates the involvement of SCBI students in meditation and prayer. He said that the students had performed a cassette tape-smashing ritual that was "opposite" to their meditation experiences and that the conference resolution to close the school had prompted noon prayer meetings on campus.

John Dyck, SCBI finance committee chair, made three suggestions to help stabilize the school's funding: increase enrollment to about 50 students, increase tuition fees about 10 percent per year to bring them into line with similar institutions, and broaden the geo-

Young adults speak out

Winkler, Man.—Young adults have begun to find their voices in Manitoba, as evidenced at the Conference of Mennonites in Manitoba annual sessions.

The diligent work of some congregations, pastors and others over the past year, as well as the initiative of young adults themselves, has come to fruition. Congregations took seriously the resolution passed last year to send youth and young adult delegates.

A one-day forum for young adults several weeks before the conference inspired them to carry their ideas to the larger delegate body. The Commission on Education sponsored the forum.

The delegate body responded with mixed messages to the young adults who spoke on the conference floor. Disagreement arose during the discussion of a resolution calling for equal opportunity employment, gender quotas in nominations and inclusive language.

Some feared that much work done in young adult ministry might be undone if there is reaction to rather than discussion about differences over such concerns. However, there was a sense of excitement as well. The potential to disperse misunderstandings over policy, semantics and intent and to be enriched by the wisdom of people of all ages exists if such "connecting" can continue. *Rhonda Wiebe Warkentin, assistant pastor at Sargent Avenue Mennonite Church, Winnipeg*

Mark Boyce

Kathy L. Lenshyn of Calgary speaks at a forum on pastoral ministry, held in January at Associated Mennonite Biblical Seminaries, Elkhart, Ind. A panel of pastors addressed their call, experience and hopes in ministry. The five pastors said they entered ministry mainly through the influence of their own pastors and the affirmation of others. Lenshyn, whose husband, John, is pastor at Foothills Mennonite Church, said the past 15 years as a pastor's wife have not been easy, though it has been a growing time in which she "has come to realize that God has been calling me as well."

• • •

The Manitoba Women in Mission will hold its 50th annual meeting May 2 at The Big M in Morris. Registration begins at 9:15 a.m. All women are welcome; a special invitation goes to those who were members 50 years ago.

• • •

Prudent Tours of Hillsboro, Kan., is sponsoring a seven-day bus tour to Washington to attend the hearings on the U.S. Peace Tax Fund legislation. The trip is open to anyone 12 or older; those under 18 must be accompanied by a sponsor. The trip includes all nights lodging and the services of a tour director. Activities in Washington will include a day of hearings, visiting congressional offices and a free day of sightseeing. The hearings are scheduled for late May or early June. The tour, which costs $289, will begin in Newton, Kan., and pick up people along Interstate 70. A $50 deposit will reserve a seat. (*God and Caesar*)

Steve Metzler/MCC

Retired pastor Soumzibio Ouedrago of Ouahigouya, Burkina Faso, helped organize and now works with a local group of gardeners who cultivate vegetables in the dry season in an area near a large government-built dam where groundwater lies close to the surface. A former blacksmith, Ouedrago made several rower pumps, based on one designed by Mennonite Central Committee. His, however, is simpler and uses parts he made himself.

• • •

The Meserete Kristos Church, the name by which Mennonites are known in Ethiopia, received official registration by the government Jan. 29 after a 20-year effort by the church to be registered. Six congregations in Addis Ababa are renting halls that the previous military government built for Marxist-Leninist indoctrination. Membership in MKC has reached 34,392, almost twice what it was two years earlier, according to Eastern Mennonite Board of Missions.

• • •

The Ponta Grossa (Brazil) Mennonite Church inaugurated its new church building on Jan. 4. The congregation raised funds through projects and offerings and expressed gratitude for additional funds given from the General Conference Mennonite Church through A Call to Kingdom Commitments. Hans Gerhard Peters, president of the Brazilian Mennonite Church, spoke at the ceremony, attended by more than 160 people. Commission on Overseas Mission workers Nilson and Mary Jane Assis have worked as church planters at Ponta Grossa since 1988.

Delegates debate child evangelism

One theogical exchange occurred over the statement on child evangelism from the camp coordinating committee. Malvin Braun of Saskatoon objected to "a negative tone" in the statement and to the lack of explicit reference to children as sinful, fallen and in need of salvation. Other delegates told stories to support the validity of childhood conversion. Those speaking in defense of the statement said it emphasizes that children are to be encouraged to respond to God's love. Garry Janzen of Langham, among others, called for a reworking of the statement.

Meanwhile, the conference theme, "To have life," was expounded by LIFE (Living in Faithful Evangelism) representative Marilyn Miller, secretary for evangelism and church planting for the Commission on Home Ministries of the General Conference Mennonite Church. *Tim Castle*

graphic base of student recruitment to include British Columbia and Manitoba.

Those speaking in favor of the motion to close cited economic conditions, low enrollment and the need to adapt institutional structures to the times.

More than twice as many people spoke against the resolution. They pointed to SCBI's positive effects, the need to maintain Mennonite/Anabaptist distinctives through conference schools, and the uniqueness of SCBI.

Shortly after the results of the vote were known, Ruben Siemens moved that the conference allotment to the school be increased to $110,000, the amount requested by the SCBI board in the school's revised budget. In 1991 the conference budgeted $125,000 for SCBI, but the 1992 amount had been set at $97,000; 116 delegates voted against the budget amendment.

Involved in the SCBI decisions is the fact that the Bible Education Task Force report is one year away. The mandate of the task force is to describe Anabaptist/Mennonite Bible education on the prairies, and address the needs that exist. *Tim Castle, Rosthern, Sask.,* Mennonite Reporter *correspondent*

Council of Boards discusses restructuring

Winnipeg (CMC)—Discussion of structural changes to the 90-year-old Conference of Mennonites in Canada dominated the Council of Boards here Feb. 6-8.

Representatives from the structures committee presented two options for restructuring CMC. Both options included an expanded General Board, a Board of Ministries and a Congregational Resources Board. They differ on how to structure education and pastoral leadership.

"We've had enough feedback to realize that we will present neither Option A nor Option B to the delegates this summer," said committee member Sam Steiner, "but we want to listen to concerns about what should go into Option C."

Delegates to last year's CMC sessions had set pastoral and seminary education as a priority. A Committee on Pastoral and Seminary Education is now in place.

CMC will set up a task force to study and make suggestions regarding finance management and giving patterns within CMC.

The CMC boards discussed various issues.

- Native Ministries discussed Native spirituality and Christianity and heard reports from workers in northern communities, Saskatoon and Winnipeg.
- Congregational Resources Board will sponsor the first Canadian Evangelism Leaders' Academy in June 1993. Despite a deficit of about $10,000 from Great Trek 4, the board is planning for Great Trek 5 in December 1993.
- Canadian Mennonite Bible College has a record enrollment of 189 full-time students. Fund raising is in progress for a new gymnasium and lecture hall.
- The Finance Committee recognized that the past year was a "tough one" for many people and were grateful that 95 percent of the 1991 budget requests came in. *Margaret Franz*

Record

DEATHS

Aaron J Epp, 74, died March 22 in Goessel, Kan. A retired pastor, he served in Mennonite churches in Inman, Kan.; Chicago; Reedley, Calif.; Goessel; Aberdeen, Idaho; and Blumenau Church, Cuahtemoc, Chihuahua, Mexico. He is survived by Betty, his wife, and two daughters, Patricia Schmidt, Newton, Kan., and Mary Schmidt, Canton, Kan., and their families.

WORKERS

Kathy Andres, Garry Gross and **Elsie Siemens**, were commissioned Jan. 12 as lay ministers at Mount Royal Church, Saskatoon.

Isaac Block will begin in July as pastor at Sargent Avenue Church, Winnipeg.

Tim Buhler has begun as associate pastor at Eben-Ezer Church, Clearbrook, B.C. Abe Buhler, his father, is the interim lead pastor.

Hans Federau, pastor at First United Mennonite Church, Vancouver, has resigned effective this autumn.

Ronn Frantz is president of Chicago Area Mennonites. Other officers and staff are **LeRoy Kennel**, vice president; **Elaine Bryant** and **Enrique Pacheco**, members-at-large; and **Denise Carrillo**, office secretary.

Allan Friesen and **Janet** and **Robert Regier** began Nov. 17, 1991, as lay pastors at Tiefengrund Rosenort Church, Laird, Sask.

Ted Grimsrud, pastor at Eugene (Ore.) Church, has received $500 from A Call to Kingdom Commitment funds to attend Associated Mennonite Biblical Seminaries, Elkhart, Ind., this spring.

Lydia Harder, Toronto United Mennonite Church, representing the General Conference Mennonite Church, will succeed **Walter Klaassen** on the council preparing the Believers' Church Bible Commentary. The appointment is made by the Commission on Education.

Jake Harms is interim pastor at Springfield Heights Church, Winnipeg.

Bob Herr, East Chestnut Street Church, Lancaster, Pa., joined Judy Zimmerman Herr, his wife, Feb. 3 as co-secretary of the MCC Overseas Peace office.

Randy Hildebrand, assistant pastor at Waterloo-Kitchener United Mennonite Church, has resigned effective this summer.

Marvin and **Donnita Payne Hostetler**, co-pastors at First Church, Lincoln, Neb., resigned and completed their pastoral work there this past winter.

Helmut Isaak has begun as interim pastor at Cedar Hills Church, Surrey, B.C.

Bradley D. Jantz has begun as assistant professor of business administration at Bethel College, North Newton, Kan.

Peter Janzen will begin this autumn as pastor at Eigenheim Church, Rosthern, Sask.

Buhler

Grimsrud

Harder

Harms

Herr

—compiled by Sharon Sommer

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The **Canadian Mennonite Bible College** invites applications for a tenure-track position in **music**, with primary emphasis in choral leadership and conducting. Doctoral studies and training is expected. Applicants should be committed to the Christian faith and in agreement with the goals of the school. The appointment will take effect July 1, 1993.

Send inquiries or applications to the Academic Dean, CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, **by June 30, 1992**.

The **Cedar Hills Mennonite Church** of Surrey, B.C., is looking for a **senior pastor**.

Please send resumé to Pastoral Search Committee, c/o Vic Funk, 11482 - 85 Ave., Delta, BC V4C 2T7.

Director, day care center. Inner city. Title XX program. Early childhood degree and administrative skills required. Position to begin June 1992.

Send resume to Janice Nafziger, Board Secretary, **Bethel Day Care Center**, 4434 S. Lathn, Chicago, IL 60608.

Singles: Crossroads, the Mennonite introduction service, now has a monthly **newsletter**. Current clients' ads containing age, area and interests are there for you to choose from. This is an easy, private way to meet those friends you have been hoping for.

For a free sample copy, write to Crossroads, Box 32, North Tonawanda, NY 14120.

Mennonite Central Committee Alberta invites interested persons to apply, before **April 30**, for the position of **executive director** effective this summer. Inquiries and/or completed applications and personal resumés should be directed to E. Jack H. Elias, 943 Cannock Road SW, Calgary, AB T2W 1M6, business (403) 296-8027, FAX (403) 296-4114, residence (403) 281-1729.

Teacher of ESL to international students. Full time faculty position beginning August 1992. Master's degree in TESL or linguistics with ESL emphasis required.

Send resume to Dr. Lee F. Snyder, **Eastern Mennonite College**, Harrisonburg, VA 22801

Rosthern Junior College invites applications for the position of **director of development** commencing summer of 1992. The primary responsibility will be to secure the financial resources for the school. This will include updating the data base for giving, soliciting funds for endowments, bursaries and current operations, coordinating fund-raising activities and assisting in financial planning. The person would also serve as liaison for the RJC alumni and auxiliary. Candidates should possess effective communication and public relations skills.

Please direct inquiries and resumés to Erwin Tiessen, Principal, Rosthern Junior College, Rosthern, SK S0K 3R0, phone: (306) 232-4222, FAX: (306) 232-5250.

RJC is a Mennonite high school offering an academic and residential program for grades 10-12. The school is supported by the Conference of Mennonites in Alberta and Saskatchewan.

Self-help store manager needed. Hand in Hand, near **Seattle**, seeks full-time paid manager for well-established, three-year-old store. Retail management and volunteer experience desired. Position available Aug. 1, 1992.

For application packet, write to Hand in Hand, 129 Park Lane, Kirkland, WA 98034, Attn: Personnel. Deadline: **April 30**.

Goshen College has an opening for a full-time position in **music education** with an emphasis in woodwinds. Responsibilities include teaching music theory and directing the jazz band. Position begins August 1992. Terminal degree preferred, master's required. Teaching experience in primary or secondary school settings is an asset. Candidates must possess a commitment to integrating Christian faith with teaching and performance.

Send curriculum vita and three references (no tapes or supporting documents at this time) to Academic Dean, Dr. John W. Eby, Goshen College, 1700 S. Main St., Goshen, IN 46526, phone (219) 535-7503, FAX (219) 535-7660. Women and minorities are encouraged to apply. An equal opportunity employer. Screening of applications began March 22. The position will remain open until filled.

Hesston College seeks applications for the following positions:

Choral activities director. Responsible for directing Bel Canto, Chorale and European Chorale plus possible studio/classroom instruction. Full-time beginning in fall. Qualifications include master's degree, choral conducting experience and acquaintance with the Mennonite Church.

Theater and speech instructor. Responsible for directing plays and teaching speech communication. Full-time beginning fall. Must have master's degree and teaching/directing experience.

Director, pastoral ministries program. Responsible for Pastoral Ministries admissions, coordination of summer field placements and supervised ministry experiences, placement of PM graduates and regular contact with conference ministers and leadership committees. Must have master's degree and pastoral experience. Half-time position for two years, beginning in fall. Will replace current director on leave of absence.

To apply for any of these positions, send letter, resumé and names of three references to James Mininger, Academic Dean, Hesston College, Hesston, KS 67062, or call (316) 327-8206. Minorities and women are encouraged to apply.

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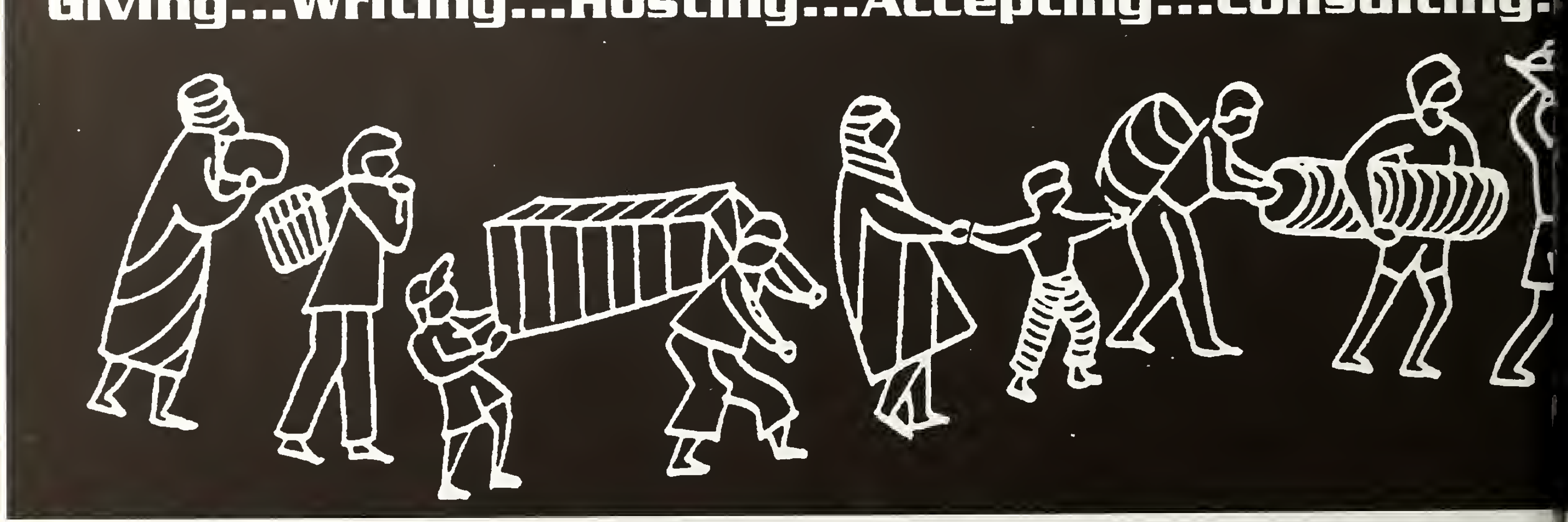

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On exhibit

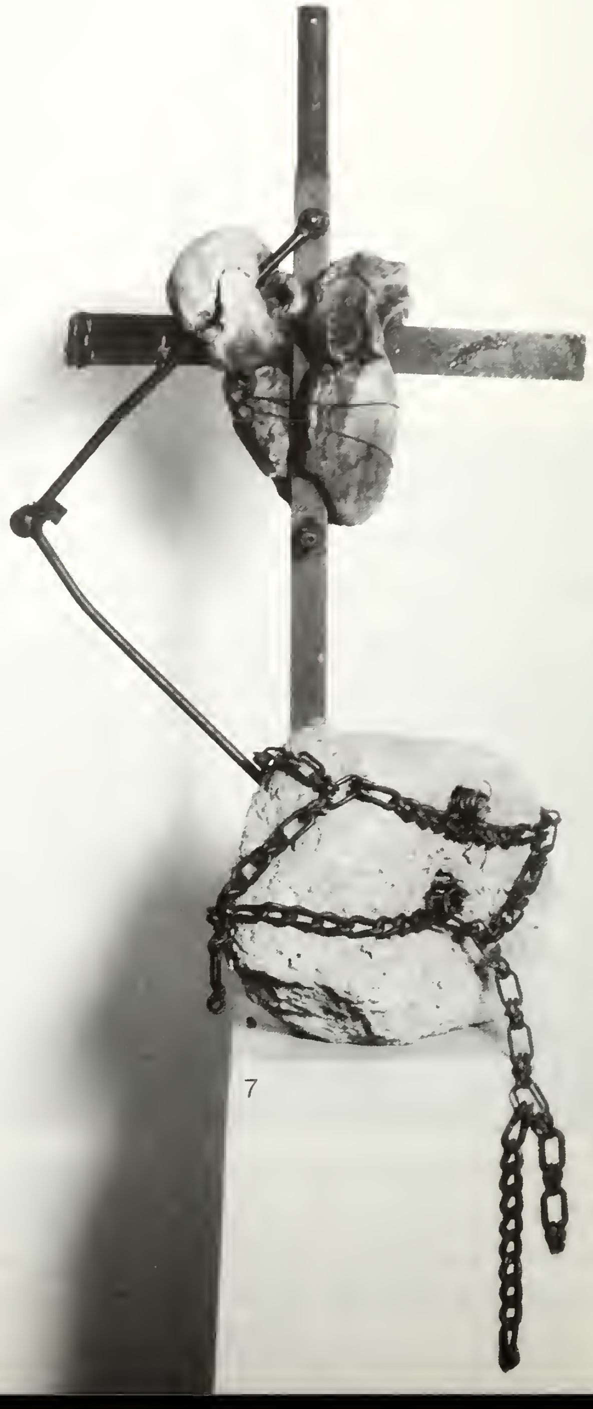
Suzanne Lawrence

My charred heart of despair?
From another angle,
in
another light,
something
so ugly I
throw a handful of gravel,
shout disdain,
turn away. Ugly

as a half-fallen building, peeling
paint on my window sill, a carcass
mutilated on the highway, the nose-
to-mouth cold sore on my friend,

this twisted clay over a crossbar.

Suzanne Lawrence is a member of Alexanderwohl Mennonite Church, Goessel, Kan. Her poem was inspired by a sculpture (at right) by Merrill Krabill, art instructor at Bethel College, North Newton, Kan.



Merrill Krabill

Reviews

BOOKS

'Gospel lite'

Arming for Spiritual Warfare *by George Malone (InterVarsity Press, 1991, 200 pages)*

Reviewed by Ken Hawkley, Box 347, Newton, KS 67114

This book makes certain assumptions: (1) that Satan represents evil the way Jesus represents good, (2) that all (or at least most) of the events in our lives and our world are related to spiritual warfare and (3) that because these spiritual battles have earthly consequences we humans are called to do battle in the earthly realm (as God's allies) even as the angels battle the demons on a different plane.

Though the subject is worth exploring, Malone seems to want to get a book out as soon as possible. With more time and thought and research this book could have been much more useful.

Sometimes Malone asks good questions, such as, "What does it mean to 'pray in the Spirit'?" But he never gets around to answering his question. Instead he gets sidetracked, saying what the Spirit can do for and through us.

There are also points in his book where Malone goes beyond proper biblical study into pure speculation. When he tries to characterize evil in Jesus' time he refers to the storm at sea (Luke 8:22-25). He states, as if it were fact, that "the storm was a demonic assault sent to stop Jesus as he came to rescue the demonized man. Demonic reconnaissance spotted Jesus on his way to help the man and tried to halt his progress."

With methods like this, it seems that anything goes in order to back up the immediate argument.

Arming for Spiritual Warfare is an example of a new version of spirituality literature that I call "gospel lite." It is a book for people who believe that the world is simple and that merely attending to one aspect of our faith will bring all the other areas in line. Malone has treated the topic like a butterfly, never dwelling on any one topic for long but making sure all his agenda is covered.

This is a feel-good book designed to be enjoyed by people who already think like Malone. It does nothing to convince others to enter a dialogue. He skims Scripture like a smooth stone over water.

I also got tired of all the evangelical insider language: "grace weapons," "living under the blood." Throwing around such techno-babble has been used by some to cover weak points and assumptions in their argument.

It is a shame that Malone has skirted such an important subject. We would benefit from an insightful, biblical study of spiritual warfare and our part in it. This book offers the same pap that we find in Frank Peretti's books.

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Resources

- **Evangelism and Church Planting Sunday, April 26, 1992** is a plamphlet of worship resources for congregations. Mailed to every General Conference Mennonite Church congregation, it is also available from the Commission on Home Ministries, Box 347, Newton, KS 67114-0347.
- **Columbus 500**, edited by Malcolm Wenger for the Columbus 500 Task Force, is a set of resources for thinking about the coming of the Europeans to North America and the events that followed. It is also available from the Commission on Home Ministries (see address above).
- **Ministry with Young Adults: The Search for Intimacy** (faithQuest, 1992, $7.95) tackles issues such as young adults and the Bible, young adults in the '90s, reaching out to young adults, preparing the congregation for young adult programs, practical guidance for ministry with the young adult.
- **Mennonite Settlements in the Crimea** by Heinrich Goerz, translated by John B. Toews (CMBC Publications, 1992, $9), tells about Mennonites in the southern Crimea who were scattered.
- **Keepers of the Earth: Native American Stories and Environmental Activities for Children** by Michael Caduto and Joseph Bruchac includes 21 stories plus discussion guides. It is available from the Peace Resource Center, Pyle Center Box 1183, Wilmington, OH 45177.
- **Urban Connections** has a new editor, Stanley W. Green (who succeeds Sally Schreiner) and a new subtitle, "An Anabaptist Newsletter." To subscribe, send $12, $15 in Canada, to 570 E. Orange Grove Blvd., Pasadena, CA 91104.

—compiled by Gordon Houser

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Editorial

Buy a towel for your tears

Tina Warkentine Bohn tells the story of her Basotho "brothers" and "sisters" grieving with her at the death (half a world away) of her mother. Tina was in Lesotho in southern Africa. Her mother's funeral was going to take place in Saskatoon.

That Sunday the African Independent Church bishop announced "our mother's death" because, he explained, looking at Tina, "you are one of us, so she is our mother as well."

A few days later a local pastor informed Tina and John, her husband, that some people wanted to come pray with them. Fifty people came.

The following Sunday six more people came to John and Tina's home "for a service." They had taken an offering and gave the money, saying, "Use it to buy a towel to wipe your tears."

Tina concludes her account thus: "I learned anew what Jesus meant when he pointed to his disciples and said, 'Look! Here are my mother and sisters and brothers.'"

Honor the wound: Our faith family is experiencing much pain. The pain is not new, but the expression of it is. Our March 10 issue (in which Gordon Houser reported on "Men Working to End Violence Against Women") as well as other reports and allegations of abuse give us cause to grieve this Easter season.

Many of you have responded sympathetically and empathetically to the proliferation of these stories. Some have questioned our wisdom and challenged our judgment of allowing unnamed women (Feb. 25 issue, pages 84-85) to name abusers and to describe abuse. "Those four women can say anything they want and hide behind anonymity," one person—female—told me by telephone. Others of you assert that, unfortunately, good reasons still necessitate anonymity. Personal safety, for one. May that time end soon.

Some of you are even now being reminded of or being given permission to recall wounds of your own. For others of you these stories about abuse are creating a dis-ease that inhibits you, sadly makes you think thrice before, for example, participating in a spontaneous hug. For at least one (male) advocate of openness and accountability, these events may have precipitated his loss of employment.

Whatever the wound, whatever the sorrow, honor it. Buy a towel for your tears. Legitimize it by commemorating it. Let the Good Friday and Saturday of this part of your life be exactly what they are from start to finish. Do not cut them short.

We weep for our fallenness. We weep for the hurt we cause and for the pain we sustain. We bear to look at pain because refusing to makes us unable to feel deeply.

Joy in the morning: The resurrection of Jesus Christ speaks to all of this. Weeping with us just as he did for the city of Jerusalem, Jesus offers us "the things that make for peace" (Luke 19:41). Knowing the quandaries of our humanness, he waits and wants to be invited into those disappointments. Having experienced troubling flesh-ness, he invites us to the promise of a Sunday morning—but only after a "Friday" and a "Saturday."

For your necessary days of mourning for Holy Week this year, find a symbol. Tina has eloquently informed us about the wise people who provided a symbol for her. Here are three other ideas you may want to adapt.

- Alone or in the appropriate group, name the sorrow; write it on paper. Collect the paper(s) in an envelope or cardboard box, something that can be closed. Read words from Scripture that speak to your situation (Psalm 56:8; 131 or 139, perhaps). When enough time has elapsed and enough time has been filled with prayer, write on the container some words of comfort and/or absolution (like Psalm 103). You may want to burn the paper.
- Make a small circle around the person in pain. Stand at an arm's length from each other. Invite the person in the middle to fall toward the people in the circle and be caught by them. Assure the person that the grief is shared.
- After ample silence, sing a hymn together, like "Come, Ye Disconsolate" (*Mennonite Hymnal*, #333), "Cross of Jesus, Cross of Sorrow" (#166) or "The Head That Once Was Crowned With Thorns" (#189). As you are able, pantomime some of the words.

Now, as then, Jesus is the Lamb of God who takes on himself the sins of the world. *Muriel T. Stackley*

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THE

Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

107: 8
APRIL 28, 1992

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God has put us in all kinds of families

Nolan Wiebe: Now on equal footing with the other kids. (See pages 171 and 172.)

Prologue

"Let us put our minds together and see what life we will make for our children," said Sitting Bull (1834-1890), leader of the Sioux Nation. His invitation still holds. In this issue, Bernie Wiebe (my predecessor at this editing desk), Roy Henry and Leah Sonwani help us respond to that invitation. Bernie's story is the third installment of his documenting of (our cover boy) Nolan's life. See the end of his article for details regarding chapters one and two.

Also with this issue we begin our walk toward Sioux Falls '92 with Henry Dueck's Bible study—the first of three—on the conference theme, Micah 6:8. Following Henry's three, Esther Patkau, Saskatoon, will write three. That will take us to the July 14 issue, and the conference starts July 22 (two days after the Conference of Mennonites in Canada convene, also in Sioux Falls).

Let's prayerfully saturate ourselves with the words of the prophet: "Do justice, love kindness, walk humbly." In addition to being our conference theme, these phrases can shape the life we make for our children.

Correction: The Western District Conference autumn sessions will be Oct. 23-25, not as stated in our Calendar (March 24 issue). *mls*

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Cover: The photo comes from *The Calgary Herald*.

Next issue: Evangelism

This mother chose her son

It never occurred to Elizabeth that Nolan's disabilities should prevent her from choosing him as her son.

Bernie Wiebe

When meeting people with disabilities, even devout believers feel desperately uncomfortable and act in unusual ways.

Elizabeth and Nolan Wiebe (no relation to the author) are a happy suburban couple in Calgary. So?

Elizabeth is in her mid-30s; Nolan is eight. Aren't there millions of one-parent families just like that?

Elizabeth adopted Nolan eight years ago. Abortion was not an option because of Nolan's biological mother's beliefs. She had let it be known that she was seeking a home for her expected child.

It sounded like a great opportunity for those who believe that life is too sacred to consider abortion. Surely many would gladly demonstrate that.

Elizabeth Wiebe, single, a graduate in early childhood education, a member of Foothills Mennonite Church in Calgary, had dreamed of having a child. She believes God gave her this dream.

Then the announcement came in the church bulletin (March 18, 1984): "A three-week-old handicapped baby is up for adoption and/or foster-home care, preferably in a Mennonite home. The child has medical problems, and the family may receive government assistance."

Others responded, but when they learned details about caring for this baby, they withdrew.

Elizabeth simply contacted the people in charge and told them she wanted to adopt the child.

On April 13, 1984, Nolan came to live with Elizabeth. Elizabeth says it never occurred to her that Nolan's disabilities should prevent her from choosing him as her son. She simply felt that here was another person who deserved the respect and dignity of family. She believed she could provide that.

Nolan was born with spina bifida (a congenital cleft of the vertebral column with hernial protrusion of the meninges) and with hydrocephalus (in which fluid accumulates in the cranial cavity and is drained with a shunt). He wears special glasses, has allergies and minimal sensation below the waist. With KAFO (knee, ankle and foot orthosis) and a walker, he can walk short distances unaided.

When I was with Nolan, I forgot he had disabilities. He is a charmer and intellectually alert. Some would say he has "alternative abilities" that more than compensate for his disabilities. That's probably saying too much. Nolan will have to find his way in life as one who is different from the average, but no less so than other children.

Last year at a restaurant in Calgary, Marge (my wife) and I stood waiting with Elizabeth and Nolan. Another man looked at us intently, then came to me and asked, "Is he your grandson?"

"He is for this weekend; I've *adopted* him," I said.

"Isn't it too bad he's handicapped?"

Elizabeth answered before I could.

A charmer: *Nolan in 1990*

Tides

Peggy Dietz

Breathing of the ocean, out and in
Sea extends its arms out to the
shore
So my hopes expand, draw back
within—
So a certain hope will live no more.

Never will I feel below my heart
Stirrings far less mighty than the
sea:
This, an unborn life within me start
This great joy will never come to
me.

Yet, my God supplies the hope
e'en yet
That, as sea breathes in and out at
ease
He will never leave me, nor forget
His great gifts of ocean, land and
trees.

Barren shall I die, yet God still
knows
How to give me joy in all that
grows.

Peggy Deitz lives in Newton, Kan.

"That all depends on how you look at him. I don't see a child with handicaps; I see my young son."

Nolan knows he was not born to Elizabeth, that she chose him. He says that's OK with him.

I want to work at AGT: Nolan Wiebe attends Mayland Heights School. It has not been easy to fit into this regular school program but some things in school he likes a lot.

"Jordan is my favorite person," Nolan told me. "Kyle, the big guy, is my best friend. He's great in math." Nolan's school bus driver also has a special place in Nolan's heart. "He will take me fishing," says Nolan.

Since Nolan has taken swimming lessons, he and I went swimming. He soon had several other good friends in the pool. When I took him up to the water slide, I tired out long before he did. We whooshed down again and again. All Nolan asked of me as we "twinned" down the chute was, "Please don't let go of me."

Later we talked. He told me he wants to learn to ski. He says it's too bad people go to war: "I don't like it that they shoot and stuff." His favorite food is rice, and he enjoys a Friday night ritual of "chips and a soft drink" as he gets to watch a special TV show. He initiated me into that ritual and insisted that I share equally.

Nolan goes to Sunday school, likes his church and says, "God is good."

One of Nolan's special joys is a five-speed, three-wheeler "bike" specially built for children who are physically challenged. (See the cover.) He drives it proudly and feels it has put him on equal footing with other kids. Earlier he felt left out when they pedalled off on their bikes while he could only watch. Now he rides with the pack.

How did he come by that bike? Colin LaBerge, an employee at Imperial Oil, received an employee contribution award that he could use for his favorite charity. Colin volunteers with the Spina Bifida Association of Southern Alberta, and he designated his gift to Nolan.

"What do you want to be?" I asked Nolan.

Without hesitation he said, "I want to get a job with AGT [Alberta Government Telephone] when I grow up." To my further probing, he said, "I'm going to invent a new telephone."

Continuing challenges: Graydon Snyder in *Tough Choices* (Brethren Press, 1988) encourages congregations to develop support groups for people facing critical ethical decisions. Elizabeth Wiebe feels her church has done this, showing much love to her and Nolan. "I am convinced that they always mean to help," she says, but "Mennonites are cautious. The people often seem unsure or even afraid of the implications if they offer help in advance. Instead they wait until they are asked. Then later they seem embarrassed and occasionally apologize for not helping sooner."

At school, even after numerous consultations and the sharing of literature, Nolan is still too often compared with the other students instead of being assessed for himself.

The magic of conflict: Issues like abortion and disabilities generate conflict. Often we are unable to express them openly. This makes us do strange things that we are often unaware of.

People who shout loudest against abortion are seldom in touch with what's going on inside them. When faced with an actual opportunity to avoid abortion by adopting a baby, few are up to it. When meeting people with disabilities, even devout believers feel desperately uncomfortable and act in unusual ways.

We read in the Bible, "Accept one another, then, just as Christ accepted you, in order to bring praise to God" (Romans 15:9). But we cannot do this by ourselves. We must acknowledge our interdependent vulnerability. This is not a law-of-averages formula. It is an unpredictable death at Calvary that proves God's acceptance of you and me. We, like Elizabeth and Nolan, come together and reflect the glory of God.

Bernie Wiebe, a member of Fort Garry Mennonite Fellowship, Winnipeg, teaches conflict resolution studies at Menno Simons College, Winnipeg, and edited The Mennonite *for 10 years, 1976-1986. This is chapter three of Elizabeth and Nolan's story. Bernie's first two articles are in the Oct. 9, 1984, and Jan. 13, 1987, issues of* The Mennonite. *For copies send $2 per issue (U.S. or Canadian) and a self-addressed envelope to Sharon Sommer, Box 347, Newton, KS 67114.*

Sometimes it only took 24 hours for a neglected child to come alive

Roy W. Henry interviews Eileen Kehler about foster parenting.

Eileen Myers Kehler and Neil, her husband, live in Bluffton, Ohio. Eileen's parents were foster parents during her college years. During the summers she enjoyed the experience and appreciated the services her family provided. Eileen and Neil joined the foster-parent program in August 1967. Their youngest child, Eric, was 4 at the time. The Kehlers, involved in the program for 12 1/2 years, were foster parents to 29 children.

Roy: What do you consider the greatest blessings associated with foster parenting?

Eileen: Seeing a child who has come with fear in his eyes lose that fearful look and become a happy child. Seeing a child who was considered retarded respond to your love and actually not be retarded. Seeing an abused child who could not sit up or hold a cookie at 13 months respond in a month's time—sit up, smile and eat a cookie he held. One child had no reflexes in the doctor's office, but after receiving our love for just 24 hours the child responded to the first reflex tap. It was a joy to see happy adoptive parents receive a child we had loved. We received so much from the little ones who were entrusted to us. My own children saw that in giving you receive so much. This is part of living as Christ would have us live.

Roy: In what age range were the children in your home?

Eileen: They ranged from two days to four years.

Roy: What were the lengths of time these children stayed with your family?

Eileen: As short a time as one day to as long as two years. Most of them were with us an average of six months.

Roy: Have you had continuing contact with any of your former foster children?

Eileen: We kept in touch with one of our girls for about 11 years. Our contact is mostly with her father. He periodically shares with us what has happened to her. We occasionally see her.

Roy: What are some problems associated with the foster parent program?

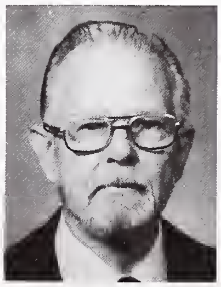
Eileen: The greatest difficulty is when a child you have loved goes back into the same setting from which it came. This happened a number of times with children that came to Neil and me because of abusive conditions. Unfortunately, several of them were returned to their biological homes. Most of our children were newborn babies and were adopted into homes where we assumed they were wanted and loved.

Roy: What words of wisdom would you share with those who may want to consider participation in a foster parenting program?

Eileen: The reason Neil and I became foster parents is that we love children and wanted to share that love with children who needed it. My mother said, "There is always room for one more to love." Caring for our foster children was a family effort. Our four children—Bonnie, Jeff, Cheri and Eric—spent many hours playing with them, holding the bottle and even changing diapers. Without their willingness to help, our being foster parents would not have been the joy that it was.

'Always room for one more to love': *Neil and Eileen Kehler with Nellie, one of the 29 foster children they had.*

The Kehler children grew up at ease with babies. Eileen successfully brought the infants to work; they ate when they were supposed to eat and slept when they were supposed to sleep. Stan, my husband, Eileen's "boss" at the time, approved of this arrangement and encouraged it. *Anita Bohn*



Roy Henry, naturalist, columnist and retired pastor, lives at 218 S. Jackson, Bluffton, OH 45817.

Carolyn Prieb

A crown for my mother

Helen Lepp Friesen

No woman has ever won the Nobel Peace Prize
for raising children with love.
No woman has ever been elected president
because she made her home a warm and welcome
place for all that passed through.
Mother, as I was growing up you taught me
the necessity of obedience,
the value of honesty,
the privilege of generosity,
the meaning of dedication,
the commitment of following Jesus
and the joy of prayer.
Although you will never win a medal
nor be elected president
for endowing me with those priceless life values,
and never receive applause nor public recognition
for loving your children, I know you love what you
do and wouldn't trade it for anything in the world.
And so my dear Mother, I will crown you
with gratitude this Mother's Day.
I know my words can never express
and my memory fails to mention
the many acts of love
and the sacrifices you made for me.
But a thousand thank-yous, Mother!
Let every "thank-you" be a jewel in your crown,
and may you wear the crown
that your children bestow on you
with pride and dignity.
My crown of gratitude can never repay you,
but maybe I can thank you
by being the kind of mother to my child
that you were to me.

Helen Lepp Friesen lives in Grand Rapids, Mich.

Our faith families have a job: Minister to children of divorce

• • • • • • • • • • •

Divorce happens through no fault of the children.
Will the church be there to help?

Leah Sonwani

In 1974, I visited a friend in Beatrice, Neb., who had taken two children, a boy, 7, and a girl, 3, into her home. An alcoholic mother had mistreated them. The little girl lifted her dress and showed me a long cut on her chest. "Look. My mommy hit me here with the ashtray." Her brother smiled nervously at her. I wanted to cry.

Eight years later, in a children's camp in Pennsylvania I visited with two brothers, ages 13 and 7. They had lived with their father since their mother had left them. The older brother cooked for both of them and went to school. Every night they went to bed by themselves because their father came home late in the night and cooked for his girlfriend and himself.

On a flight from Philadelphia to Chicago, I sat beside two children, a girl, 11, and a boy, 5, who were traveling by themselves. The little boy was crying. The girl told me that their parents were divorced. They lived with their mother and were going to Grandma's for vacation.

I asked, "Is it OK that your parents are divorced?"

The girl answered, a sad expression in her eyes, "Yeah, it's OK because Mom and Dad used to fight a lot at home."

A young mother, 22, and her 4-year-old son Shawn once joined my friend and me for supper . She was moving to another house with her new boyfriend and wanted to leave some of Shawn's clothes and toys with us. My friend said to Shawn's mother, "You have given so many good things to Shawn, but what about morals?" Shawn's mother was silent. When they left I picked up a toy in memory of Shawn.

Divorce happens through no fault of these children. What will be their future?

A Christian education program, carefully planned and executed, is a necessity for our congregations. The divorce rate is going up so high so fast. The task is to develop a healthy attitude toward tragic home situations. Here are some steps that may help concerned people who work with children:

1. Tell the children that all people are created by God. God is a loving, caring helping parent. Anyone may call on God anytime.

2. Tell them that God is also the parent of our fathers and mothers as well as our grandfathers and grandmothers. God cares for individual parents. No matter what their situation, God watches over them. God listens to children who pray for their parents and will help them. Encourage the children to talk and pray for their parents and their needs.

3. Guide the children to believe that Jesus, the Son of God, is a friend and a brother to us. He helps us repent of our sins, forgives us and makes us new people. He helps us love and forgive each other, appreciate and live with each other in peace and unity. Because of him we can join the great family of our great God.

4. Encourage children to think about their situations. Ask, Do you care for your parents? Do you want them to be in the church community? Jesus helps people. He hears your prayers. It's written in the Bible. Lead the children to pray for their parents who live away from them, that by God's power they can be reconciled.

5. Children ask normal questions about missing parents, but if they understand their family situation, they may talk more specifically to their moms and dads. Show them family pictures. Help them grasp that a home is a good place. If not today, then someday they may again have a home. They will achieve what is printed in their mind as something good.

Congregations can be channels of love and blessings, support and guidance in children's lives.

Children should not be left alone to struggle. In spite of their difficult situations or rebellious parents, children still love their parents.

Congregations can be channels of love and blessings, support and guidance in children's lives. Jesus said, "Suffer little children to come unto me, for theirs is the kingdom of heaven." We help this happen if we stop pointing fingers at the errors of parents and instead give children love and hope. Jesus, the great lover of children, calls his disciples to reach out and walk with these children in the lonely paths of childhood. Let us uphold children and their parents in our daily prayers.

Leah Sonwani, Janjgir, India, is a member of the Bharatiya [Indian] General Conference Mennonite Church.

Letters

Pain about music

I felt deep hurt as I read the quote from John R. Fry (Feb. 25 issue, page 91). It is hard to understand why it was included. It is a caricature of contemporary expressions of worship that can be found to some degree in many Mennonite churches, without the health-wealth-tithing gospel.

It is also judgmental. We have seen *The Mennonite* as an instrument for dialogue, but Fry's words are only an angry attack.

Third, it mocks worship of my Father in Heaven; it doesn't even capitalize the "g" for God. Are Christians in the General Conference Mennonite Church going to be made fun of if they use "male, patriarchal" names and pronouns for God?

Fourth, all this happens after years of conference people and publications offering feminist and/or liturgical-type resources for worship without any encouragement for contemporary praise-type worship. I heard that many contemporary songs were avoided for the new hymnal because they are usually projected on a screen anyway. How will we learn to sing new songs? Is there only one way Mennonites must worship?

Fifth, the church with which I identify is badly divided over this. Several people who seem to share Fry's opinions have told younger people they can worship elsewhere if they don't want to worship in "the Mennonite" way. I cannot let you publish my name. Some younger members have been angrily accosted and/or have received anonymous letters and accusing phone calls for singing a praise chorus or simply articulating a desire for more contemporary, participatory worship. Why borrow inflammatory language from a far-left, mainline Protestant group? Can we Mennonites speak in love, even about worship?

Sixth, most Mennonite churches that are growing with people in their 20s and 30s have adopted at least a modified version of what Fry caricatured. Our church is shrinking in that age group. Can we learn from younger generations? Are there no Mennonite or Brethren churches with contemporary participatory services that are valuable as models? Are there no Mennonite worship leaders qualified to bring positive insight on this to the General Conference Mennonite Church? Or are we to regard Mennonite young adults who desire contemporary worship as (in the words you published) "spiritually vacuous" and their praise to God the Father as "mindless, religious junk"? *Name withheld by request*

De-genitalize relationships

The Mennonite (Feb. 25, pages 84-85) recounts another sad episode of broken boundaries and the accompanying wounds. As a pastor and a person with lots of energy for relatedness, I wonder, When have I crossed a boundary sacred to another? Even if I am at peace about my actions, others may have felt that personal space was violated. I aspire to purity of heart, but I suspect that I have intruded into others' holy spaces inadvertently. Thus I am grateful to the four women. They called me to greater watchfulness, sensitivity, repentance.

Their testimony was also thought-provoking. Even as I have surely sinned in the expression of my sexuality/spirituality, I have been sinned against. I have had my sexual/spiritual energy sapped, the spirit of creativity within me suppressed, my inspiration for relatedness with God and people stifled. Even as I give thanks for those who have rekindled my dimming light, I have painful memories of when it was blown out. I am called to forgiveness. Our justifiably great concern about how sexuality has "spilled over" inappropriately needs to be balanced by our concern about how sexuality has been "bottled up" inappropriately.

Secrecy is problematic. Most people in the church are embarrassed to talk about both their sexual and spiritual lives. Men seem more reluctant. We need to help one another experience the gift of each other as sexual/spiritual people. We need the support of brothers and sisters who speak the truth in love and help us express our energy for relatedness with God and other people in right ways.

The beginnings of an answer is in de-genitalizing this energy. Especially we men need help in expressing affection in ways that are not, in the language of the four women, so "sexualized."

[We should] share our sexual/spiritual stories in groups where our *eros* and soul-fire can be monitored, mirrored back to us and nourished. Our sexual/spiritual energy begs to be expressed. It enlivens and energizes us and others. If we block the expression, our sexuality/spirituality manifests itself in destructive ways: war, violence, sexism, inappropriate expressions of power, playing with sex, pornography, coarse jokes (Romans 13:11-14, Ephesians 5:1-14). Good sharing enhances our intimacy with others and our witness to God in Christ (John 3:21, Colossians 1:27).

The Spirit of the Lord is freeing and empowering me to give myself in full-bodied, open-hearted ways to be passionate, full of *eros* and intimate but non-genital, non-invasive, channeling my energy for love in ways that have integrity, a holy integration of sexuality and spirituality. God continues to provide friends in Christ to encourage me and hold me accountable.

Come, Holy Spirit. We await the redemption of our sexuality/spirituality. *Doug Reichenbach, Box 67, Wayland, IA 52654*

Don't blast it

I am not sure why the four women wrote the letter to *The Mennonite* about Urie Bender (Feb. 25 issue, page 84). Was it vindictiveness? Was it for their own healing? They say it was to warn others. I have serious questions about their attitude.

This is a serious matter, but it should be taken care of in the local area, not blasted across Canada and the United States. I don't think this letter should have been printed in *The Mennonite*.

I would also like to comment on Mark Fitzpatrick's letter on racism (Feb. 25, page 79). He makes some good suggestions, but it seems to me he needs to have more love for the blacks and the whites to accomplish his goal. *Ward W. Shelly, 1200 E. Partridge, 4A, Metamora IL 61548*

Talking gives hope

Peace between Israel and the Palestinians seems even more unattainable, especially after the current round of killings. However, at least they are now talking, so there is hope.

What a gift it would be to the Israeli soldiers if they wouldn't shoot children anymore. What justice it would be if the Palestinians could have a remnant of their land without continuing occupation by Israeli forces. What a gift it would be to all of us if a real peace could be worked out.

Many would like to visit that whole area but don't feel able to face all that hatred. Now is the time to let our legislators know that we support a reasonable peace. *Herman Hilty, 9255 Lugabill Road, Bluffton, OH 45817*

Prayer needed in Japan

I wish we had jobs for retirees in Japan. Maybe someday. I think of the many Mennonites who vacation in Palm Springs or Hawaii each year, and I wonder what would happen if all that energy and money would be put to productive use in needy places.

The article about Mary Raber was powerful. Anne Garber's "At War With Satan" (Nov. 12, 1991, issue) hit home. There is no question that we have invaded his territory here in Japan, and he isn't taking it sitting idle. We notice it in the little things that keep a church from growing. If all our seekers would come on the same Sundays we'd be a crowd. Last Sunday we had nine who were not at worship service the previous time, and two weeks ago it was seven. Our February attendance average was 12, up from 10 in January.

I like your missions issue (Nov. 26, 1991). Jonathan Larson says it so well. And Jeni Hiett Umble had a timely article. When we struggle and feel like failures, I think maybe folks have forgotten to pray for us. On the other hand, we get letters from folks who pray for us every day. What an encouragement. *Mary Derksen, No. 602, Excellent 36, 23-11, 5 chome, Mugino, Hakata ku, Fukuoka shi, Japan 816*

Empowered

Mennonite women of the church learn disheartening but necessary lessons. Here is an empowerment creed to tape to the refrigerator door and the office wall:

1. Never will I be blinded by the power of those in high political church institutions.
2. Never will I be vulnerable to betrayal by a man of the cloth.
3. Never will I bind my healthy skepticism in submission to one with "more" education by assuming that he knows best.
4. Never will I be charmed by an empathetic but needy soul, trusting that he has my interests at heart.
5. Never will I stifle my own instinct when it says, Something's wrong here.
6. Never will I allow the status of another to dull my intellectual integrity just because he may be quicker with words and speak in a loud or more persuasive voice.
7. Never will I grant a brother power over my decisions and thereby over my life.
8. Never will I be the quiet in the land when my heart and mind cry out.

I call on my sisters to shout our pain and our strength with compassion and clarity. It will make a difference. *Donna Neufeld, Box 142, North Newton, KS 67117*

Power in the blood

Issues surrounding sin need to be examined in the light of the blood of Jesus. Jesus experienced all the agony that comes from being condemned to hell as a sinner. He carried all the weight of every person's sin. He was the ultimate sacrificial lamb who died so that we would not have to. Because of Jesus' death we are now adopted into the family of God when we become Christians.

No other way exists to enter into a relationship with our God except through the blood of Jesus. No other way exists to get rid of our sin in God's eyes than through the blood of Jesus. Some people try works. Some try other theologies. Some try to ignore sin and guilt. Some hope they will get "in." Some say that a loving God will not condemn them. Others think that the blood of Jesus covers them whether or not they repent and get baptized.

Salvation only comes through the death and resurrection of Jesus. The blood of Jesus takes care of people's sin and the cross takes care of people's desire to sin (1 John 1:7, 1 Corinthians 6:9-11, Romans 6:6). The power of the blood of Jesus transformed the Corinthians and it still transforms. But there is a lack of preaching and teaching of what sin is.

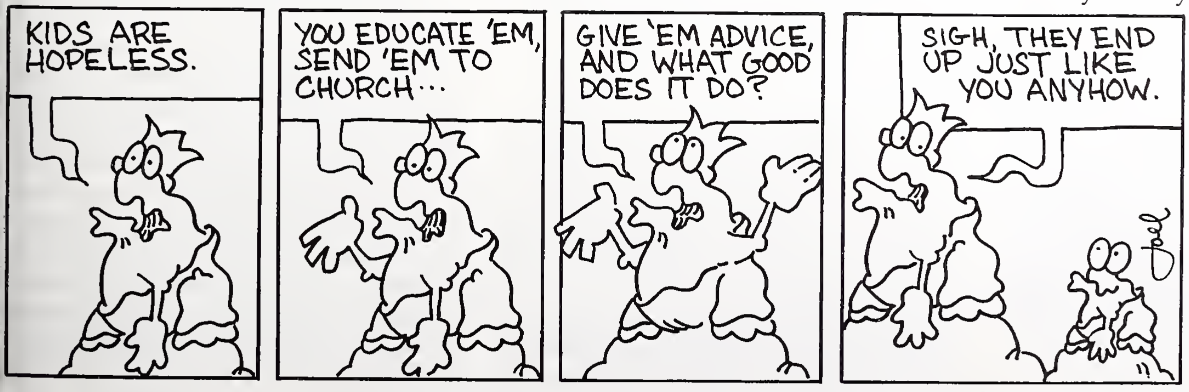
I pray for an awakening to come upon our churches. I pray that I will be open to God, fear God and seek God's truth in the Bible rather than to listen to the many voices that compete for my attention. I am not without sin, but I care deeply for the Mennonite family of Christianity.

Let's not think we can help people without leading them to a full knowledge of salvation. Everyone needs a God who can change them, not one that tells them they will always struggle with their sins. People with sins are better off when we clearly teach them that sin is sin and that there is transforming power in the blood of Jesus. *Bob Ewert, 1821 N. Maddox Drive, Muncie, IN 47304*

Breach the gap of ignorance

Thank you for your much needed article (Feb. 25, page 84). I praise your courage and morality. If all parents warn their children of the place on a child's body that should not be touched by others, a group of beautiful 2-year-old girls could not have been sexually violated in a small Ohio town. I,

Pontius' Puddle


KIDS ARE HOPELESS.
YOU EDUCATE 'EM, SEND 'EM TO CHURCH...
GIVE 'EM ADVICE, AND WHAT GOOD DOES IT DO?
SIGH, THEY END UP JUST LIKE YOU ANYHOW.
Joel

too, was very young at the time. I saw the pennies on the street that lured the youngsters; by the time my sister and I joined the group the pennies were gone, and the old man was busy slinking away. It was years before I knew what was going on.

How can we as good parents neglect our duty to our children? We have a responsibility to educate them. Children born on a farm see sex education (of a sort) firsthand; [others] do not have this advantage. Many parents expect their children to pick up this information from other children. I was 12 before I knew about the act of procreation, and for 10 of those years I was a sitting duck. Is this the way to raise children?

Objection to sex education invites rape, violation and other sex games. A child should be told how to control his urges and to have respect for the opposite sex. Children need to know when to hit the brakes and to know for what purpose God's gift was given to us. Kind, loving parents can help breach this gap of ignorance and turn possible victims into moral human beings. *Hilda P. Troyer, Route 1, Box 318E, Chenoa, IL 61726*

From our mission workers

Zimbabwe, along with much of southern Africa, suffers from drought. Your prayers for the countries as well as the people are requested as people suffer as a result. There will be little harvest this year, and livestock are dying because there is nothing to graze on. Zimbabwe also has a severe water shortage that affects the nation as a whole.

A Bible conference will take place at the end of the month (February) here in Botswana, a joint event with the churches in a village and Mennonite Ministries. This is a region where there is much interest in having Mennonites help with Bible teaching. This two-day event will be a time for getting acquainted and exploring possibilities of working together. Another worker and I hope to begin a Bible study with the women here as well. I have begun to grasp the concept that the harvest is ripe the but laborers are few. *Erica Thiessen, Box 59, Mmadinare, Botswana*

The publishing projects I oversee progress as expected. On Feb. 24 I will pick up the first booklet of Helen Dueck's *Encontros con Deus*. I hope it will improve the biblical literacy in our churches. I will send Raul Garcia's book *Soy Cristiano, Evangelico, Anabautista* for a revision this week.

This semester the Evangelical Mennonite Center of Theology (CEMTE) has 80-90 first-year students and about 20 in the advanced program. During the first semester this year we have four seminars in various regions. All this leaves little room for developing courses. This has created some frustration for me. I believe we need a good leader in every region for CEMTE to be effective. *Dave Falk, Rua Padre Antonio Joaquim 111, Ed. Beiji-Flor, Apt. 132, Jardim Proenca, 13.100 Campinas, Sao Paulo, Brazil*

We returned to Brazzaville in the Congo in February to set up a guest house and transport coordination center for missionaries of all denominations returning to Zaire. Brazzaville is right across the river from Kinshasa. Congo is another French-speaking country and all international airlines land here. Therefore, people who want to get to Zaire need to make additional travel arrangements. The feeling is that someone placed in Brazzaville could facilitate lodging should there be a need for another evacuation. People returning to Zaire want to avoid having to return to North America if there should be further problems. A place in Brazzaville would be much more feasible.

Before we left British Columbia we told our congregation about our plans. Gabrielle, 4, explained where we were going and what country it is in. When I told of our work, she whispered to me that she wanted to say something else: "We are going back because we love Jesus and to work for the church." It was a touching reminder of our motivation for overseas work. Sometimes in the bustle of organizing and arranging our lives we forget this. *Steve and Janet Plenert, c/o MAF, B.P. 14599, Brazzaville, Congo, Africa*

Speak to the powers

I have worked with many women who have stories overflowing with the language of violence, [that] cry out with the abuse of power within Mennonite families and Mennonite congregations and through church conference officials.

My suffering was caused by individuals within the conference who would not recognize me as the pastor [of our young congregation when our pastor, who had encouraged me, died unexpectedly]. Some even alluded to the fact that if my husband had taken on the role it would have been easier. I was devastated. I felt like I had been raped. I was used. No one told me that what I was doing was wrong [all the years I was discipled by our pastor]. I was never challenged to step back then. I was not given compensation until someone in the congregation asked if I was being paid. And even then it was given with the statement, "You do know that many people serve the church without expecting reimbursement." I was embarrassed. I served the church not because I wanted recognition or compensation but because I felt called to respond. However, as I look back and acknowledge my pain, I wonder if I would do it again. It has taken four years to get to the point where I can put this in writing.

The cross represents victory over, not submission to, the powers. The powers chose to look the other way rather than admit the truth. I trusted the powers to do the right thing. I was violated by the powers because I was a woman in a "man's role."

I was not affirmed as the leader. A new pastor was called. He was unable to challenge the congregation to move ahead. The church folded, but a small committed Anabaptist group remains intact.

I am concerned about the fact that women's issues are placed on the back burner in many of our churches and conferences. Other minority issues are recognized, i.e. Hispanics, African-Americans and Native Americans, and this I applaud. However, I pray that women, too, would be recognized for who we are in Jesus and not be stifled because of our gender. *Leslie Mangine Rafaniello, 8 Meadow Ave., Phillipsburg, NJ 08865*

This timeless court

The first of three studies in Micah to get ready for Sioux Falls '92

Henry Dueck

This triennial conference promises to be different. This celebration occurs 500 years after "brothers and sisters" of the Sioux nation discovered Christopher Columbus on their shores. The place? Sioux Falls.

Both the date and place of Sioux Falls '92 make us reflect on 1492. It is now half a millennium since the "invasion," the "evangelization" or the "conquest" of the Americas, depending on your point of view.

The theme for our conference is "Do Justice, Love Kindness and Walk Humbly" and comes from Micah 6:8.

Biblical words and their corresponding events never happened in a vacuum. Micah's words are from the time of kings Jotham, Ahaz and Hezekiah, from around 740-687 B.C. Samaria fell to the Assyrians in 722 B.C. Jerusalem fell to the Babylonians in 587 B.C. Both events were interpreted by the prophets as God's judgment upon Israel for its faithlessness.

Royal court imagery abound in the book of Micah. "Appear in court," God cries. "Defend your case." The court clerk (prophet) announces, The Lord has a complaint against you. The plaintiff (Yahweh) then lists all the good things he has done for his people (6:3-5). The accused, the people, with feeble excuses, plead their defense (6:6-7). And the Judge, as it were, thunders from the desk, "God has showed you what is good; and what does the Lord require of you but to do justice and to love kindness and to walk humbly with your God" (6:8)?

Protest: In South America I hear voices of protest against the "celebration" of 1492-1992. The words of Micah ring out as true as ever.

Enrique Dussel, an Argentinean Catholic and renowned historian, calls for repentance instead of celebration. A Quechua Roman Catholic priest still uses language like "the Spanish" and "we." Complaints by indigenous groups reflecting on past and present atrocities against them are becoming louder. Historical events are not forgotten. Wounds are not healed.

Our commemoration in 1992 will also not occur in a vacuum. A response to 500 years of history is indeed complicated, even dangerous. The mix—religious, political, social and economic—defies analysis. In order to get a glimpse of the complexities of the problem, read a book like Eduardo Galeano's *Las Venas Abiertas de America Latina* [The Open Veins of Latin America]. I am not aware of a translation of this book, but one could find its equivalent. And North Americans, of course, need to look carefully at their own "Indian affairs" record.

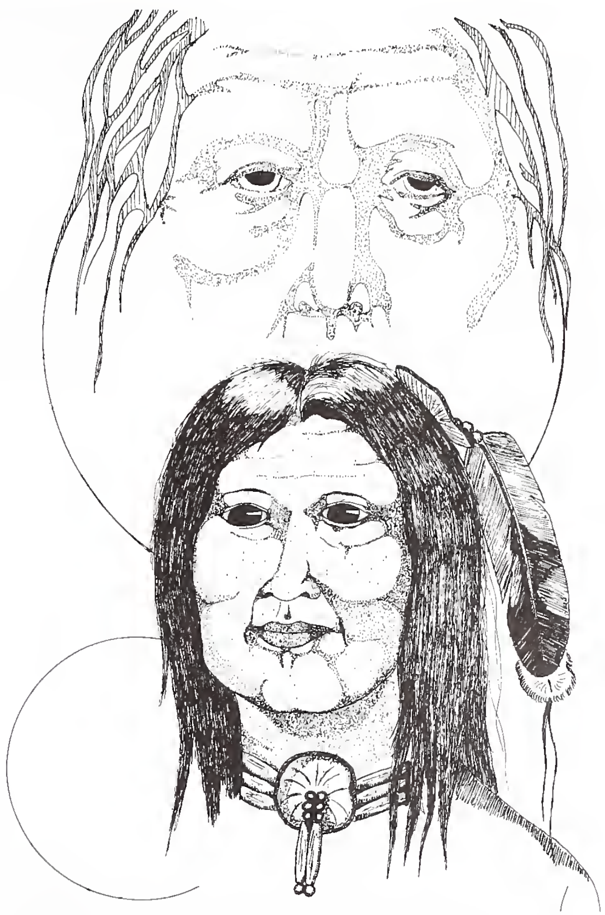
Until recently Latin America's inexpensive resources made it a place for European and North American conquest. From the Far East, too, come every imaginable and unimaginable gadget and program in the name of development and aid. Consequently, natural resources, either by military force or capitalistic greed, tend to flow to the political and economic power centers of the global village.

"We are utterly ruined; he (the conqueror) changes the portion of my people; how he removes it from me! Among the captors he divides our fields" (Amos 2:4b).

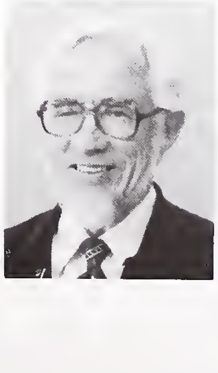
When churches and "missions" are not communities of faith and healing, they offer oppressed peoples nothing more than religious structures and faint promises for the "beyond."

What can we do? The children of the conquerors do not want to return to Europe. The descendents of the original "hosts" probably would not want everyone to leave. Five hundred years of history have intertwined our existence and realities in such a way that we need one another more desperately than ever before. "We will either learn to live together as brothers [and sisters] or die together as fools," said Martin Luther King Jr.

And the words of the Judge ring persistently from heaven's court: "You *know* what the Lord requires of you."



Wounds not healed: *As we commemorate the Columbus quincentennial we need to look at our own "Indian affairs" record. After 500 years we need to learn to live together. (Artist Terry Widrick calls this piece "Blessing." He is assistant pastor at Selkirk [Man.] Christian Fellowship.)*



Henry Dueck and Helen, his wife, are General Conference Mennonite mission workers (Bible teachers) in Cochabamba, Bolivia. His seciond of three Bible studies on this theme will be "What Does Justice Have to do with Sioux Falls '92?"

News

According to the *1991 Report on Anti-Arab Hate Crimes: Political and Hate Violence Against Arab-Americans*, the Gulf War had a negative effect on Arab-Americans. The report, released Feb. 20 by the American-Arab Anti-Discrimination Committee (ADC), shows a dramatic increase in physical violence such as arson, bombings and assault. ADC logged 119 hate crimes in 1991 compared to 39 in 1990. Because of police harassment of Arab-Americans around the time of the Gulf War, ADC believes, many hate crimes went unreported. (*ADC Times*)

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Although the Cold War is no more, the United States conducted its first scheduled nuclear test of 1992—the 937th since 1945—on March 26 at Pahute Mesa, about 100 miles northwet of Las Vegas. The test, code-named "Junction," was observed by more than 20 Russian scientists under the terms of the 1974 Limited Test Ban Treaty. The explosion was the first since Russia renewed its underground test moratorium earlier this year. Six anti-nuclear protesters were arrested two days earlier during a sit-in at the Department of Energy's Las Vegas office to protest the planned test. Protesters said four other tests are scheduled for later this year. (*National Catholic Reporter*)

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The historical committees of the General Conference Mennonite Church and the Mennonite Church are cosponsoring a meeting for Mennonite heritage interpreters and conference historical committees and historians. Entitled "The Church Historian As Interpreter," the conference will be held May 21-23 at Goshen (Ind.) College. Keynote speaker is John L. Ruth of Harleysville, Pa., whose topic is "The Roles of the 'Super' Church Historian." For more information contact David Haury, 3132 SW Belle, Topeka, KS 66614.

Dialogue 92 calls for basic changes in health care

Indianapolis (MHA)—Reform will not restore the ailing American health system, speakers told a recent gathering of physicians, nurses, health-care workers and administrators, pastors, theologians and ethicists. Both providers and consumers must make basic changes in the way they view medicine, health, life and death.

The United States does not have a health system, Willard Krabill told about 160 listeners at "Dialogue 92: Health and the Church." "What we really have is a disease-treatment and repair operation at exorbitant cost; it is not buying us health, and it is a major contributing factor to all the other economic difficulties our country is in," he said.

Hold health professionals accountable: *Krabill*

Krabill, a retired physician, now consulting for Mennonite Mutual Aid in Goshen, Ind., and Don Steelberg, pastor at Lorraine Avenue Mennonite Church, Wichita, Kan., gave the keynote addresses for the gathering here March 6-8.

The aim of the meeting was to discuss health issues, discover the role of the church and inspire individuals and congregations to action. Sponsors were the Council of Moderators and Secretaries of the Mennonite and Brethren in Christ Churches, Mennonite Mutual Aid, Mennonite Health Services and the Mennonite Health Association.

An underlying—and unchristian—fear of death is at the root of our dependence and even worship of medical technology, Steelberg said. This is illustrated by the fact that the closer the patient is to death, the more money is spent to prolong biological life, he said. "This is not the medical profession's fault alone. We all collude in it, and not just in the last week of life."

Unchristian fear of death: *Steelberg*

'Why can't I die?': Many times the patient accepts death, even as relatives doubt the promise of resurrection, Steelberg said. "Ask any pastor, and you will find that one of the questions most often asked by the ill and those in pain is, 'Pastor, why can't I die?'"

These themes were expanded in prepared responses, panel discussions, statements from participants and informal conversations. Change, not mere reform, is needed, according to many. "It is not entirely clear whether the church generally has a vision for a role in health care," said Larry Nikkel, executive director of Prairie View Inc., Newton, Kan.

Medical workers need the church, yet church institutions have distanced themselves, according to those who spoke. "We as health professionals feel a strong sense of responsibility to the church and a desire that we be treated as brothers and sisters. The church should hold us accountable," Krabill said. "The call to medicine as a Christian vocation is not a call to self-interest or the seeking of personal wealth."

Church members must also take responsibility for themselves and others, many said. "We decry individualism but treat health care as Mennonite individualists," said Ron Ropp, chaplain and pastoral counselor at BroMenn Healthcare, Bloomington, Ill.

Suggestions included having every church member pay into some form of mutual aid, making prayers for healing part of congregational life, initiating a congregational nurse program and bringing health questions—especially those involving "heroic" measures—to the congregation.

What is needed is the health equivalent of Mennonite Central Committee or Mennonite Disaster Service, where various Mennonite groups overcome theological differences to provide a cooperative service, said several. Perhaps the favorite

‘Mennonite agenda’ at MHA

Indianapolis (MHA)—Agreeing that the Mennonite Health Association should focus on the “Mennonite agenda” in health care, members nonetheless delayed until 1993 a vote on whether to withdraw from the Protestant Health and Human Services Assembly (PHHSA).

At its annual meeting here March 6-11, the MHA board brought a proposal to withdraw from the PHHSA after the 1993 meeting and form a new Mennonite Health Assembly.

Members amended the motion to ask the MHA board, in addition to pursuing the Mennonite health-care agenda, to vigorously explore possible ways of continuing as a part of a restructured Protestant assembly.

MHA president Paul N. Kraybill will give leadership in charting the new direction for the Mennonite association, made up of health-care professionals and volunteers, agencies and institutions.

The Mennonite agenda, according to the report from the Health Assembly Study Commission, would more fully impact “the thousands of Mennonite health-care givers, providers, employees, volunteers and professionals.”

The report further stated, “In spite of our history and our resources, we have yet to develop a strong sense of community and mutuality in dealing with ethical issues, and in giving a creative witness to the ‘crisis’ issues that are taking a deplorable toll in human tragedy and suffering. We have yet to develop a strong emphasis on preventative health and on lifestyle, especially in the congregational setting.”

The report recognized that while relationships with the larger Anabaptist and the ecumenical communities “are commendable, these have for too long inhibited Mennonites from focusing on their own agenda and clarifying their own identity.”

The proposed withdrawal from the Protestant assembly would also affect the long-time cooperative sponsorship with the Church of the Brethren’s Association of Brethren Caregivers in the Mennonite and Brethren Health Assembly.

Mennonite and Brethren sectional meetings included aging, older-adult ministries, disability programs, auxiliaries and volunteers, chaplains, congregational health ministries, hospitals, trustees and Mennonite Nurses’ Association. *John Bender*

quote of the conference was the remark made years ago by H.A. Fast at the forming of Mennonite Mental Health Services: “Get on with it.”

A summary report of the conference is available from Mennonite Health Association, Box 818, Goshen, IN 46526, at a cost of $4 plus $2 for postage and handling. *Wayne Steffen*

Pastor tells his own story at conference on abuse

Winnipeg (MCCC)—The intense personal storytelling by a Winnipeg Mennonite Brethren pastor highlighted a March 13-14 conference here on abuse.

Dan Unrau, pastor at Winnipeg’s Fort Garry Mennonite Brethren Church, related his own story of experiencing abuse as a child. He said that after shaking his own child on one occasion he had to admit that the potential to abuse also resides in him.

Unrau shared his three-part story with more than 400 people who attended A Time For Healing, a conference sponsored by Mennonite Central Committee and Voices for Non-Violence, an MCC-supported program that helps Manitoba Mennonite churches respond to domestic violence.

His stories about childhood and parenthood were interspersed with input by Lois Edmund, a Winnipeg psychologist and co-keynote speaker at the conference. In a final healing story, Unrau told how he had “walked” through a physical and ritual exchange of kindness with his mother just before she died. The

Complex computer calculations indicate that winds could have parted the Red Sea’s northern extension as described in the Bible’s account of the Israelites’ flight from Egypt. According to a report in the *Bulletin* of the American meterological Society (March 16), a gale-force wind blowing continuously for about 10 hours could have caused the sea to recede, exposing a path to the opposite shore. Meterologist Nathan Paldor and oceanographer Doron Nof write that a steady northeasterly wind of about 45 miles (72 kilometers) per hour would cause the water level to drop about 10 feet (three meters)—enough to create a path across the sea. An abrupt change in the wind would have caused the waters to come crashing back and drown the Egyptian pursuers the Bible describes, write the scientists. (*The Wichita Eagle*)

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Duane Friesen speaks of honoring God in languages that are visual, poetic and experiential, not just conceptual and linear. As he bridges abstract and artistic language he finds new horizons emerging for his theological reflection. In his sabbatical last year from Bethel College, North Newton, Kan., where he teaches Bible and religion, Friesen focused on the connections between aesthetics and theology. In a weekly forum at Associated Mennonite Biblical Seminaries, Elkhart, Ind., on March 26 he called on Mennonites to focus more on God and less on human behavior in our theologizing. The icons of the Russian Orthodox Church, even in the museums, continued to speak and helped keep the church alive over the regime of oppression. The arts have a prophetic and sustaining role, Friesen said. The disclosure of God in the biblical text is incomplete, he said, unless in addition to the linear story the Scriptures are read or absorbed through their poetry, songs, visual images, parables and other forms of language, he said. (AMBS)

Bruce Hildebrand (MCC)

Ingrid Castro, 19, reads to children at a Santa Cruz, Bolivia, neighborhood library. Bolivia's public schools are overcrowded and underfunded. To supplement the education system, Mennonite Central Committee sponsors three libraries in the Santa Cruz area. Library activities include storytelling, literacy, math and number exercises, crafts and art work, remedial work and typing.

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Many of the problems children exhibit after their parents divorce are apparent even before the marriage ends, according to the first large before-and-after study of the effects of divorce. The study involved 17,000 British families, studied over a period of years. Fully half the disturbances among boys whose parents divorced and a smaller proportion of problems apparent among girls were noted by parents or teachers before the divorce. Many problems in the children, the study showed, could be attributed more to marital discord than to the divorce itself. (*New York Times*)

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The Lombard Mennonite Peace Center and the Department of Theology and Religion at Elmhurst (Ill.) College are sponsoring the third conference on "The Ministry of Reconciliation," to be held June 11-13 at Elmhurst College. This year's theme is "Christ's Call to Building Healthy Church Systems." Keynote speakers are David Augsburger, Dale Brown, Clarence Hilliard, Speed Leas, Susan Thistlewaite and Raleigh Washington. For more information contact LMPC, 528 E. Madison, Lombard, IL 60148, (708) 627-5310.

experience allowed him to again say "I love you" to her without feeling manipulated or angry.

Unrau's openness elicited praise from conference-goers, one of whom called it "significant and courageous," adding that she hoped his disclosure would cause other people struggling with abuse to come forward and ask for help.

Unrau's admission dominated the coverage of the event by the non-church media, overshadowing many other important aspects of the conference, including "the fact that it occurred at all," according to Heather Block, one of the conference organizers and director of Voices for Non-Violence. "Many conference-goers expressed appreciation that the churc was finally speaking out against abuse."

Block said that many response form collected at the end of the event expressed appreciation "for the honesty of the presenters and for not having skirted some difficult issues." Many participants indicated that they would appreciate more meetings like the conference.

Among the more well-attended workshops at the conference were ones on forgiving abuse, the church as a compassionate community, ways to support survivors of abuse and survival after abuse, she said.

What to do when told about abuse

Winnipeg (MCCC)—Mennonites in North America are becoming aware of the problem of abuse in Mennonite church-going families. But many are wondering what to do next—how can they respond to situations of abuse that occur in their families or in their churches? Below are some practical guidelines people can follow to help both the abused and the abusers.

- The first thing to do when someone tells you they are being or have been abused is to believe them. Validate their feelings and assure them that it is not their fault.
- You need to assess the situation immediately. Is the person in danger? Does the person need medical attention? Does the person need to find a safe place to go? Help them fill these needs.
- Provide people with options, but empower them by allowing them to make their own decisions. The exception to this would be in the case of child abuse, where there is legal mandate to notify the local child protection agency.
- Be non-judgmental in allowing them to explore their questions, including spiritual issues. They may be angry at God, wondering how this could be allowed to happen to them.
- Assist them in finding proper services (e.g. for shelter, counseling, legal and medical needs).
- Know your limits. Don't counsel victims beyond your skill level. Don't be afraid to ask for assistance and advice from professionals.
- Continue to support the victim, even when the crisis has passed.

When you become aware of someone who is abusive, there are also guidelines for your response.

- Do not take the abuser's word that the violence has stopped. Rather check privately with the person who has been abused.
- Offer him or her hope that change is possible. There are services available to abusers who are seeking help.
- Hold the abuser accountable. Promises to change are part of the cycle of abuse. Unless they are accompanied by concrete actions, such promises are meaningless.
- In the case of a marriage relationship, proceed cautiously in recommending joint counseling for the abuser and victim. Even if both parties are willing, it should not take place until the abuse has stopped. Only then can problems in the relationship be worked at.

While this brief list of guidelines is just a place to begin, it can serve to help you minister in a positive way to those who are experiencing abuse. *Heather Block, coordinator of Voices for Non-Violence. For more information, write 134 Plaza Drive, Winnipeg, MB R3T 5K9.*

Survivors tells stories of abuse

Kidron, Ohio—More than 260 men and women carried home tangible mementos—stones, lengths of twine, packets of flower seeds—at the end of a weekend conference on family violence and sexual abuse. Many also carried with them a new and overwhelming belief that sexual abuse exists in the Mennonite church.

Held March 20-21 here, the conference was organized by Mennonite Central Committee Great Lakes office. The theme, "Breaking Silence, Bringing Hope," suggests the goal of planners in bringing together victims, survivors, care-givers, perpetrators, pastors, professionals and friends.

"[I appreciated] the opportunity to share my experiences with others in the Mennonite church and find support and affirmation there," said one survivor who attended. Others found the conference difficult. One participant said, "I felt dishonesty around me, both in the presence of denial by people who said they believed and felt pain for the suffering of the abused but felt that they personally had never felt any oppression in their lives and in the presence of perpetrators, none of whom were identifying themselves."

Partway through the conference one room was designated as a "safe room," for survivors only. "Some of the survivors told us they did not feel safe with perpetrators present," said Helen Glick, a planning committee member.

Survivors' stories brought participants face to face with sordid details of experiences in Mennonite homes. One participant said, "Hearing the actual stories of the survivors and realizing that the stories one reads really are happening to real people was especially helpful."

One woman told of being forced repeatedly to perform oral sex with her grandfather. In her church and community her family was respected and admired by many, and no one suspected the truth, which left her unprotected. "Why didn't he love me enough not to hurt me? I didn't believe I had a right to protect myself. The Mennonite community needs to heal. We've allowed incest to thrive in our community for years."

Satanist cult: This same woman was later victimized by a satanist cult. "[The victims] are powerless, they can't protect themselves and they have no rights. Their safety depends on pleasing others. I never learned the difference between being loved and being used," she said.

Another woman who was first raped at age 3 told of being adopted into a Mennonite family, where her adoptive father again raped her at age 11. "God is watching; you will have to give account of your sins," she was told repeatedly as a youth. Her victimization continued after she married an abusive Mennonite man.

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One woman who was first raped at age 3 told of being adopted into a Mennonite family, where her adoptive father again raped her at age 11.

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A male survivor told of being whipped with a riding whip by his father. This father once tied the survivor's brother to a gate and left him there while the father did farm chores. Another time the survivor found his father raping his sister in the barn. On one occasion he was forced to eat his own vomit. This father forced the children to sing hymns while he took their mother into the bedroom.

Model family: When a sister finally talked to their pastor about the abuse in their home, she was urged to be obedient and respect her father. The family attended church regularly and was considered a model family by others in the church. "It continues to be a journey from death to life, living with the shame of who I am and dealing with the anger. ... I know the shame, isolation and abandonment of being part of a church that does not recognize the violence in its families," the survivor told the group.

The group learned that a typical response, on first hearing such stories, is to minimize them, deny the truth of them or view them as isolated incidents.

Ruth Krall, director of peace studies at Goshen (Ind.) College, presented three informative addresses that gave

Roxane Ewert (MCC)

Kevin Gascho and Tammi Schwartz from Wasepi Mennonite Chapel, Centreville, Mich., pack food boxes for shipment to the former Soviet Union. Youth and sponsors from Wasepi Mennonite Chapel and Woodlawn Amish Mennonite Church, Goshen, Ind., donated an evening March 20 or 21 to help box the groceries in a donated building at the Elkhart (Ind.) County Fairgrounds. Indiana and Michigan Mennonites and Brethren in Christ contributed the powdered milk, rice, flour, canned meat and other items.

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The Environmental Task Force of the General Conference Mennonite Church and the Mennonite Church is compiling a list of Mennonites and Brethren in Christ with experience and/or training in environmental issues. To be listed in this directory contact Jocele T. Meyer, Mennonite Central Committee, 24516 TR 167, Fresno, OH 43824, (614) 545-7556.

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"Breaking through the Clutter" is the theme for this year's conference of the Council on Church and Media, to be held June 4-6 in Chicago. Martin Marty, author, editor and professor of history at the University of Chicago, will speak at the opening banquet. The conference is open to the public. CCM is an association of communicators from Church of the Brethren, Brethren in Christ and several Mennonite denominations. For more information contact Barth Hague, Council on Church and Media, Box 483, Goshen, IN 46526, (219) 533-9511.

God is at work in Latin America, said Raul O. Garcia (left) from Pehuajo, Argentina, in a chapel Jan. 10 at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Garcia, president of Mennonite World Conference, said that "the amazing growth of the church in Latin America [is] not only in quantity but also in quality." Through his work with Mennonite World Conference Garcia sees the dangers of secularization facing the Mennonite churches in the West. If such trends continue, he said, "Europe will become a mission field in the future." He added that his audience knew better than he if North America would become a mission field.

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The Commission on Overseas Mission of the General Conference Mennonite Church has received word from the foreign languages department of Suzhou University in China that a scholarship has been established in the name of Herta Funk, a former COM mission worker there. Funk died in 1990. Her will called for over $2,000 to be used for undergraduates in the department. The Amity Foundation will monitor the account through the Bank of China.

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ADW (Algemeen Doopsgezind Weekblad), the only Mennonite weekly magazine in Europe, is a Dutch Mennonite paper that goes to about 3,500 addresses. When first published more than a century ago, it was called the *Sundaymessenger*. The German occupying forces forbade its publication in 1942. Chief editor Ruth Winsemius-Oosterbaan and typist Saskia Meerts put it together each week in a small room in a building in Amsterdam. They and part-time editor-in-chief Beno Hofman are paid, while other workers serve as volunteers. (*ADW*)

background on the pervasiveness of abuse in the Mennonite church. "The Christian faith has not prevented abuse from happening among us," she said. "We need to examine our theology of parenting, courtship and marriage, ministers' authority and the influences of our culture. Many voices vie for our interest."

Krall defined abuse as spouse battering, elder battering, child sexual abuse, date rape and verbal and emotional abuse. She also noted what she calls "church leader abuse" among Mennonites. "We now have a network naming the abuse among us. There is an epidemic of violence against those who lack power. All violence is sin, and we must name it as such," she said. "We must come in confession, make restitution and live changed lives. Let us preach the message of Christ, who protected women and children."

In her final address Krall called on the group to use its anger as "a propelling force to healing." She listed resources the church has at its disposal: learning to listen to, believe and accept the stories without interrupting and judging; having solidarity with the abused individual; building networks in our congregations and teaching healthy attitudes to young people; holding leaders accountable by establishing procedures to handle complaints; beginning to think about the perpetrators and to encourage restitution; bringing theological understanding into the discussion and recognizing the effect this communal horror has on all our lives.

"A critical first step," said Krall, "is to stop denying that this problem is among us." She said that most survivors want only to hear from their perpetrator: "I did it. I'm sorry. I won't do it again." *Joanne Lehman*

Reaction mixed to story of 'Mennonite mob'

Winnipeg (MCCC)—Reaction to allegations that Mennonites from Mexico are smuggling drugs into Canada is mixed in the Canadian *Kanadier* Mennonite community, according to Mennonite Central Committee *Kanadier* Concerns director Abe Warkentin.

"Some people are shocked and embarrassed by the allegations," says Warkentin. "Others thought the documentary was fair. Some even suggested that there was more drug smuggling going on than the program alleged."

The allegations were made by the national CBC show *The 5th Estate* during its March 10 program, which it called "The Mennonite Mob." During the program it was reported that 24 Mexican Mennonites have already been arrested for smuggling marijuana and that an estimated 100 others, working out of five cells, are involved in drug smuggling. The program suggested that around 20 percent of all marijuana smuggled across the U.S./Canadian border at Windsor, Ont., was brought in by Mennonites.

Warkentin himself reacted with "concern and sadness"—concern that the reputation of all Mennonites is being tarnished by the actions of a few, and sadness that members of the Mexican Mennonite community would be involved in such a thing.

"The program graphically demonstrated the pressing problems in some of the Mennonite communities in Mexico," he says. "The lack of arable land in Mexico, together with the growing Mennonite population, have left many people poor. As a result, a few are open to participating in smuggling in order to make some money to live."

Warkentin also admitted that while he was sorry the allegations were broadcast across the country, he hoped that the exposure "would shock Canadian Mennonites into seeing the seriousness of the problems facing some Mexican Mennonite colonies."

The Mexican Mennonites are called *Kanadier* (Canadian) because they are descendants of around 7,000 Canadian Mennonites who left Canada in the 1920s for Mexico. A small number of these people hold rights to Canadian citizenship because of this link. An estimated 15,000-20,000 have returned to Canada in the last 20-30 years, settling mainly in southern Ontario and Manitoba. Many others come to southern Ontario each summer to work on fruit and vegetable farms.

Today these Mennonites number around 87,000 in Mexico, Paraguay, Belize and Bolivia. Their lifestyle is marked by adherence to traditional beliefs, conservatism, hierarchical church authority and use of the German language.

MCC has provided assistance for these people by offering services such as immigration help, counseling, job training, job creation and literacy projects. One of the largest resources offered by MCC for the *Kanadier* Mennonites is *Die Mennonitsche Post*, a German-language newspaper established in 1977.

Women in Mission removes reps from commissions

Newton, Kan. (GCMC)—Women in Mission made a historic move when it removed its representatives from the General Conference Mennonite Church commissions at meetings held here March 13-17. This action was a follow-up to a 1974 mandate to increase the representation by women on the GC boards.

"For those who saw the WM presence on the commissions as a way to get women on the boards, that goal has been achieved," said Susan Jantzen, WM coordinator. When WM initially lobbied to name representatives from its organization, few women sat on boards. Now one-fourth to nearly one-half of members on the commissions are women.

The decision to take WM representatives off boards was part of a larger plan to restructure the organization. Other changes include a smaller executive group (from six to five), terms reduced from six to four years and a title change from vice presidents to "advisers." District and provincial advisers are now "representatives," and terms are reduced from six to four years. And the literature committee is now the publications committee, with three-year rather than six-year terms.

"Amidst the hard work of structural changes, 1991 receipts of 104 percent of budget was a real encouragement to press on in the work of building churches," Jantzen said. The group adopted a budget of $185,000, the same as last year.

Mennonite Men groups increasing

Newton, Kan. (GCMC)—"If we only have Tenth Man, our vision is too small," said Heinz Janzen, coordinator of Mennonite Men, as he addressed the General Board of the General Conference Mennonite Church.

Janzen was referring to a program sponsored by Mennonite Men that helps congregations build meetinghouses. "There is an increased interest in men's issues," he said. "Yet men are part of the total life of the church."

Janzen says he wants to facilitate a new men's movement with a Christian spiritual base. "This is holistic work with men, looking at spirituality, life work and family. Regardless of what we do, all are doing the work of God."

Mennonite Men groups exist in about 10 percent of GC churches, but Janzen reported that the number is increasing. He announced that over 100 copies of the book *Mantalk* were sold through Faith and Life Bookstore last year. Mennonite Men may participate in a project with the Commission on Education to work for an end of male violence against women.

In financial matters, the group adopted an operating budget of $28,611. Above this, they approved $45,000 in Tenth Man grants to Peoria-North (Ill.) Mennonite Church and Windsor (Ont.) Mennonite Church. During 1991 a total of $300,000 was requested by 10 congregations. Janzen continues to try to enlist more donors in the Tenth Man program.

Money goes for school instead of for war

Robert Hull (left) of Newton, Kan., and Walter Beachy of Richmond, Va., present Petersburg Public School's assistant superintendent Danny Richardson with "taxes for peace" funds. Richardson said the money will help schoolchildren with book rental fees. The exchange took place at a Christian Peacemaker Teams meeting March 6-8 in Richmond. Hull said the money "represented non-payment of the military portion of taxes, or was presented in solidarity with those who resisted paying for war."

Communication between fathers and sons was the theme of this year's Camps with Meaning father/son retreat at Camp Moose Lake Feb. 7-9. Speaker Dave Ringer used the parable of the Prodigal Son to help fathers and sons explore the good memories they had. He used the story of David and Absalom to help participants identify unsuccessful areas of family life. Artist Dave Stobbe (above) presented workshops in watercolor landscapes. Camps with Meaning is the camping ministry of the Conference of Mennonites in Manitoba.

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Citing the collapse of the Soviet Union, L. William Yolton, executive director of the National Interreligious Service Board for Conscientious Objectors says, "Any reason for continuing to require young men to register for a draft is now completely gone." NISBCO is supporting legislation that would end the 12-year-old program of draft registration for millions of American men. NISBCO still answers many calls from young males who feel they cannot register with the Selective Service because it shows support for war. No recognition of conscientious objection is allowed at the point of registration. Those who refuse to register are denied college aid and job training and in many cases are refused federal employment. Several states have passed laws barring college admission to non-registrants.

Record

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GCMC—General Conference Mennonite Church
MCC—Mennonite Central Committee

"If your congregation is looking for a building project in the next five years, now is the time to do it," said Warren Habegger of Berne, Ind., after hearing the annual business report of Church Extension Services March 15. CES has received $531,000 in new money to lend since Jan. 31. It negotiated 223 new loan certificates in 1991. Some of the 633 investment units (people who loan money to CES) said, "You don't need to pay me any interest," thus making a contribution to CES. CES receives loans at 7 percent and lends it to churches at 8 percent. The guiding principle is to help newer, smaller churches who cannot borrow money commercially. It is not insured, but since its inception in 1958 it has had no foreclosures. "People feel good about what the money is being used for," said staff person Ted Stuckey, Hesston, Kan. "And we're trying our best not to impersonate Silverado [a U.S. savings and loan company that went belly-up]," added Craig Maven, board member from Perkasie, Pa.

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A cross-cultural workcamp in San Francisco headlines the listing of service opportunities this summer for youth ages 16-20. Sponsored by Mennonite Service Venture, two week-long camps offer young people the chance to work with homeless people, AIDS patients, elderly, children and others marginalized by American society. Dates for the camps are June 14-21 and July 19-26, and the cost is $185. Youth Venture has these openings this summer: Wheat Ridge Training School, Arvada, Colo., June 27-July 18; Crossroads Community Center, Camp Men-O-Lan, Rockhill Mennonite Community Home for the Aged, Bucks County, Pa., July 17-Aug. 10; Glenbrook Day Camp, Markham, Ont., June 29-July 10, July 13-24, July 27-Aug. 7, and Aug. 10-21; Seattle, July 5-19. The cost for Youth Venture is $100-$150. YV also offers an international assignment at the Cachipay Retreat Center in Colombia Aug. 1-15. Cost is $1,800. For more information contact Paula Diller Lehman, Box 347, Newton, KS 67114, (316) 283-5100.

WORKERS

Ken and Rita Ashman, First Church, Paso Robles, Calif., will begin a Mennonite Church/GCMC-sponsored church planting in San Luis Obispo (Calif.) County after he graduates from Hesston (Kan.) College in May.

Mae Baer, Shantz Church, Baden, Ont., has begun a one-year MCC term in New Hamburg, Ont., as a packer at the Self-Help Crafts warehouse there.

Gail Berg, St. Catharines (Ont.) United Mennonite Church, began a two-year MVS term Nov. 1, 1991, as a music therapist in St. Louis.

Teresa Bergen, Langley (B.C.) Fellowship, began a one-year MVS term Nov. 19, 1991, at Hutchinson (Kan.) Heights.

Alden Bohn, Hively Avenue Church, Elkhart, Ind., was honored March 27 as Social Worker of the Year for Region II , one of 14 in Indiana.

Anne Chamberlain, Harrisburg (Pa.) Brethren in Christ Church, and **Betty Sommer**, First Church, Bluffton, Ohio, are the new representatives to the MCC U.S. Committee on Women's Concerns.

Jeremiah Wing-Kau Choi was installed March 1 as minister/evangelist at Hope Church in Hong Kong.

Karen J. Dueck, Rosthern (Sask.) Church, has begun an eight-month MCC term in Germany and North America. She will lead an MCC Youth Discovery Team with young adults from those two countries.

Kathy Neufeld Dunn began half time in March as pastor for Ann Arbor (Mich.) area Mennonites and the Church of the Brethren.

Joanne Epp, First Church, Saskatoon, began a one-year MCC term in November 1991 in Ottawa as an administrative assistant in the MCC office there.

John Esau, director of GCMC Ministerial Leadership Services, spoke April 3 at the men's gathering at Central District Conference in Fairview, Mich. His topic was "Preparing for Pastoral Ministry."

Coretta Franz, Hyattsville (Md.) Church, has begun a one-year MCC term in Akron, Pa., as an administrative assistant for the MCC U.S. Urban Ministries Program.

Julia Herr, Mechanic Grove Church, Quarryville, Pa., began a one-year MVS term Jan. 2 as a day shelter staff member at the Gathering Place in Denver.

Doug Retzlaff Klassen will begin in mid-August as assistant pastor at St. Catharines (Ont.) United Mennonite Church.

Garth Klassen will begin Aug. 16 as dean of students at Columbia Bible Institute, Clearbrook, B.C.

J. Michael Lamb, Lorraine Avenue Church, Wichita, Kan., began March

Berg

Bergen

Chamberlain

Sommer

Choi

Herr

McCall

Martin

Meyer

Myron

16 as director of admissions at Bethel College, North Newton, Kan.

Barry Lesser will begin this summer as half-time pastor at Covenant Church, Winkler, Man.

Murray Logan was ordained Jan. 12 at Grace Church, Regina, Sask., for his chaplaincy ministry.

Miriam Maik, First Presbyterian Church, La Junta, Colo., began a six-month MVS term Jan. 6 with Wichita (Kan.) Service Order. She works at Global Learning Center, Interfaith Ministries and at Window to the World.

Jason Martin, interim pastor at Bethesda Church, Henderson, Neb., will begin Sept. 1 as interim pastor at First Church, Berne, Ind.

Susan McCall, Cazenovia (N.Y.) Assembly of God Church, began a one-year MVS term Jan. 7 as a community organizer for Mennonite Housing and Rehabilitation Services inWichita, Kan.

Wilma McKee, Bethel Church, Hydro, Okla., has authored *Heritage Celebrations: A Resource Book for Congregations*, which will be distributed free to all General Conference Mennonite congregations.

Jeanne Meyer, First Church, Beatrice, Neb., began a one-year MVS term Nov. 19, 1991, as a clerk at the Et Cetera shop in Hutchinson, Kan.

Marianne Mellinger and **James L. Sauder** have been installed as co-pastors at Germantown Church, Philadelphia.

J. Harold Moyer, music professor since 1959 at Bethel College, North Newton, Kan., will retire at the end of this school year. **Walter Jost**, a music professor there since 1960, will also retire this spring. At a Community Choral Celebration, May 3, Jost will conduct the premiere of Moyer's *Songs of Faith*, a five-movement work based on hymn texts by Brian Wren. The composition was commissioned by Bethel College for this occasion. (See their articles in our April 14 issue, pages 149-151.)

Elmer Myron, Hopi Mennonite Church Council staff person for Arizona, resigned effective April 30.

—compiled by Sharon Sommer

The **Canadian Mennonite Bible College** invites applications for a tenure-track position in **music**, with primary emphasis in choral leadership and conducting. Doctoral studies and training is expected. Applicants should be committed to the Christian faith and in agreement with the goals of the school. The appointment will take effect July 1, 1993.

Send inquiries or applications to the Academic Dean, CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, by **June 30, 1992**.

The **Leamington Mennonite Home for the Aged** seeks applicants for the position of **social/ recreational programs director**.

Qualifications:
- minimum requirement is post-secondary education at a community college diploma course level, i.e. D.S.W, recreational leadership and additional courses related to gerontology;
- demonstrated experience in a seniors care facility;
- German-language skills are an asset;
- must possess a valid Ontario driver's license—bus qualification preferred;
- the incumbent will assume responsibility for the development and supervision of social and recreational services of the home including organizing an effective volunteer program.

Qualified candidates are invited to submit their application with a resumé to Jean Marie Drummond, Administrator, The Leamington United Mennonite Home and Apartments, 22 Garrison Ave., Leamington, ON N8H 2P2.

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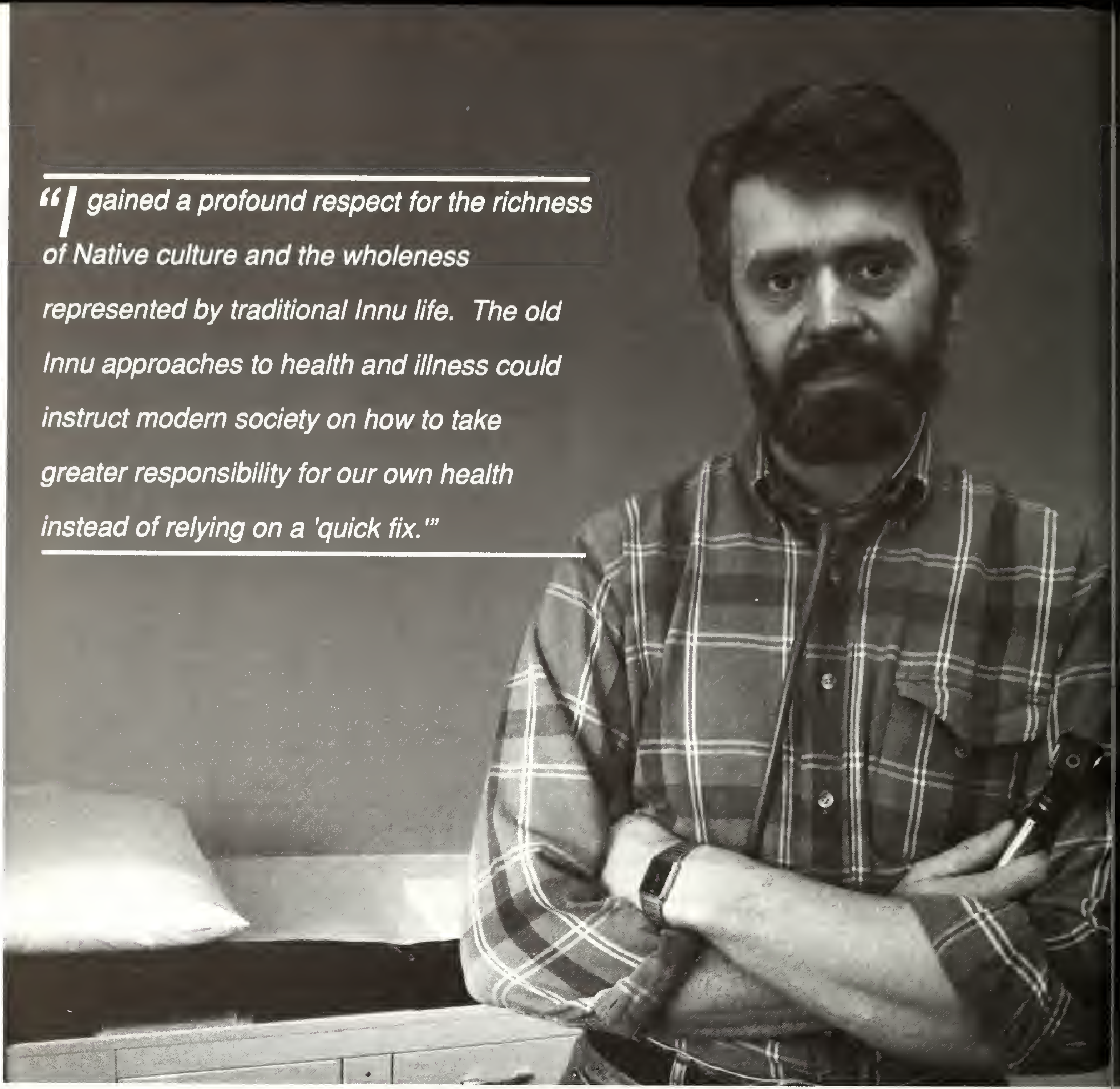

> "I gained a profound respect for the richness of Native culture and the wholeness represented by traditional Innu life. The old Innu approaches to health and illness could instruct modern society on how to take greater responsibility for our own health instead of relying on a 'quick fix.'"

Dr. Bernie Wiebe (MCC service 1988 to 1991) practiced medicine at Melville Hospital in Goose Bay, Labrador. He now lives in Melfort, Sask., and works at Associate Medical Clinic. He is a member of Herschel (Sask.) Ebenfeld Mennonite Church.

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Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Director, day-care center. Inner city, Title XX program. Early childhood degree and administrative skills required. Position to begin June 1992.

Send resumé to Janice Nafziger, Board Secretary, **Bethel Cay Care Center**, 1434 S. Laflin, Chicago, IL 60608.

Faculty position in physical education and athletics: Full-time position beginning August 1992. Teaching and coaching responsibilities (women's volleyball and another Division II sport). Doctorate preferred; master's degree required.

Position in biology: Ph.D. required. Full- or part-time faculty position in biochemistry and genetics, beginning fall 1992 or 1993.

Women and minorities are urged to apply. Send resumé to Dr. Lee Snyder, Dean, **Eastern Mennonite College**, Harrisonburg, VA 22801.

The **Cedar Hills Mennonite Church** of Surrey, B.C., is looking for a **senior pastor.**

Please send resumé to Pastoral Search Committee, c/o Vic Funk, 11482 - 85 Ave., Delta, BC V4C 2T7.

Mennonite Mutual Aid is seeking a **provider contractor** to develop, implement, maintain and review arrangements with health-care provider networks. Candidates must have at least three years of experience as a knowledgeable party of health provider and payor relationship, proven negotiation skills, B.A. in business or related field, knowledge of health insurance, project leadership skills and willingness to travel.

If interested please send resumé or contact Personnel, MMA, Box 483, Goshen, IN 46526, phone 1-800-348-7468.

MCC volunteer opportunities: **Mennonite Central Committee** is accepting applications for two immediate openings: a **purchasing assistant** and **receiver/trucker** for SELFHELP Crafts, Akron, Pa. Purchasing assistant should have good organizational skills and wholesale/retail sales experience. Receiver/trucker should be in good physical condition and able to do heavy lifting.

Summer 1992 openings at Akron include administrative assistants, secretaries, receptionist, SELFHELP Crafts warehouse worker, waitress/cook for SELFHELP Crafts tea room.

Persons interested in any of these positions should contact Marsha Jones or Sherrie Ober, Box 500, Akron, PA 16705-0500, phone (717) 859-1151.

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Executive secretary position for the **Commission on Home Ministries** of the General Conference Mennonite Church will be open Aug. 1, 1992. Experience in administration and church ministry and familiarity with General Conference important.

Applicants should submit resumé to Vern Preheim, Box 347, Newton, KS 67114, by **May 25**.

Goshen College has an opening for a full-time position in **music education** with an emphasis in woodwinds. Responsibilities include teaching music theory and directing the jazz band. Position begins August 1992. Terminal degree preferred, master's required. Teaching experience in primary or secondary school settings is an asset. Candidates must possess a commitment to integrating Christian faith with teaching and performance.

Send curriculum vita and three references (no tapes or supporting documents at this time) to Academic Dean, Dr. John W. Eby, Goshen College, 1700 S. Main St., Goshen, IN 46526, phone (219) 535-7503, FAX (219) 535-7660. Women and minorities are encouraged to apply. An equal opportunity employer. Screening of applications began March 22, 1992. The position will remain open until filled.

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Editorial

We have skipped a necessary conversation about death

Richard Redekop (in photo) of First Mennonite Church, Saskatoon, wrote these words about his mother's death: "In your last days, Mom, you told me how you were praying for each of us and all the grandchildren every day. You mentioned specific things you knew each of us was going through. In the middle of your ultimate discomfort you wept because you didn't want to be a burden to your family. In your last hours, through hugs and squeezes that took all your strength, you communicated your love to us. Many who love you as much as I do have tried to make you as comfortable as possible. You told me you were ready to go, that you weren't scared, that you could think of many reasons to stay, but you wanted what the Lord wanted. That was hard for me to hear, but as a close friend said to me, This is where our faith in Jesus cuts in. Your faith, Mom, was strong enough to know that what you had done here on earth was enough. You didn't struggle. You didn't gasp for air. You were at peace. ... I can hardly wait to see how many crowns you got."

This illustrates the long goodbye. Members of Richard's family were able to participate. They had a chance to say last words.

Our current attention to the end of human life has catapulted us into new language, including "physician-assisted death." I feel hurled against some assumptions. Wait a minute. We haven't talked enough about "physician-permitted death."

We are finally talking about medical care, particularly the care given at the end of a person's physical life. Such consultations are long overdue. I wish we could have talked about this long before the U.S. health-care system had arrived on the brink of collapse, but so be it. Better late than not at all.

Tagging along: Mennonite health-care policy may well plow new ground for the whole North American medical community. I hope so. The church has an opportunity right now to *lead* the larger society for a change, instead of (as in civil rights and gender inclusiveness) tagging along reluctantly. The church (ours in particular) can be prophetic in the hottest topic south of the 49th parallel—and one definitely warm to the touch north of the 49th.

My premises are these: (1) Life is precious, God-given. (2) Life comes to an end. (3) The end of life is God's domain. (4) The end of a person's life is a holy time.

The facts include these: (1) Pain is controllable, though physicians may find it inconvenient to arrange for restricted drugs and therefore often opt for the inadequate and simply-sedating pharmaceuticals pushed by powerful companies. (2) Our society is saturated with images of quick-and-violent death in the media; care of the dying has been removed from view and is therefore part of our massive denial of death. (3) Guilt often makes family members give skewed instructions about the care of the dying person. (4) A family member's dying includes potential for healing family relationships.

The use of the phrase "physician-assisted death" in at least one Mennonite consultation is unfortunate. We have plenty of work to do this side of euthanasia.

Fear of pain—which is legitimate when physicians refuse to control it—increases people's interest in euthanasia. Full-of-grace and frank conversation about hospice (palliative care, which makes the dying person comfortable) would diminish our need to talk about "physician-assisted death." Good family communication, helped along if necessary by pastoral care, allows physicians to obey the wishes of the family and the dying person. Congregational support of families in crisis is the key to health-care systems in general and care of the dying in particular. Drugs are available that keep the dying person alert but pain free. We must insist on these when sedation and inadequate pain control are prescribed.

Our society's seductive and sick temptation is, Don't talk about death; hide or at least disguise it; sedate the dying person beyond consciousness; use words (like "lost" or "sleeping") that sidestep the reality of death and confuse little children.

To counter and stand up to all this we need each other—our families and our faith families. *Muriel T. Stackley*

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We're building Christian community in New York City / p. 197

Why are the children of the faith hiding? / p. 203

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THE
Mennonite
For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

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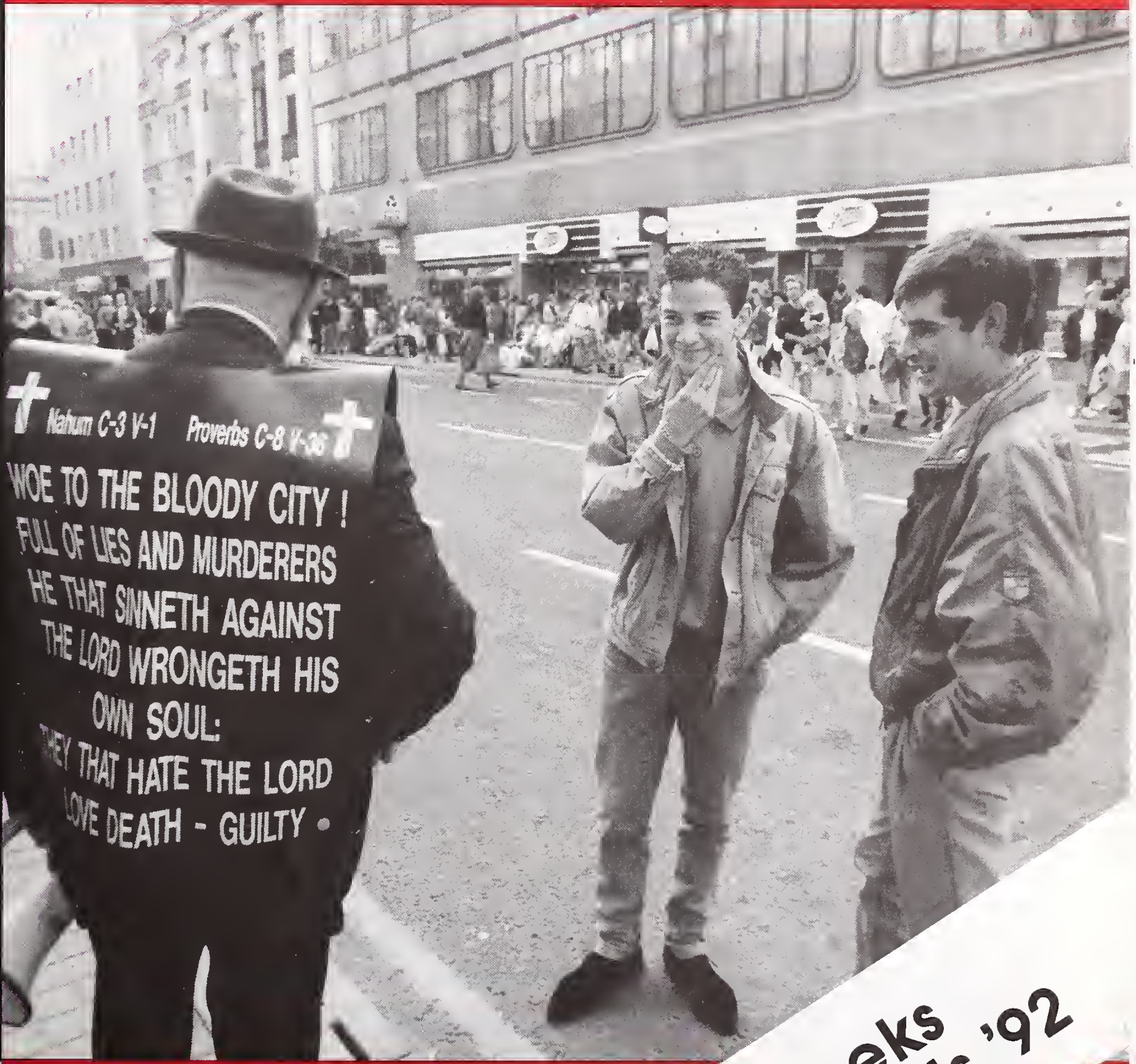
MAY 12, 1992

MAY 14 '92

How do we best roclaim the gospel in the city?

(See page 195.)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10 weeks to Sioux Falls '92

Prologue

Marjorie J. Thompson has written *Family: The Forming Center*. I like that title. Last issue we brought you "all kinds of families." In this issue is *congregation* as family—community, if you will—especially in cities. Congregations grow where people obey Jesus' Great Commission: Go tell what the Lord has done for you. And as the young men on the cover challenge us, do it carefully.

This issue also includes triennial reports from our commissions, boards, seminary and auxiliaries. Here is what they have been doing the past three years, presented so that participants at Sioux Falls '92 can give feedback. Also included are the candidates for leadership and a bit about the 12 churches who have asked to join our conference. Whether you get to Sioux Falls or are an armchair attender, this insert is for you.

A second insert, containing the proposed new inter-Mennonite "Confession of Faith" articles and accompanying commentary, will be in the next issue, May 26.

Somebody—somebodies—obeyed the Great Commission in 1860 and organized scattered congregations for education and mission, forming the General Conference Mennonite Church. Fifteen years later, in 1885, the fledgling GCMC decided it needed a magazine, and you're holding it. What a creative way to get inserts to you!
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Do the deeds and name the name of Jesus

The stories of Sonja and Nathan show two approaches to evangelism.

John D. Rempel

Author's note: *What might it mean in a modern, pluralistic city like mine to say that Christ is the Savior of the world?*

Some people come to faith when they first hear about Christ. They may be at their wit's end and God sends them someone. In the sovereignty of God I cannot set limits to what may happen. I must be willing to act and speak even when it seems crazy to do so.

But for most of us, "Christ bearing" takes place in our attitude. We mostly just go about our lives convinced that "Jesus died for all so that those who live might live no longer for themselves but for him" (2 Corinthians 5:15). These two stories illustrate these two kinds of evangelism.

Sonja knocked on my office door to hand me $35, her weekly donation to our struggling congregation. It is half the money she earned at one of the Saturday night dinners she hosts. The other half goes to the soup kitchen of her synagogue.

She is a devout Jew, secure in her identity. Sonja asks me to pray for her, and she prays for me and our congregation. Has she found grace in the eyes of the Lord? As a Christian I am tempted to explain away her behavior and scrutinize her for ulterior motives or insecurity. But nothing is to be gained for the gospel of Jesus Christ by demeaning her goodness.

One of the remarkable experiences we who measure goodness by the person of Jesus Christ have is that we see it displayed in people who do not follow him. Our Lord told of a Samaritan, whose belief was condemned by Judaism. Jesus so admired the man's tenderhearted action that he held him up as a model of compassion (Luke 10:29-37). Jesus did not become a Samaritan and did not give up his passion for the Jewish vision of God's reign. But when he was met by goodness, he simply rejoiced in it.

I rejoice in Sonja's goodness. Does that mean that I have nothing further to say to her about Christ? Judaism is the religion with which we Christians share God. It is also the religion that Christian societies and churches have persecuted since the fourth century. According to Paul, Israel has not been rejected by God, but at the same time God wills Israel to find Jesus, the Messiah (Romans 10:1, 11:1).

When Sonja and I talk about these things I usually end up silent. Anything I may say is drowned out by Christian voices of bigotry and cruelty that ring in Jewish ears. Respectful silence (not polite indifference) is also a witness to Christ. It is an act of contrition, a willingness to be judged by the truth one claims. One time Sonja invited me to speak, and I did. She asked, "What is it about the death of Christ that is so important? I cannot fathom why Christians talk about the sacrifice of Jesus when God forbade the offering of human sacrifice."

"The death of Christ is everything to me," I blurted out in response. "It was for everyone."

Then there was silence, a restful silence in which each of us had spoken from the heart and been heard.

Crack addict: But what about the alienated individual, no longer nourished by a faith and a community? Nathan is such a person: charming, articulate, desperate. Nathan is a crack addict who lives on the street. From his upbringing he knows about Christianity but has not discovered its personal meaning. Nathan craves something he has not yet found. The craving leads him to grit his teeth and try a new job, only to lose it when the same craving leads him back to dope.

Is Nathan any more dysfunctional than many people who hold jobs? Does he have less self-identity or sense of community than they? No. The difference is that they have money and social stability that keep their needs from being exposed.

It's not that a poor person like Nathan needs another way of life any more than a rich person. But human encounters don't come in a neat classification. I've met Nathan. He's trapped and knows it. I owe him something.

What do I owe him? Love, a love whose source is God. But Nathan needs more love than I have. I owe him the confession that love is not something that "good people" create. Love is always a gift. I don't love Nathan because I'm good; I love him because I'm loved. It is Christ who stands behind and before me, who succors me in danger and sorrow.

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I love because I'm loved, not because I'm good.

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Why have I been more forward with Nathan than with Sonja about Christ? Is it because Sonja is middle class, my type of person, while Nathan is too different from me to accept as he is? That is part of the reason, and it shames me. But there is more to it. Sonja has found something to live by; Nathan hasn't. He needs friendship and help with substance abuse. But his need, like mine, is deeper than can be met by specific help for specific problems. He needs unconditional, inexhaustible acceptance. God offers that in Christ. To offer Nathan less is to betray him.

Why do I distinguish between Sonja and Nathan? I stand before a mystery: I know of no way other than Christ, yet I honor the person who lives another way. Nathan's experience of God and community, like his clothes, is tattered. Perhaps he is like the "other Samaritan," the woman at the well. She was thirsty for the water of life and Jesus offered it to her (John 4).

My encounters with these two friends has a larger frame of reference. Christianity is a missionary religion. God's irreversible intervention on the world's behalf came in the healing and teaching, the dying and rising of God's Son. In Jesus as Messiah the reign of God has become rooted in history. It restores individuals and makes them agents of this unerasable presence. In the fullness of time creation itself will be restored.

New Testament people who were grasped by Jesus' message forsook former loyalties to pursue one surpassing loyalty. Listen to Paul: "I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and regard them as rubbish, in order that I may gain Christ" (Philippians 3:8).

Robert Friedman, the Viennese Jew who came to Jesus Christ through the witness of Hutterian martyrs, asserted that there was in Anabaptism a remarkable inner affinity with the early church that was its distinguishing feature. Anabaptism had caught the passion of the early church to suffer the loss of all things in order to gain Christ.

Beggars: We are a missionary denomination within a missionary religion because we believe that "God was in Christ reconciling the world unto himself" (2 Corinthians 5:19). We protest injustice. We undertake sacrifice. We falter, we contradict ourselves, but it is our heart's desire to do the deeds and name the name of Jesus. We offer our deeds and words without conditions. We invite, but Another draws (John 6:44). We are beggars telling one another where bread can be found.

The information of where to get bread for the body and the soul will draw people in different ways. Some will find liberation in Christ's cry for justice. Others will come because they "labor and are heavy laden." Some will cross the waters of baptism into the church. Others will be allies on common ground beyond the church. Still others will share their convictions with us and try to convince us of their way. Some will persecute us.

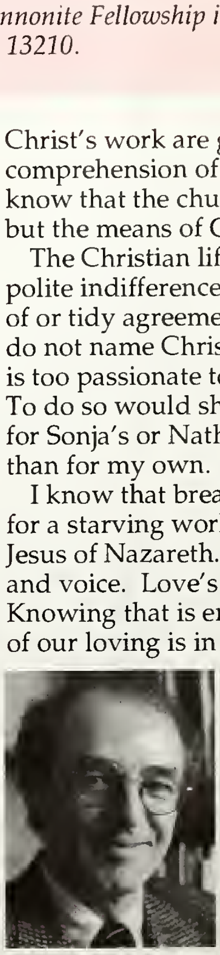
I know of no way other than that of Christ, all of Christ, healer of societies and souls. I belong to him in life and death. Without him I am lost. I betray the people who mean the most to me if they do not know this.

We pray for grace to recognize the different moments of truth: when to wait in silence, when to risk the deed, when to name the name. We Mennonites run the danger of proclaiming *ourselves*. We want to be so selfless that who we are and what we believe will be obvious. The danger is that people will think that we love them because *we're* good. We love them because we're loved. God will always give us moments of truth to live and say that.

And what about those outside the church? I leave judgment to the Just Judge. I remember that Jesus praised the faith of a gentile woman (Matthew 15:22-28), stranger to the covenant. I remember that Jesus' warnings and worries were directed mostly at those who shared his faith but didn't live it (Matthew 23). God's mercy and Christ's work are greater than our comprehension of them. Above all, I know that the church is not the end but the means of God's reconciliation.

The Christian life will not be one of polite indifference to causal tolerance of or tidy agreement with people who do not name Christ as Savior. Religion is too passionate to be reduced to that. To do so would show no more respect for Sonja's or Nathan's worldviews than for my own.

I know that bread has been broken for a starving world. I have tasted it in Jesus of Nazareth. Let us give it flesh and voice. Love's labor is never lost. Knowing that is enough. What comes of our loving is in God's hands.



John D. Rempel is pastor at Manhattan Mennonite Fellowship, Menno House, 314 E. 19th St., New York, NY 10003.

Anabaptism articulates my fondest hopes

Jon C. Olson

When Anabaptism embodies the things we care about, we become enthusiastic about it. The gospel of Jesus Christ as understood in Anabaptism articulates my fondest hopes. It has an authentic understanding of evangelism that does not have the negative connotations we usually associate with that word. Through Jesus Christ the individual is given a new relationship with God and participation in a new humanity.

"The good news is not information that will remain true if people in a ghetto celebrate it only for themselves; it is about a community-building story for which the world beyond the ghetto is half of the reconciling event" (John Howard Yoder, *The Priestly Kingdom*). The whole idea of the church is that it's made up of us *and* them, people on one side of the wall and people on the other side. To evangelize is to create a community of reconciliation where there was once alienation.

Anabaptism allies itself with opponents of imposed orthodoxies, with the poor against the church's alliance with the privileged. No one can compel another to become a Christian, but life and words point to Christ as the way to life. Thus we invite and offer.

Merely spreading information will not attract people. We distrust outsiders, almost denying the possibility that they may be interested in what we have to offer. The Anabaptist vision is one of community, of alienated people becoming part of one body: Christ's. That vision inspires me with enthusiasm. By offering community we do our part in reversing our city's moral decay. To do so is to evangelize.

Jon C. Olson, a member of Manhattan Mennonite Fellowship in New York City, lives at 908 Lancaster Ave., Syracuse, NY 13210.

From western Kansas to downtown Manhattan, the recipe is the same.

We're building Christian community in New York City

Virgil Wiebe

As I board the "A" train to go uptown to North Manhattan to see Bill, I think of my family members who made similar journeys out in western Kansas a few weeks earlier. They did not (as I do) stumble into the bowels of the earth to board a subway train, but our tasks—in New York and Kansas—are similar.

My Uncle Ted's neighbor, the farmer just up the road, was killed in a freak farm accident. Having themselves lost a daughter in similar fashion, Ted and Nettie responded the same way they were treated some eight years earlier: Dinners arrive for the family like clockwork from neighbors in a 10-mile radius.

In my bag are steaming cardboard containers of Chicken Moo Goo Gai Pan and fried rice from the local Chinese take-out, all laden with that super spice, monosodium glutamate. While not quite the same as a ham-and-potato stew in Ted and Nettie's large casserole dish, I hope the effect will be the same.

Annette, Bill's wife, died unexpectedly. Bill had just moved her into a nursing home and had been grieving that decision for some time already. Now this.

Bill was recently drawn to our little congregation in Midtown Manhattan as a result of the kindness of our pastor. Bill arrived at a time when the future of our fellowship was uncertain, our mission unclear, our numbers divided and scattered by theological and ethical disputes, our spirits wearied by a pained city.

Fresh-baked rolls: Through Bill's tragedy we have been reminded of who we are, individually and as a community. Vernabelle's fresh-baked rolls for the family, John's tireless efforts at funeral arrangements, Clark's constant presence, Merv's moment's-notice responses: The list of support grows. We do what must be done.

In a city where choices are boundless, responsibility to others, especially *particular* others, is fleeting. Planting a church and taking stands run high risks when theological disputes can be "resolved" by finding a place in one of a thousand churches in the city. Combine that with a congregation composed of many young and highly mobile single professionals and you have a transient recipe for building community.

As my train pulls out, filled with thousands of people headed home, I think of words from *PrairyErth*, a recent book about sparsely populated Chase County, Kan. "We can't afford not to care about other people in a place this small," says the out-of-place feminist cafe operator. "We can't afford to ostracize each other just because we don't like this one's politics or the way that one raises her kids. You can get away with it in a city—picking and choosing—but we're already picked."

But I, too, in a place this *big*, can't afford not to care about other people. In the city neither transplants nor natives can get away with picking and choosing for long. Wherever we are we are called in the words of the prophet to "do justice, love kindness and walk humbly before our God" (Micah 6:8). Proclaiming the evangel in a hostile environment requires committed and connected communities of faith, not Lone Rangers who just come together on Sundays.

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Proclaiming the evangel in a hostile environment requires committed and connected communities of faith, not Lone Rangers who just come together on Sundays.

On Easter Sunday last month Bill joined our congregation and was baptized. Having been baptized as a child, he joins this generation of "true" Anabaptists. He has stepped beyond tradition to embrace a life in which faith is the prime motivating force. He and we have been chosen to be God's people by caring for each other. Being so chosen, as opposed to our own picking and choosing, is what we can truly afford.

Virgil Wiebe's address is 232 E. Sixth St., #4B, New York, NY 10003.

Just an ordinary Sunday morning at the Mennonite Church of the Least of These

Look at what may happen if your congregation actively includes folks with social problems.

Cynthia Weaver

Author's note: *With this article I encourage you to include folks with social problems in your congregation. What follows is a composite of what may take place when you do. The material here is not fictional; I have encountered all of these in various church settings.*

As I entered the church Betty shared her excitement that this week she was still drug free.

As I set the thermostat, I became aware that John had arrived because water was running in the men's room. John lives on the street, so we made the washroom available to him. At first, many felt he was simply using us and the church as a shelter from the streets, but his witness to his street friends and his obvious participation in worship has helped us appreciate John's commitment to God.

I turned to some commotion at the back of the church. Mr. and Mrs. Brown had just arrived with their foster children. The apnea monitor they use for little Latoya had sounded an alarm for a low heart rate and respiration, and they were stimulating her. She soon let out a cry, letting us know she was breathing and well. Her cry became our call to worship to praise God.

After we sang a while, Mary went to the piano to play an arrangement for the offertory. Before she played she told us she was at peace with her decision to leave her husband. She said she was grateful for a congregation that is supportive and protective. Even as she spoke, I observed her husband entering the church. An usher/social worker stopped him and said he could worship with us but could not confront Mary. From the back of the church the husband began a torrent of verbal abuse at Mary before he was escorted outside. The room became silent. Mary took off her dark glasses, which had hidden her swollen eyes and bruised face. We wept with her as she played "It Is Well with My Soul."

AIDS: Just about then Kathy walked in with an older woman. I had not expected to see Kathy at worship today. Yesterday I stood with her at the fresh gravesite of her foster child. Billy had died of AIDS, and Kathy was physically and emotionally exhausted from his care. The woman beside her looked familiar, and soon Mary was introducing her to the congregation as Billy's grandmother. The grandmother stood and thanked the congregation for caring for Billy and giving him the opportunity to learn about Jesus before he died. She asked the congregation to care for her as she now cared for Billy's mother, who was in her last stages of AIDS.

As she sat down, a young man in the back of the church stood and asked for prayer for his friend Tom, who also had AIDS. He paused a moment, then said he might have the disease as well. As this stranger exposed his fear of death to us, many nearby gave him emotional support, focused on his need of Christ rather than avoiding him.

Barbara asked for prayer because she was returning to the mental hospital later in the day. She had been released on an eight-hour pass and was not anxious to return, even though she knew she was not yet well.

Bob, now on probation from prison, asked people to pray that he might find employment.

George stood and asked for prayer for his drug addiction.

Sarah asked for prayer that she might find suitable employment so she could meet her bills as a single mother, especially when her former pimp had been in contact with her, offering money to meet more than her daily needs in return for her services.

WCC photo: Peter Williams

At the feet of Jesus: *A Down Syndrome member knew how to pray for the crises.*

As I directed the congregation to pray, I heard the slow, quiet voice of Harry, our Down Syndrome member. He remembered most of the prayer requests by slowly and simply saying each individual's name. I had worried about how to publicly pray for addictions, prostitution, AIDS, spouse abuse, schizophrenia and unemployment. Harry showed me. Simply leave such problems at the feet of Jesus.

Lenora came to the lectern, Bible in hand, to read the Scripture. A few months earlier she had told us about her shame at being unable to read. One of our members helped her enroll in a literacy program, and she was now reading publicly for the first time. As she read with difficulty, we sat in silence so as not to distract her. When she completed the passage, it was only appropriate to applaud. We did.

Old age: As I stood to preach, I was certain we needed the text chosen: "Come to me, all you that labor and are heavy laden, and I will give you rest." As I spoke, I was aware of

The grandmother stood and thanked the congregation for caring for Billy and giving him the opportunity to learn about Jesus before he died.

Jackie, our hearing-impaired translator, fluently translating my words for Celise and Jonathan, sitting in the first row. Celise has been deaf since birth and was excited to learn of a congregation in which she could be an active member. Jonathan's hearing was lost to old age and though his hearing aid helped some, he prided himself in the fact that he had learned sign language, and he sat beside Celise each week.

During the message, Anthony stood and stated something incoherent. The congregation was silent. His medication needed adjusting again. I made a mental note to contact his therapist. I thanked him for his participation. He smiled and returned to his seat.

We prepared for footwashing and communion. Among us was the presence of Christ .

Cynthia Weaver, 1030 Second St. Pike, Southampton, PA 18966, is a foster-care supervisor and chaplain of Bethanna, "a Christian service to children and their families."

Someone is watching you

Sharon Wiebe Sommer

When I lived in Tokyo as a Commission on Overseas Mission worker, I sometimes listened to the armed forces radio network because it is broadcast in English. An announcer often reminded military personnel to be concerned about their appearance and conduct in Japan. The reminder ended with, "You may be the only American with whom the Japanese around you have close contact." It reminded me of Paul's words in 2 Corinthians 5:17 where he tells us that we are ambassadors for Jesus Christ.

What did "ambassador" mean in Paul's time? In the Roman empire the senate controlled the provinces that were at peace. Troops stationed to control dangerous situations were in imperial provinces. The man who administered an imperial province was in close contact with the emperor. When a Roman senate decided that a country should become a province, it sent ambassadors to arrange the terms of peace, draw up new boundaries and a constitution. They were responsible for bringing more people into the Roman empire.

When sent to another country, the ambassador takes along all the honor and glory of the home country. To listen to and honor the ambassador is to listen to and honor the home country. The honor and responsibility of being a Christian is that we speak and act in the world for Christ.

An ambassador is a person in a foreign land. The people usually speak a different language and have a different way of life. A Christian is an ambassador. A Christian lives in the world, takes part in all of the life and work here but is a citizen of heaven.

An ambassador is the voice of the home country, conveying its messages, policies and decisions. Christians speak for Christ, bringing the message of Christ to the human situation.

A country's honor is in its ambassador's hands. People listen to and watch actions of an ambassador. They may say, That is the way a North American, a Japanese, a European speaks and acts. A country is judged by its ambassador.

The honor of Christ and his church is in his followers' hands. By our words and actions we can make others think more or less of the church we work with and of Christ, whom we serve.

An ambassador—a representative—has a message to give. The message Christians are to give is found in 2 Corinthians 5:20: "Be reconciled to God." Everything we do and say should lead others to Christ.

It is possible that I may be the only Christian a person comes in contact with. People watch and listen. What will I do with that responsibility?

Sharon Wiebe Sommer is a member of Faith Mennonite Church, Newton, Kan., and editorial assistant for The Mennonite.

Letters

Raise our consciences

I wear my "Seniors for Peace" T-shirt with pride. One afternoon a Native American came up to me, pointed to my shirt and said, "That's good , but shouldn't it also say 'Seniors for Justice and Equality'?" He was right. Eighty percent of Native Americans on the reservations are unemployed.

A hundred years ago Chief Shavehead (of the southwestern Michigan Potawatamis) was cheated out of his tribe's furs, corn and wild rice when a trader got him drunk and took it all for a pittance. We as a church have tried to bring the peace of Jesus Christ to Native Americans, but it's hard to talk about Christ's teachings when we have taken the best land for ourselves, usurped mineral rights and stolen water from the land that our government assigned to the Indians.

This year's quincentennial can raise our consciences. I was happy to read that churches (for example, Neil Avenue Mennonite Church in Columbus, Ohio) are inviting Native Americans to speak.

We have individualized our accountability and accepted God's grace and love without sacrifice. We build big homes, drive new cars and strive to leave inheritance for our children while all around are the homeless, hungry and hopeless. We have given the government (often without protest) 15 to 25 percent of our wages, and on average we give the church much less than a tithe. We enjoy worship but not sacrifice.

The 1990s offer us a chance to make a difference. Christ-centered faith asks for sacrifice. The silent death in American churches is that we refuse to respond in Jesus' name to those who hunger, thirst, are naked, are lonely, who are in prison. *Dan Graber, 424 W. Park, Bellefontaine, OH 43311*

Don't lose its force

I appreciated Reta Halteman Finger's encouraging and careful definition of "feminism" in "Green Lights and Red Flags" (March 10 issue, page 102). We need to preserve the core meanings of our words rather than let emotions distort them beyond usefulness.

"Abuse" is also a word that can be stretched too far. Gordon Houser's editorial (same issue) helpfully identified men's patterns of mistreating their wives. Not all of these patterns, however, warrant the church's active intervention to protect and support the wife, as cases of battering do. If Houser's refusal to talk when angry is "abuse," then every adult is an "abuser" in some way, and the charge loses its force.

All Christians must become aware of our subtle misuses of power and privilege. But let's save the term "abuse" and its emotional outrage as a call to action on behalf of those who are in the most destructive and dangerous relationships. *Anna K. Juhnke, Box 44, North Newton, KS 67117*

Of course I accepted

I have been reading the articles in *The Mennonite* about violence and injustice to women by men with a feeling of surprise. The concept of women being treated as inferior to men is foreign to me. I have my father and my brother Jake to thank for that. Jake is 18 months older than I, but my earliest memories are of going wherever he went and, often with his help, doing everything he did. I also have happy memories of working with my father in the field when I was young. He had lumbago, and stooping to pick up the bundles when he shocked wheat was painful. So he took me along to help. Picking up the bundles and bringing them to Papa so that he would not have to stoop was not something that Papa made me do but something he let me do. In later years helping Papa and Jake with the plowing and with harvesting the milo was also fun.

Perhaps these experiences helped me feel no surprise when I was the first woman to be elected Sunday school superintendent in our church. At that time the superintendent stood at the front of the sanctuary and led an opening worship before people went to their classes. I remember that it was the women in Mama's class, not the men in Papa's class, that let my mother know that being the Sunday school superintendent was not a role for a woman. Mother was embarrassed, but the remark amused rather than bothered me. Later, when I was the first woman elected deacon in our church, it never occurred to me not to accept although our minister told me that I did not need to accept if I didn't want to.

I married late in life. In some ways my husband and I function as equals, but how I do enjoy having him take the leadership in our relationship—opening doors for me, doing the work I used to have to do in the garden and yard, driving the car when the roads are icy, even cooking the meals when I'm busy with some "important" project. *Amelia Mueller, 604 North St., Halstead, KS 67056-1626*

I, too, want to sign on

I commend you for the March 10 issue (pages 99-104, 120). I consider yours to be a pioneering effort in the domestic violence matter, that of dealing with the male-female struggle as you have. Especially I want to sign my name to the list of "defectors from the patriarchy." I am a little fearful about it, since I am more accustomed than I know to "bellying up to the bar" of men's reality when I need to. It is addictive. So much of even our theology and church structure is based on that men's reality. I, too, feel remorse for actions I may not have even considered earlier (page 100). Thank you for this whole issue. *Stan Smucker, 6047 Flower St., Arvada, CO 80004*

Congratulations to the men and women who took part in the Men Working to End Violence Against Women conference. Thanks to Gordon Houser for reporting on this event, sharing the questions, quotes and covenant with us.

I know of no greater aid to my spiritual growth than my ongoing encounter with people who have been abused—people of color, women, gays/lesbians/bisexuals, differently abled people. It has taken great risk and tremendous confrontation of my own powerlessness as a white male in our society to listen to these people. It took risk for people to attend that conference and report on it. Deepest thanks.

My congregation, Ames (Iowa) Mennonite Church, has gone on record as being inclusive/affirming of all diversity. We are part of the binational Supporting Congregations Network. We are learning and growing. Some of this comes from being disciplined by a district conference for our beliefs. Growth also results from our listening to each other and voicing our pain and fear. This requires risk for all of us.

As a marriage and family therapist, a father and a human being who happens to be male, I encounter many abused people. I grieve. I become angry. I grow in compassion. As a denomination we are called to further listening, speaking and compassion.

As congregations and denominational structures, let's break the silence and end our abuse against women—and all others that we in our fallen, patriarchal society violate. Excellent resources to help us accomplish this include local men's support groups, and Men & Masculinity conferences. (This year's is in Chicago, July 9-12.) *Keith G. Schrag, 233 Walnut, Suite B, Ames, IA 50010*

Regarding "Defectors from the Patriarchy," thank you. I have in one way or another for a number of years been trying to interest our churches in the 12-step program, the work of Anne Wilson Schaef, and in connecting the Mennonite concept of "gelassenheit" with the 12-step concept of self-surrender as a way of working on peace issues.

The door to all of this may just have opened through your article on oppression.

Our male reality must self-surrender if we are ever to move away from our oppressive constructs, and a system is in place to make that possible. Strangely, that system is discussed as "women's reality" by Anne Wilson Schaef, "recovery" by the 12-step community and "gelassenheit" by the Mennonite community. *Jim Compton-Schmidt, 2890 Huntington Blvd. #134, Fresno, CA 93721*

We agree that everyone should be made aware of the serious consequences of men's violence against women. A number of types of abuse mentioned are "interpersonal" and female-male as well as male-female. For instance, refusing to talk, using looks or gestures, putting the other person down or using children to manipulate the other person.

[Speaking] from our experiences over the years with female inmates in prison, many of them have gone through the "battering" abuse that happens once every 10 seconds or less in the United States. To these victims, most other forms of abuse would be a sign of a great marriage. We realize that abuse is sin and degrading, but it is almost like another slam in their faces to try to have those women understand that all the actions mentioned are "abuse." It is in their behalf that we suggest not lumping all forms of abuse together.

Each of us (women and men) needs to be aware of and prayerfully consider how we contribute to the problem and what our part should be in the healing process. *Al and Nadine Peters, Route 1, Box 112, Hampton, NE 68843*

Jesus chose 12 men

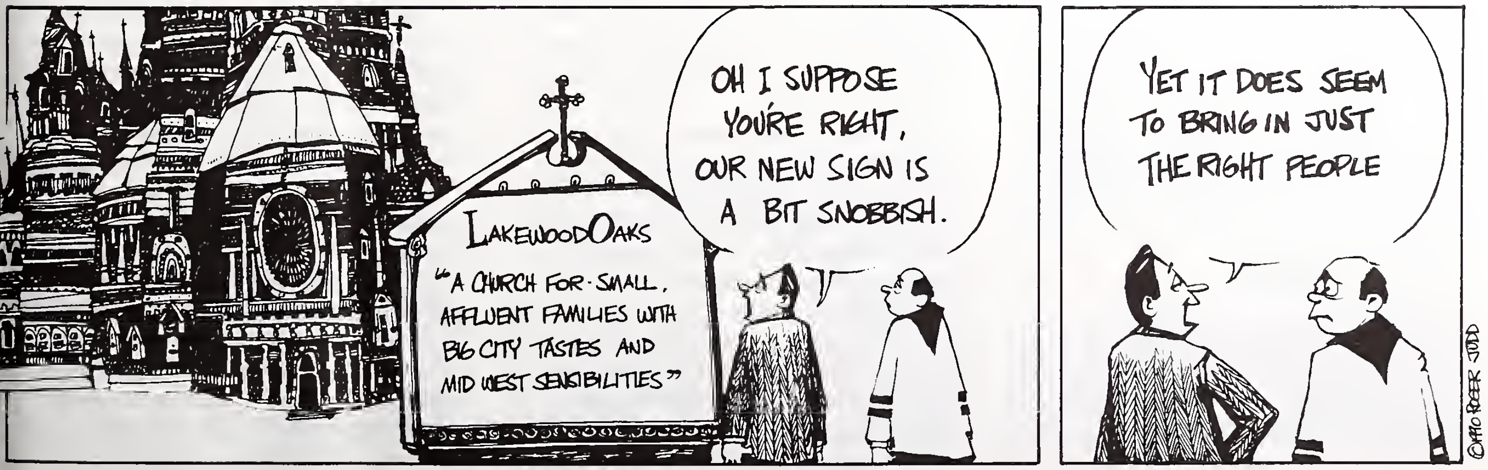
I am grieved. We are losing something good if we follow the trend of "badmouthing" men (March 10 issue, pages 99-103).

Reta H. Finger referred to "Christian," "Anabaptist" and "feminist" as being in the same category. I point out one important difference: The titles "Christian" and "Anabaptist" originated with people who were committed to Christ; "feminist" was a product of faulty human reasoning long before it was mimicked by the church. I'm glad for the ministry of women during the life of Jesus; He did not neglect women. However, when he chose the 12 disciples, they were *all men*. Jesus was not bashful in condemning tradition when it was in conflict with God's principles. Yet for leadership training he chose 12 men—no women.

I know the argument that the biblical culture was patriarchal. Exactly! Some say that because of that the principle of men in leadership does not apply to our culture. Really? That principle was declared early on (Genesis 3:16). God has always known what the culture would be like in this present age, yet in the Bible this principle was not nullified; it was exemplified by Christ. Wives are to be subject to their husbands as the church is to Christ; husbands are to love their wives as Christ loved the church. The instructions of the New Testament were for the entire church age, not just for the early church.

There are battered women and children—and some men. We must do all we can to change that. Yes, the patriarchal structure has been misused, but that isn't the fault of the structure. To denounce the structure will not help. You do not need to "defect from the patriarchy" because it was never intended to be abusive. It is hard to improve on God's plan. What will happen to families if we insist on trying to do so? So far as "men putting women down," probably women are more guilty of verbal abuse than men. (I've worked in both secular and church-related public

BEYOND BELIEF


LAKEWOOD OAKS
"A CHURCH FOR SMALL, AFFLUENT FAMILIES WITH BIG CITY TASTES AND MID WEST SENSIBILITIES"
OH I SUPPOSE YOU'RE RIGHT, OUR NEW SIGN IS A BIT SNOBBISH.
YET IT DOES SEEM TO BRING IN JUST THE RIGHT PEOPLE
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services—both in the city and in small communities.)

I have never felt threatened by having men in leadership. I am grateful for capable men in our church who are willing to take these positions. I feel sorry for churches where that is not the case. In such situations I applaud women who assume the leadership positions. This would be true of the home as well. However, women do not need to be more aggressive—and I most certainly do not feel they should be "doormats." I simply wish we women would strive more to be what God intended: women with inner beauty, feminine, gracious, wise, nurturers, encouragers. If we have these characteristics, we can be fulfilled and content with our God-given role, whatever it may be.

May God give us a greater desire to know his truth and to recall portions so that its doctrines will teach us, its principles guide us, its warnings caution us and its promises comfort and encourage us. *Ruth Hofstetter, 213 S. Monroe St., Versailles, MO 65084*

Want to be challenged

Janice Hershberger's response (Letters, March 24 issue) to my article (Jan. 28 issue) reveals a rural bias toward urban Mennonites that my three farmer brothers and two farmer nephews fortunately do not share. I, too, lived on the farm the first 22 years of my life and get back "home" to see our land and relatives annually.

The level of Mennonite education has simply increased to an average of first-year college, and that calls for educational materials that challenge. Most of my farm relatives are college and university graduates, and they, too, want to be challenged like the rest of us. I didn't speak down to anyone. This must be in Hershberger's mind, not mine.

An error crept into the table of my article that should also be corrected. The Brethren in Christ were 32 percent urban in 1989, *not* 73 percent urban. *Leo Driedger, 83 Rutgers Bay, Winnipeg, MB R3T 2C9*

Thanks, Janice

Thank you, thank you, Janice Hershberger (Letters, March 24 issue), for your reply to Leo Driedger. You have said it so well. *William H. Stauffer, 5157 Troendly Road SW, Stonecreek, OH 43840*

Peace education opportunity

Finally there will be a hearing on the Peace Tax Fund bill. This informational hearing is expected in May or June, with the specific date set three to four weeks in advance of the actual hearing. [It is now set for May 21.]

The hearing will include members of Congress, the administration and Peace Tax Fund supporters. They will explore legislation that would extend conscientious objector status to those who disagree with the use of their taxes for military purposes.

The hearing lends legitimacy to the bill and can attract prospective co-sponsors. There will be oral testimony by conscientious objectors, religious leaders who will discuss the difficulties their members have when asked to pay military taxes against their conscience, and the problems religious bodies have when required to withhold taxes from employee paychecks.

Support from ordinary citizens is extremely important. Especially helpful would be a one-page handwritten letter that states the religious reasons for this tax alternative.

I hope U.S. youth can add their voices of personal testimony. I see two benefits in such action. First, it adds to the written testimony that will be presented at these hearings. A volume of letters demonstrates widespread individual support. Second, it gives youth opportunity to think about future use of their tax dollars. It is a key way to work with conscientious objector issues.

Within the context of a youth meeting, encourage the youth in your church to write a one-page letter stating their religious reasons why this Peace Tax Fund legislation is important to them. Describe your beliefs about war and conscientious objection. Describe how and when you developed these beliefs. Describe what most clearly shows that your beliefs are deeply held.

All written statements should be addressed to the Ways and Means Committee and sent to the Peace Tax Fund office at 2121 Decatur Place NW, Washington, DC 20008. There is no time to delay this project.

All written testimony should be mailed as soon as possible. *Abe Bergen, director of youth ministry, General Conference Mennonite Church, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4*

As Western District Conference youth minister I call on WDC youth sponsors, pastors, mentors, youth Sunday school teachers to immediately educate their youth about the [U.S.] Peace Tax Fund bill (S. 689 and H.R. 1870). Encourage youth to write letters to the Ways and Means Committee. Urge them to support the Peace Tax Fund bill.

Tax law changes affect large numbers of working young people. More and more pay taxes. Writing letters is a good way to help young people take responsibility as taxpayers. They can make a difference through their Christian witness of conscientious objection to war. Encourage the government to create a legal way to be a conscientious objector to taxes used for war-making.

One can only imagine how the Ways and Means Committee would respond to the collective demand of hundreds of young people making their voices heard at the beginning of their tax-paying years. This may be the finest peace education opportunity the church has in 1992. *Michael Bogard, Box 306, North Newton, KS 67117*

Take responsibility

In response to "Women Charge Mennonite Leader with Sexual Misconduct" (Feb. 25 issue, page 84): First, I find it inappropriate and unnecessary to defame Mr. Bender in *The Mennonite.* If he did engage in such conduct, it is not *The Mennonite*'s duty to "inform" the rest of the Mennonite community.

Second, I find it unjust to publish the name of the accused but not the names of the accusers. If the accusers have a legitimate case, then justice and fairness demand that their identities be disclosed also.

Third, I am weary, in our rights-oriented society, that people are not willing to take responsibility for their own actions. I grant that young teenagers cannot be expected to be as responsible as adults. However, a 24-year-old should not be allowed to claim, with credibility, that she was "not warned and protected" regarding actions of an intimate nature. In this case, full responsibility should have been taken before and during the alleged incidents, not only on the "journey toward wholeness." *Kevin W. Jantzen, 3100 W. 22nd St. #F2, Lawrence, KS 66047*

Why are the children of the faith hiding?

A Mennonite pastor bemoans young Mennonites' reluctance to join a Mennonite congregation.

Michael Yeakey

My co-pastor Chris (also my wife) tracked down a young couple who had just moved to our town. They were newly graduated from a Mennonite college and both had jobs in town. Reaching them involved several letters that received no reply and phone calls to relatives that were unreturned. Chris finally found them with directory assistance after they had already been in town for a month.

She was welcomed with less than enthusiasm. The couple said they often went "home" (more than 50 miles away) for church and that they wanted to shop around for a church once better settled. They hoped to visit our church sometime. The implication was that our congregation would be "competing" with non-Mennonite churches.

Magical: I was not born into the Mennonite church. With God's directing, I chose it. I am jealous of those who can claim a lineage of faith over generations. I understand that there's nothing magical about being Mennonite that prevents dysfunctional family systems. But do children of the church appreciate their gift of faith?

Chris and I regularly find out through informal channels that an individual or family of Mennonite descent has moved to town. We welcome them and offer assistance in making the transition to new jobs and unfamiliar surroundings. We invite them to worship with us.

Sometimes a new family's presence is not made known until they are involved in another church. Sometimes the family is not aware that there is a Mennonite church in our community. Are these people actually hiding from the faith of their parents?

Our congregation professes and practices the Mennonite understanding of Christianity. Christ is preached here in all his encompassing salvation. We baptize adults, oppose warfare, encourage simple living, emphasize the priesthood of all believers and stress stewardship of God's creation. Why then must we compete with other Christian churches for the children of our own denomination?

- Do we undervalue our own tradition? Knowing what it is to be a persecuted people, do we unconsciously foster indifference toward it? It need not be so. There is nothing wrong with pointing out the strengths of Mennonite theology while respecting the beliefs of others.

Re-evangelizing those raised in the Mennonite faith is a task I did not expect when I became a Mennonite pastor.

- All churches are not "pretty much the same." To suggest that one can find complete support and acceptance as a Mennonite in another church is misleading.
- Do we foster a distrust of all other Mennonite churches except for the one to which we belong? Our theology wisely supports a congregational polity. But we *are* a denomination, a gathering of churches that voluntarily associates on the basis of shared belief.

Some churches refuse to refer their children to other Mennonite congregations because of superficial differences. Those who signed the Schleitheim Confession in 1527 were brothers and sisters unified on only seven articles of faith. Those have been and should be emphasized. Can we gather on what is central to our faith?

- Are we passing on to our children the impression that a church must be large to truly be "church"? Many who decline invitations to our church ask, "How big is the church?" Do beliefs take a back seat to stained glass and organs? I pray it is not so.
- Are we subtly encouraging our children to become church backbenchers? If we teach them that church participation may be done at arm's length, we reveal our bias that costly Christian discipleship is not important.
- Do we feel that it is meddling for the pastor or the parents to steer young people to a Mennonite church in the town to which they move? This borders on abandonment. If newly independent young people call home for directions on how to fix their favorite dinner, may we assume they know what church to join?

Consider having a "sending service" when people move away from your community. This would help shepherd younger members.

Young adults are generally capable of making good decisions, and strong-arm tactics are not appropriate nor necessary to keep people in the Mennonite tradition. But we can improve our current benign neglect.

I value the dynamic tradition of Mennonites. I seek to proclaim the gospel to all people. But re-evangelizing those raised in the faith is a task I did not expect when I accepted the call to be a Mennonite pastor.

Michael Yeakey's address is 1015 N. 12th St., Salina, KS 67401. Salina Mennonite Church's address is 2026 Starlight Drive, Salina, KS 67401. The phone number is (913) 825-2663.

Speaking out

Why I pay my taxes

Reasons not to oppose war taxes

Ryan Ahlgrim

Prophets among us have encouraged us to refuse to pay the percentage of our income tax that goes for military expenditures. (In the United States, this would be roughly 50 percent.) The reason is clear: For the purposes of war the government no longer needs to draft our bodies, but it still needs to draft our money. Therefore, to maintain our biblical witness against supporting violence, we must refuse to pay the military portion of our taxes.

Gradually this prophetic call sinks deeper into my conscience, and I become aware of its profound truth. But other truths wrestle within me, and at this point of my life I have decided it is more right to pay my taxes—all my taxes. Basically, I have three objections to withholding payment of the military portion of one's income tax. I will state these objections in relation to the U.S. government, although I hope that much of what I say also applies to the Canadian system.

More than the military gets shortchanged. When people refuse to pay the percentage of their taxes that goes to the military, they are actually withholding dollars from the entire government budget. Yes, less money is made available to the military, but an equal amount of money is made unavailable to drug treatment, education, job training, food stamps, road improvements, etc. Strictly speaking, there is no such thing as military tax withholding. If some money is held back, *all* programs of the government are hurt. I cannot in good conscience participate in the crippling of all government programs.

The principles of a representative democracy are ignored. The military portion of the budget is not determined by a dictator. The budget is determined by Congress, a body selected by the voters. In this system the will of the people, as a whole, is worked out in an imperfect fashion. Not paying a portion of one's tax is therefore a rejection of this corporate, democratic process of determining the role and financial needs of the government.

It is hard to imagine how *any* government, no matter how perfectly formed, could allow each citizen to decide how much tax to pay and for which programs. Even our local congregations do not operate this way. Rather, a group representing the whole puts together a budget. The budget may be altered through congregational discussion, but the result is usually a compromise among individual wishes, approved by majority vote. Can a secular government do better than this?

* * *

> No one should refuse to pay the military portion of their taxes unless they have already urged their representatives to reduce the military budget and to support legislation for the Peace Tax Fund.

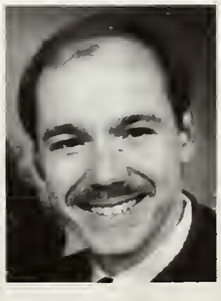
* * *

The day for beating all swords into plowshares is not yet. Because we believe Jesus renounces the use of violence, many of us refuse to join the military. But does this mean the state should not have a military? This has been a vexing question for Mennonites. Many 16th-century Anabaptists believed the use of the sword was ordained for the state, but not for the believer. Thus, it would be inappropriate for believers to attempt to disarm the state by withholding payment of the military portion of their taxes.

On the other hand, the Old Testament foresees the day when nations will beat their swords into plowshares, and the New Testament awaits the day when the rebellious principalities and powers are brought to allegiance to their true Lord, Jesus Christ. Thus, many modern Mennonites believe we should disarm the state and through our witness bring the governing authorities to the lordship of Christ.

International conflicts: Currently I find myself midway between these two viewpoints. The use of the military is "outside the perfection of Christ," yet God allows it to exist for the ordering of an evil world. Christians should live out an alternative faith and social relationship that subverts the evil in society and persuades the governing authorities. But perhaps nations must learn to walk before they can run, especially in a world not yet redeemed. I think most nations could greatly reduce their military machinery immediately, but I do not think the time has come for nations to entirely disarm. Therefore, I urge my representatives to reduce the military and seek more just and healing approaches to international conflicts, but I do not refuse to pay my full income tax.

My position to pay all my taxes is open to further discernment. While I oppose withholding payment of the military portion of my income tax, I support those whose Christian conscience leads them to a different conclusion. Even so, I am convinced that no one should refuse to pay the military portion of their taxes unless they have already (1) urged their representatives to reduce the military budget, (2) urged their representatives to support legislation for the Peace Tax Fund and (3) consistently voted for political candidates who oppose war.



Ryan Ahlgrim's address is 1000 W. Gift, Peoria, IL 61604.

THE
Mennonite

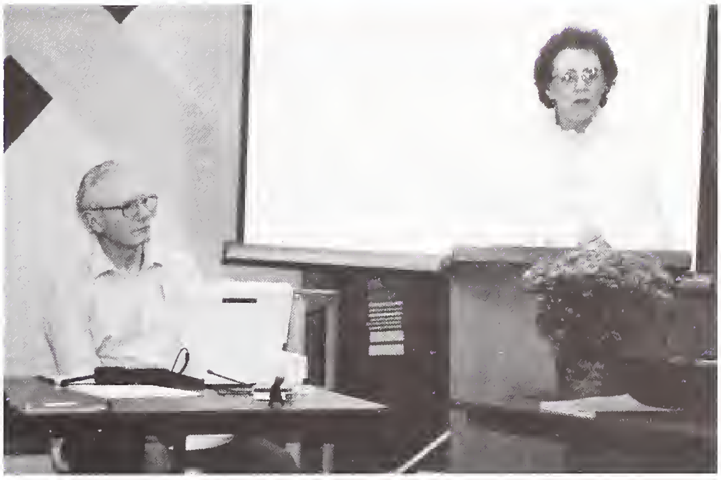
Triennial Reports

General Conference Mennonite Church

Do Justice
Love Kindness
Walk Humbly
SIOUX FALLS '92

During the past three years, the staff and boards of the General Conference have furthered evangelism, taught and practiced biblical principles, helped develop church leadership and continued the quest for Christian unity. These are the four goals of the conference. When delegates from the congregations across Canada and the United States meet in Sioux Falls, S. Dak., July 22-26, they will worship together, share experiences and learn from each other, but they will also do conference business. The reports give an accounting of how resources were used and tasks administered, covering congregational education, home ministries, overseas mission, seminary education and more.

These reports will be included in the workbook available at Sioux Falls '92. If you are unable to be there and have concerns, questions or ideas, express these to a delegate from your congregation or write to general secretary Vern Preheim, Box 347, Newton, KS 67114-0347.



During the triennium, Myron and Phyllis Schultz, Bloomfield, Mont., and several other people in leadership roles visited congregations in the General Conference on behalf of the General Board. Above, Phyllis reports to the board at Council of Commissions in March.

General Board: serving the churches, commissions and seminary

The General Board met each March and November (six times) during the triennium to set the annual conference budget, appoint executive staff and give overall guidance to the work of the conference. Executive staff reappointed during the triennium to three-year terms of service included Erwin Rempel, Commission on Overseas Mission; Norma Johnson, Commission on Education; Hubert Brown, Commission on Home Ministries; Ted Stuckey, business manager and treasurer and Vern Preheim, general secretary.

During the triennium, a Vision and Goals Committee was established. It worked together with a counterpart committee from the Mennonite Church (MC) to update the vision and goals of the General Conference (GC). What is God calling the Mennonite church to be and do in the next decade? What strengths do we have for local and global ministry? In what creative ways can we carry out ministry? The work is to be completed by the summer of 1995. The General Conference members are Clare Ann Ruth-Heffelbower (co- chair), Fresno, Calif.; Ronald Krehbiel, Freeman, S. Dak.; Alberto Quintela, Minneapolis, Minn.; Abe Bergen, Winnipeg, Man.; and Janeen Bertsche Johnson, Wichita, Kans.

The joint MC-GC Integration Exploration Committee met twice a year. The committee has worked hard to articulate a case for integration and one for staying with cooperation. In keeping with the instructions from the Normal '89 conference, the committee is working hard at models of how a new denomination could be organized. A packet of information will be available in spring 1993 to assist individuals or groups as they think through the integration agenda. General Conference representatives on the committee are James Gingerich (co-chair), Moundridge, Kans.; Ruth Naylor, Bluffton, Ohio; Florence Driedger, Regina, Sask.; David Ortis, Clearbrook, B.C.; and Richard Early, Souderton, Pa.

The joint MC-GC Confession of Faith Committee made good progress during the past three years. The articles of faith that are ready for public discussion will be printed in *The Mennonite* before the Sioux Falls conference.

To enhance relations with the Mennonite Church (MC), the General Conference General Board invited the MC General Board to send a guest to each spring meeting during the triennium. Likewise, the MC board invited GC representatives to participate. Above, (left) MC board member Dallas Stutzman, Hesston, Kans., and (right) GC member Lois Preheim, Henderson, Neb., listen to GC member William Toews, Leamington, Ont.

Drafts of all the articles to be included in the confession should be available by mid-1993, in preparation for the 1995 conference session.

Ministerial Leadership Services, under the direction of John Esau, continued to give attention to various ministerial concerns and support to the area conference ministers. The office keeps records of ordinations and ministry service, provides opportunities for continuing education through the pastor/spouse seminary interterm and the Jerusalem seminar. The office also provides guidelines for pastors' salaries and for pastoral transitions. Through the Ministry Inquiry Program, 55 college students gained experience in pastoral ministry. A joint GC-MC committee on ministerial polity has been at work the past three years.

The General Conference participated in two significant research projects: Church Profile II, an inter-Mennonite effort; and the 1990 General Conference census conducted by Leland Harder.

The General Conference began the triennium with 372 congregations and 64,631 members. We ended with 363 congregations and 62,910 members. This was a loss of nine congregations and 1,721 members. Three congregations closed: Atwater Mennonite Church in California, Albany Park Mennonite Church in Chicago, and Bethel Mennonite Church in Marion, S. Dak. Six congregations withdrew: Salem, Munich, N. Dak.; Saron, Orienta, Okla.; Tiskilwa Mennonite Bible Church, Tiskilwa, Ill.; Martensville Mennonite Church, Martensville, Sask.; Smith Corner Mennonite Church, East Freedom, Pa.; and Grace Mission Mennonite Church in Meadow Lake, Sask.

Twelve congregations have applied to join the conference in Sioux Falls, which will increase the number of congregations to 375. The declining membership of the conference is a critical concern. In 1991, for the first time in the history of the conference, the reported number of deaths (701) exceeded the number of baptisms of children of members. Many hope that the Living in Faithful Evangelism (LIFE) process will help reverse the decline in membership.

At the beginning of each triennium, the General Board decides how the conference budget is to be prorated to the three commissions and the seminary. In the fall of 1989, Mennonite Biblical Seminary's share of the conference budget was increased from 8.9 to 10 percent.

The General Board will ask a task force to study whether we should restructure the commissions of the conference. The present commissions were established in 1968.

Rapid change is the order of the day. Our challenge is to be faithful to Jesus Christ our Lord as we pursue a vision and as we discern what structure will serve us best in implementing our vision.

Vern Preheim, general secretary

Division of General Services: coordinating GC financial matters and communication

The DGS Experiment

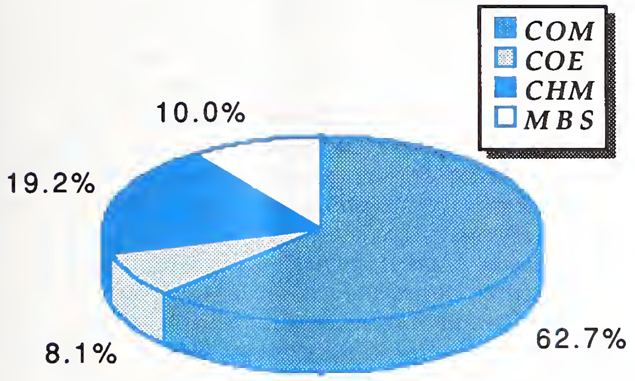
The Division of General Services (DGS) is a combination of the former Communications Committee of the General Board and the Division of Administration. The past triennium was a trial run to see whether the combination should be made permanent. After a very favorable in-depth review by the General Board in fall 1991, it was decided that DGS should be made permanent and that constitution and bylaw changes be made in 1992.

The General Conference Budget

The financial experience for the General Conference in the 1989-92 triennium has been difficult. We began the triennium with additional resources from A Call to Kingdom Commitments. However, during the triennium financial resources dwindled. Two major factors caused this: (1) general economic conditions in the United States and Canada and (2) the trend to use financial resources on the local level as opposed to churchwide ministries. Budget information for the triennium follows:

For 10 years, Ray Frey has taught people about Christian stewardship. In March he released a video with accompanying study guide called "Except the Lord Build the House," one of many sets of stewardship education materials Ray has produced. Here he shows the newly printed guide to the Division of General Services.

The General Conference income budget for 1992



Commission on Overseas Mission – $3,322,810
Commission on Education – $430,443
Commission on Home Ministries – $1,017,887
Mennonite Biblical Seminary – $531,128
TOTAL – $5,302,268 (U.S.)

Fiscal Year	Budget	Income Received	Shortfall
1989	$5,318,207	$4,959,137	$359,070
1990	5,318,207	5,147,833	170,374
1991	5,138,672	4,972,703	165,965

In addition to these trends, during the 1980s the General Conference experienced a loss of purchasing power as a result of inflation. The figures above only show the reduction in actual dollars received. The General Board has called for an additional $175,000 in cuts in 1993.

Communications

The communication of the General Conference is coordinated by communications director Dave Linscheid. Dave edits *Being In Touch*, a communication piece filled with newsclips and uplifting articles. Over 33,000 copies are distributed quarterly. The Communications Office also helped with the production of a new video to be premiered at Sioux Falls.

DGS is responsible for varied communication. Twice a month, News Service editor Beth Hege sends stories to 20 newspapers and periodicals. Each year editor Doris Schmidt compiles updated data for the *Handbook of Information*. DGS also cooperates with the Conference of Mennonites in Canada to publish *Der Bote*.

Our conference magazine, *The Mennonite*, links people in congregations and participates in meeting people's needs for nurture, Bible study, dialogue and discernment of Christ's way. Muriel Thiessen Stackley is concluding six years as editor of *The Mennonite*. Gordon Houser, who will have spent 14 years on the magazine's staff, will succeed her.

Administration

The administration section of DGS is responsible for the accounting, data processing and financial affairs of the General Conference. It provides a pension plan for church workers and helps meet the retirement needs of past church workers. It works closely with the treasurer's office of the Conference of Mennonites in Canada, which handles contributions and other financial matters from Canadian churches and individuals.

Stewardship and Planned Giving

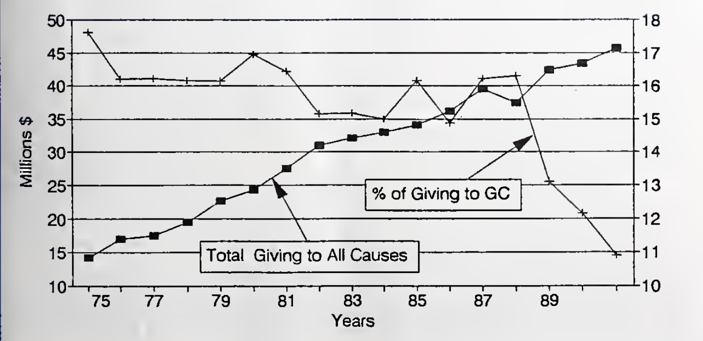
Stewardship and planned giving benefit from the interaction of communication and administration. Stewardship director Raymond Frey recently developed a new resource which combines a videotape with a study guide entitled "Except the Lord Build the House." This timely resource reflects 10 years of Ray's interaction with individuals and congregations in proclaiming stewardship of the gospel.

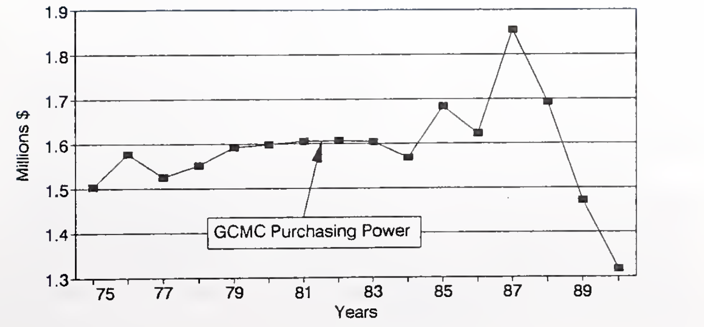
As planned giving director, Gary Franz encourages estate planning and the use of deferred gifts. In addition he visits with individual donors and monitors giving trends.

Church Extension Services, Inc.

Church Extension Services, Inc., (CES) experienced tremendous growth in the past few years. CES is a separately incorporated subsidiary of the General Conference. It borrows money from individuals and churches and, in turn, lends that money to churches and church-related projects to finance capital projects. The amount of money

The two graphs below reflect unsettling trends in General Conference giving and program strength. The first reveals that people are giving less of their total contributions to the General Conference, resulting in shortfalls for the conference. The second shows how the value of the dollar has decreased significantly due to inflation, making it impossible to continue the same level of mission unless giving increases.





loaned to CES increased from $3.29 million to $5.3 million during the triennium. Twenty-eight new loans totaling $2,767,515 were made to churches. Money is loaned to CES at 6 percent for one-year certificates and 7 percent for three-year certificates. Loans are then made to churches at 8 percent.

A Critical Question

How should DGS and the GC respond to the giving trends experienced during the past triennium?

Ted W. Stuckey, business manager and treasurer

Commission on Education: serving the church's witness to the world

To proclaim the gospel of Jesus Christ, enable congregations to make disciples in the context of the believers' church, and nurture wholeness in relationships: this is the mission of the Commission on Education.

The mission statement of the Commission on Education (COE) serves as a tool for evaluating current programs and focusing future plans.

To implement this mission, the divisions of the commission, education and publication, will together provide curriculum for congregations.

The Anabaptist Curriculum Project for Children has set the goal of having new Sunday school materials—preschool through grade 8, ready to be introduced for use in fall 1994.

Foundation Series Youth material has two components: Bible studies based on the Uniform Series outlines, and issue-oriented electives. *Shalom Lifestyles: WHOLE PEOPLE WHOLE EARTH*, a video curriculum, was introduced in 1991. We continue to publish education materials with the Brethren in Christ Church, the Church of the Brethren and the Mennonite Church.

Some churches used *Journey with Justice* as an elective for youth or adult groups.

Justice That Heals, by Arthur Boers, critiques the North American criminal justice system from a Christian perspective and offers new and exciting alternatives for victims, offenders and society. The book includes questions and activities and can be used as an individual or a group resource.

Christian Education Resource Persons (CERPs) is the new title for the former Foundation Series Resource Persons network.

Aid to Christian Teaching (ACT) Weekends took place in Ontario and Manitoba in 1991. These interdenominational events provided a setting for hands-on use of Foundation Series and Venture Clubs materials. Congregational Discipling: An Integrated Vision for Education was also introduced. A similar event is being planned for Ohio in fall 1992.

Venture Clubs have an important role in many congregations. Churches have discovered opportunities for evangelism and outreach through the use of these materials. *It's Your Venture!* a video about Venture Clubs, and *Venture Club NEWS!*, a quarterly newsletter, are tools for sharing stories and new ideas.

For 104 years *Bibelstudien fuer Erwachsene* has been published for German Sunday school classes. *The Adult Bible Study Guide* had two special quarters in 1991 and 1992. The Commission on Overseas Mission, the Mennonite Board of Missions, MCC and MCC Canada were involved as partners with us and the Mennonite Church in producing these.

Two titles, *Stories by the Sea* and *Becoming God's Peacemakers* were issued in the Living Stones collection. These alternative curricula pieces, developed and used by congregational leaders, are suitable for summer Bible school, midweek meetings or retreats.

The education division will address issues of life stages, equip and resource leaders and work at lifestyle decisions.

Work continued with the Integrated Congregational Youth Ministry concept in a variety of ways. Each issue of *YouthGuide* included a column addressed specifically to each of the seven settings for youth ministry. These settings are youth group, Sunday school, peer ministry, instruction for church membership, family life, mentoring and congregational worship. *With* magazine survived a proposed ending, and with editorial cost cutting and increased subscriptions has become more financially viable. New features in *With* have been the addition of "With the Word," a Bible study column, and "WithGuide," hints for youth workers in how to connect *With* to youth ministry. A column on junior high ministry has been added in *YouthGuide*. A new resource with specific ideas for mentoring is being developed. *Making Disciples*, a guide for youth catechism leaders is ready for use. The youth workers from each area conference are key persons in carrying out an Integrated Congregational Youth Ministry. We work cooperatively with the Mennonite Church in youth ministry.

VENTURE CLUBS
VENTURE CLUBS
VENTURE CLUBS

Veronica Walker (left), Michael Mendez, Luke Gunden and Nikki Spencer are part of an active Venture Club at Hesston (Kans.) Mennonite Church.

Major changes took place in the Student and Young Adult Services program. Budget cuts and reorganization at Mennonite Board of Missions closed out their Student and Young Adult Services (SYAS) programs. *In Search* and *Feedback*, newsletters for young adults and congregational leaders, have ended publication. It is doubtful that a young adult census will continue for us. A Young Adult Reference Council, representing each area conference, has been developed. For the time being, we will focus on young adult ministry within General Conference churches. When the Mennonite Church agencies have made decisions about young adult ministry we will seek for ways to make these programs cooperative.

Change also took place in the Family Life portfolio. One staff person works half-time in Family Life with the Inter-Mennonite Family Life Ministry Council. This group helps focus family issues and implements a network of family life committees in area conferences. "Parenting in the '90's" and "Aging" are two themes developed in recent meetings.

A GC/MC Spirituality Reference Council formed in 1990. They are developing materials to nurture our individual and corporate spiritual dimension.

Mennonite and Brethren Marriage Encounter has reorganized and now functions in a decentralized system. Each region has representation on a Central Council, the governing body.

In 1989 a joint GC/MC Listening Committee on Homosexual Concerns was formed. They will report their findings in 1992.

The Inter-Mennonite Council on Aging was restructured and is known now as the Mennonite Association of Retired Persons. Along with Mennonite Health Association they will sponsor four consultations on aging in 1992.

The "Go now, and tell..." COE tour was launched. This intentional plan for visiting General Conference churches will take four years.

COE has provided the official GC link to the Mennonite Library and Archives since 1990.

Through Faith and Life Press, the publication division will publish and promote books, hymnals, periodicals and worship and study materials for congregations. It will use its resources to assist the agencies of the General Conference Mennonite Church.

A variety of items was published by Faith and Life Press between 1989 and 1992. New titles added to the Faith and Life Bible Study series included Acts 1-12, Genesis, Daniel and Mark. A handbook to facilitate the study was published as well. An evaluation will take place to determine how long this series will continue. Publications also included stories for children, a collection of poetry and art by Mennonite women, a book of prayers, a Bible study and musical tape on justice themes, a Russian translation of mission stories, a collection of essays in response to the Persian Gulf War. A complete list of materials is available in the Faith and Life Press catalog.

In August 1991, Faith and Life Press printed 5,000 copies of the Russian translation of I Heard Good News Today by Cornelia Lehn. Here Commission on Education editors Susan Janzen (left) and Edna Dyck, and executive secretary Norma Johnson inspect the newly printed pages at Mennonite Press, Newton, Kans.

During the triennium, the Commission on Education Youth Ministry Office encouraged youth to consider Mennonite higher education. Here, Karis Penner (left) from Fort Garry Mennonite Fellowship, Winnipeg, and Willa Loeppky from Hope Mennonite Church, Winnipeg, review materials from Associated Mennonite Biblical Seminaries and Canadian Mennonite Bible College.

The Hymnal Project ended in 1992. We owe a deep debt of gratitude to the committee members and resource persons who devoted many years and countless meetings to this project. Our worship and music life together will be enriched as we begin to use the *Hymnal: A Worship Book.*

Faith and Life bookstores in Berne, Ind., and Newton, Kans., continued to serve their respective communities.

As we face a new triennium, several challenges face COE. We look forward to meeting with you at Sioux Falls '92 to discuss questions such as these: What should our priorities be in light of financial realities? What is a common Mennonite vision for higher education? How can curriculum be evaluated and what are the implications of our choices? How can we best serve you and your congregation? COE has been called to serve the church and the church's witness to the world. We are committed to the task of being the witness for Jesus Christ.

Norma J. Johnson, executive secretary

Commission on Home Ministries: building a many peoples church for world mission

Bearing witness to the love and reign of God in the world is the way of discipleship and mission. The Commission on Home Ministries (CHM) serves as a resource to congregations. Through its staff and programs, CHM bears witness to God's love and invites others to share in that love. We want to help build a Many Peoples Church for World Mission.

The past triennium was a time of tremendous challenge for CHM. We had to face the challenge of diminishing financial resources; we had to cut staff and program. The most drastic cuts were necessary last year, when $97,000, or nearly 10 percent of our budget, was cut.

We are facing the challenge of declining membership in the General Conference. Remarkably, we have responded to that challenge with our Living in Faithful Evangelism (LIFE) process.

Another challenge we face is that of helping to build a "many peoples" church. As a result of the new wave of immigration from Asia, Central America, Mexico and other parts of the world, we are experiencing unprecedented opportunities for mission at home. In response, CHM called for the internationalization of ministries and opened dialogue with the Congregational Resources Board of the Conference of Mennonites in Canada and the Commission on Overseas Mission. As a result we established a Chinese Ministries program. Following the Sioux Falls conference, Hugh and Janet Sprunger, longtime mission workers to Taiwan and Hong Kong, will help coordinate efforts to reach and minister to Chinese citizens in North America. We commend Paul Boschman for his creative leadership over the past two years in developing the program.

Hubert Brown, executive secretary of the Commission on Home Ministries, traveled extensively throughout North America, spreading the vision of a "many peoples" church. He visited every area conference during the triennium.

High school youth remained actively involved in summer service projects across North America. Above, Lisa Weaver (below) and Jennifer Roth paint shelves in a food bank in Portland, Oreg. Over the past triennium, 2,608 young people participated in Mennonite Service Venture.

With the help of A Call to Kingdom Commitment funds, we established for the first time in the history of the General Conference an African-American Church Leadership program to help identify and empower black leaders for outreach and church leadership roles. The African-American Church Leadership program, under Leslie Tolbert's guidance, has blossomed into an effective spiritual mission to African-Americans.

We have been on the cutting edge of growth and mission. The following reports tell of CHM's exciting involvement with congregations, area conferences and inter-Mennonite groups

Evangelism and Church Development

The Evangelism and Church Development department, directed by Marilyn Miller, has encouraged faithful response to the Great Commission through the following:

- the development and growth of the Living in Faithful Evangelism (LIFE) process. Presently, 58 churches are involved in the LIFE process. We project that 200 more churches will become involved during the coming year.
- church planting support and encouragement. CHM

helped plan and lead annual church planter discernment days, sponsored annual church planter workshops and provided funds and resources for new church plantings.

- strengthening an urban focus. CHM has worked with the Mennonite Church to form a network of urban coaches/strategists and to promote annual mission leaders' meetings.
- speaking, writing, holding workshops and providing resources on evangelism and church development.
- promoting interest and active evangelism among church leaders.
- encouraging and providing support for planting new "many peoples" congregations.

Hispanic Ministries

Over the past triennium, the Hispanic Ministries department, directed by Marco Güete, coordinated the Hispanic Leadership Training Program, the Anabaptist Biblical Institute at a Distance and a radio program. It has been a resource for 16 Hispanic churches.

The Anabaptist Institute provides training for Spanish-speaking church leaders. Six centers serve over 60 students. The teachers are local pastors, many of whom were trained by the Hispanic Leadership Training Program. The Institute was begun in 1989 and much progress has been made: an advisory committee, policies and class curriculum were created; study texts were tested, and new ones were written.

To date, 310 radio programs have been produced. Letters of gratitude for the programs arrive from several countries of North, Central and South America almost daily. The radio programs are used by the Hispanic Mennonite churches in the United States as an evangelism tool.

Supported by our leadership training program, pastor Gamaliel Falla graduated from seminary and was called to work full time for the ministry in Chicago. A new Hispanic Mennonite church will be planted in Miami in August 1992. The number of Hispanic Mennonite churches has increased 23 percent during 1991, from 13 churches in 1990 to 16 in 1991.

Peace and Justice

The major peace issue of the last three years was the Persian Gulf War. This conflict tested the readiness for active peacemaking among Mennonites.

Fortunately, the Christian Peacemaker Teams (CPT) project was able to give leadership. Robert Hull serves as CPT chairperson, and Harry Huebner of Winnipeg is General Conference representative. CPT had prepared for active peacemaking by sponsoring three training conferences in 1989-90. The summer 1990 siege of the Mohawks in Quebec was its first conflict resolution effort in the field.

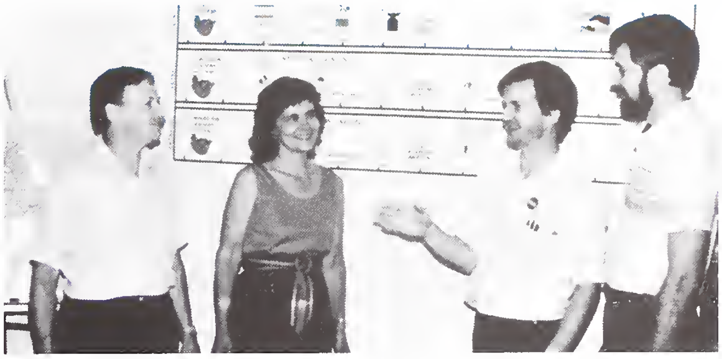
In October 1990, CPT sponsored "Oil-Free Sunday" in Mennonite congregations. In November, CPT sent a delegation to Iraq to assist in the release of hostages. CPT then organized "Emergency Sabbath" activities in North American congregations on January 21, 1991. In June 1991, CPT sent a delegation to the West Bank area occupied by Israel. The goal of each effort was to see what could be done to reduce hostilities. Then CPT sought ways to move toward conflict resolution.

For the next three years, active peacemaking will remain the major priority. Together, CHM and CPT will further develop nonviolent public witness and conflict resolution techniques, and we plan to train more peace church members in their use.

Mennonite Voluntary Service

Chuck Neufeld, director of Mennonite Voluntary Service (MVS), reports that over the last triennium, 315 people served in MVS in 30 locations. In addition, 2,683 people served in Mennonite Service Venture. Ministries include peace and justice, community development, housing rehabilitation, education and evangelism.

Budget cuts and staff cuts necessitated more scrutiny of the MVS program. MVS applied project criteria more stringently. Units in Arvada, Colo., and Beatrice, Neb., were closed. Several other units are being evaluated and may be closed.



The Living in Faithful Evangelism (LIFE) process took off during the triennium. Presently 275 volunteers across Canada and the United States help congregations implement LIFE locally. Commission on Home Ministries staff person Marilyn Miller served as assistant director for LIFE, a joint project with the Mennonite Church. Pictured above in front of the LIFE timeline are (from left) Ed Bontrager, director; Marilyn; Jim Egli, coordinator; and Linford Good, administrator.

We also opened several units: Fort Collins, Colo.; First Mennonite, Winnipeg, Man.; Wichita (Kans.) Service Order; and Creation Care, Newton, Kans. Others will open in Boulder, Colo., and Riverton, Man., as soon as volunteers are found.

Despite significant MVS staff turnover, God once again provided. The present staff has come together well! We really enjoy working together! What a gift!

We look forward to the next triennium. We are confident that with God's help we can continue offering local communities the help that is so urgently needed.

Mennonite Indian Leaders Council

Mennonite Indian Leaders Council (MILC), formed in 1968, administers and coordinates the church life and mission outreach among the Northern Cheyenne in Montana, the Arapaho and Cheyenne in Oklahoma and the Hopi in Arizona. MILC, Native Ministries of Canada and CHM have worked together on activities in response to the Columbus 500 event. MILC, along with CHM, invites you to pray and support MILC and other CHM programs as we build a "Many Peoples Church for World Mission."

Hubert L. Brown, executive secretary

Commission on Overseas Mission: fulfilling the mandate of reconciliation and love

The year 1992 marks the bicentennial of the modern mission movement. In 1792 a shoe cobbler, William Carey, founded a church-related mission society and, a year later, left for India.

It was India where, a little over a century later, the General Conference Mennonite Church in 1900 began its first overseas cross-cultural mission by sending Peter A. and Elizabeth Dickman Penner. During this triennium the General Conference celebrated 90 years of overseas mission.

Over 1,000 missionaries from our churches have served overseas during these 90 years. Today the General Conference supports 101 mission workers in 15 countries in Asia, Africa and Latin America. The Commission on Overseas Mission (COM) relates to Mennonite church conferences who worship in 30 languages and claim a membership of over 90,000.

COM serves the congregations of the General Conference Mennonite Church. It is organized for ministry in other nations, fulfilling the biblical mandate of reconciliation and love for people in their total need.

To carry out this mission in the 1990s, COM set seven priorities:

1. *Evangelize and Form Congregations as Caring Communities of Believers.*

In 1990 and 1991, Commission on Overseas Mission staff members and mission workers visited churches throughout Canada and the United States. They told inspirational stories and helped congregations celebrate 90 years of General Conference mission. Here, secretary for mission communications Jeannie Zehr (left) and mission workers Jonathan Larson and Tim Sprunger practice before a church presentation.

- One third of our mission team serves in full-time assignments of evangelism and church planting. They work alongside local church leaders in Taiwan, Hong Kong, Japan, Colombia, Brazil, Bolivia and Burkina Faso. In addition, through financial grants, COM assists local church conferences in their evangelism and church planting programs in India, Hong Kong, Mexico, Brazil, Colombia, Paraguay, Uruguay, Bolivia, Zaire and Burkina Faso.
- Dealing with the brokenness in our world caused by sin, poverty, disease, injustice, instability, militarism, individualism, wealth and the misuse of the environment meant that COM engaged in many ministries: making disciples, health care, education, development, peace, justice and stewardship of the earth.
- On the cutting edge is ministry in urban centers. During the triennium, COM assisted local Mennonite conferences in evangelism, church planting and caring ministries in Bogota, Recife, Asuncion, Mexico City, Santa Cruz, Hong Kong, Hiroshima, Tokyo, Raipur, Korba, Taipei, Fukuoka, Ponta Grossa and Cuidad del Este.
- A Call to Kingdom Commitment funds provided grants for new church lots and buildings in India, Taiwan, Hong Kong, Zaire, Colombia, Bolivia, Paraguay, Mexico, Brazil and Uruguay. In addition, funds supported new mission workers from North America and overseas churches.

2. *Energize Our North American Congregations with a Renewed Vision for Mission.*

- *Celebration '90* resource notebooks were made available to all congregations.
- *Prayer Directories* continue to be published every two years. The next will be distributed at Sioux Falls '92.
- Increasing interest in video prompted COM to produce several "Face to Face" missionary stories as well as several overviews of countries and ministry.
- "We Seek a City" was the theme of mission team tours with Jonathan Larson, Jeannie Zehr and missionaries.
- Jonathan Larson wrote a quarter of Sunday school lessons and told mission stories on an accompanying video.
- In an effort to energize churches with a renewed vision for mission, missionaries, staff and commission members had 1,348 church and other North American constituency engagements during the triennium.

3. *Train Overseas Leaders for Church Ministries.*

- COM provided financial assistance for the training of overseas church leaders in North America and elsewhere: Vincent and Carmen Chen from Taiwan; Angel and Elcira Canon from Colombia; Peter and Gladys Siemens from Brazil; Washington and Analaura Brun from Uruguay; Shekhar and Nalini Singh from India; Peter Krahn from Mexico; and Hugo and Leticia Moreira from Uruguay.
- COM made funds available for leadership training in Colombia, India, Zaire, Burkina Faso, Hong Kong, Paraguay, Uruguay and Brazil.
- The Mennonite Biblical Seminary in Bogota, Colombia, experienced phenomenal growth in its short existence. Several hundred people representing 17 denominations took evening courses.
- INTERACT, a resource and research center for new religious movements in Birmingham, England, assisted COM-Africa Inter-Mennonite Mission workers, especially in Southern Africa, in their work with African Independent Churches. COM provided financial and personnel resources.
- The Kenneth Bauman Memorial Endowment Fund received almost $35,000 from A Call to Kingdom Commitments and other sources. It is providing scholarship assis-

With financial assistance and personnel from the Commission on Overseas Mission, the Mennonite Biblical Seminary in Bogota, Colombia, offered courses to hundreds of eager students representing 17 denominations. Here, Juana Buchanan teaches a class.

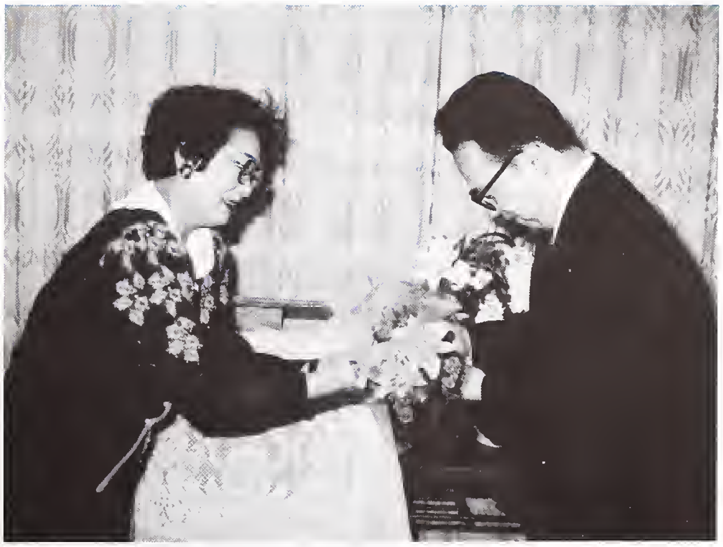
tance to students at Union Biblical Seminary and Allahabad Biblical Seminary in India.

4. *Strengthen Our Recruitment and Preparation of Workers.*

- During the triennium COM sent 47 new workers; 64 workers completed their assignments.
- COM began the triennium with 126 missionaries and ended with 101. The decreasing number results largely from the shrinking financial resources available for overseas mission. Requests for additional workers continue to come in.
- The average age of the mission workers is 45.
- Assignments are divided into three general areas: 30 percent are engaged in evangelism/church planting; 25 percent in leadership training/Bible teaching; and 45 percent in caring/support ministries (medical, educational, development, short-term assignments).
- An enhanced Mission Partner Program encourages churches in North America to relate closely to overseas mission workers.
- Because of political and social unrest caused by a corrupt government, poverty and racial discrimination, most of the mission team in Zaire was evacuated in September 1991. How to prepare workers for situations of acute political and social stress is an ongoing challenge.
- Roelf Kuitse, having served many fruitful years as director of the Mission Training Center at Associated Mennonite Biblical Seminaries (AMBS) in Elkhart, Ind., retired at the end of the triennium. Wilbert R. Shenk assumed the role of director of the Mission Training Center.

5. *Communicate the Anabaptist-Mennonite Understanding of the Christian Faith.*

- Increasingly, Mennonite conferences overseas request assistance in exploring their Anabaptist roots and



Satoru Hara (right) was the first person to be baptized at the new Hakata Mennonite Church in Fukuoka, Japan. The church was started by mission workers Peter and Mary Derksen. Here, Tomoko Koga gives Satoru a bouquet after his baptism on March 24, 1991.

Mennonite identity. Interest in the Anabaptist perspective on nonviolence is high in situations where violence seems to be a way of life. Mission workers in Colombia report significant interaction with persons who have become weary of inadequate solutions to violent situations.

- CLARA, the Latin America Anabaptist Resource Center, with offices in Bogota, Colombia, provides assistance to churches throughout Latin America in the publication of Anabaptist materials, seminars, conferences and a lending library.

6. Reflect on the Meaning of Our Mission in the Plan of God.

- COM, with other Mennonite and Brethren in Christ mission and service agencies in the Council of International Ministries, published *A Relevant Anabaptist Missiology for the 1990s*.
- As a member of the Mission Training Center at AMBS, COM helped support *Mission Focus*, a quarterly journal reflecting Mennonite missiological experience and thought.
- Each time it met during the past triennium the commission took time to reflect on a relevant theme in the practice of mission.

7. Strengthen Our Work with Other Church Agencies Wherever Possible.

- In Africa, COM works in partnership with five other Mennonite mission agencies in Africa Inter-Mennonite Mission, one of the oldest inter-Mennonite organizations.
- COM works in partnership with the Mennonite Board of Missions in joint programs in Bolivia, Brazil, Uruguay and Japan and with Eastern Mennonite Board of Missions in Hong Kong.
- An inter-Mennonite and international mission is beginning in Mexico City.
- Another cooperative effort is the three-way support for a Taiwan missionary family in Argentina: one third from COM; one third from Taiwan; and one third from the emerging Taiwanese-speaking Mennonite church in Argentina.
- The commission discussed the possible integration of the Mennonite Church and the General Conference and the potential impact on overseas mission.

Critical Issues for the Next Triennium

Invitations for mission workers and requests for financial assistance continue to come for new work in Mexico City and Korea. North American Mennonite churches urge COM to consider ministry in the former USSR. Africa Inter-Mennonite Mission is exploring new ministry opportunities in Senegal, West Africa, in a context of Islam. The rapidly growing Mennonite Biblical Seminary in Bogota, Colombia, requests financial assistance. And overseas churches in Africa, Asia and Latin America where COM has long-term linkages are requesting workers and financial assistance.

What is our response to the voices calling us to enter new areas of ministry and engage in new partnership patterns? How should we as a General Conference "People of Mission" respond in the 1990s?

Erwin Rempel, executive secretary

Mennonite Biblical Seminary: preparing leaders for the next decade

The triennium has been a time of transition for Mennonite Biblical Seminary (MBS) and the Associated Mennonite Biblical Seminaries (AMBS). In June 1990 Henry Poettcker retired as president of MBS and Jake W. Elias resigned as dean of AMBS to resume teaching New Testament.

The two AMBS boards appointed Marlin E. Miller, previously president of Goshen Biblical Seminary, as first joint president. The administrative team which Marlin put together includes: Gayle Gerber Koontz, dean; Richard A. Kauffman, administrative vice president; Virgil Claassen, business manager; and Dorothy Nickel Friesen, assistant dean.

Faculty transition continued as well. Those who resigned to accept positions elsewhere were:

David W. Augsburger, pastoral care
Dennis P. Hollinger, preaching, and church and society
LeRoy Friesen, theological ethics and peace studies

Those who retired were:

C.J. Dyck, Anabaptist and sixteenth-century studies
Millard C. Lind, Old Testament
Roelf Kuitse, missions, and director of Mission Training Center

Longer-term faculty to join us include:

Ross T. Bender, Christian education (returned to AMBS after six-year leave to pastor a congregation)
H. Wayne Pipkin, Anabaptist sixteenth-century studies
Walter W. Sawatsky, church history
Wilbert R. Shenk, missions, and director of Mission Training Center

The Associated Mennonite Biblical Seminaries administrative team includes (left to right) Richard A. Kauffman, administrative vice president; Gayle Gerber Koontz, dean; Virgil Claassen, business manager; Marlin E. Miller, president; and Dorothy Nickel Friesen, assistant dean.

Internships are an important part of the education at Associated Mennonite Biblical Seminaries (AMBS). Students who did pastoral internships in 1991 include (left to right, including congregation where internships were done) Brian Dyck (First Mennonite Church of Christian, and West Zion Mennonite, Moundridge, Kans.); Gary Jewell (First Mennonite, Kitchener, Ont.); internship director Erick Sawatzky; Terry Zehr (First Mennonite, Beatrice, Neb.); Allan Froese (First Mennonite, Kitchener, Ont.); Walter Bergen (Point Grey Fellowship, Vancouver, B.C.); Lynell Bergen (Tabor Mennonite, Newton, Kans.); and Ruth Isaac (Sunnyside Mennonite, Elkhart, Ind.).

The enrollment picture looks like this:

Fall enrollments

	1989-90	1990-91	1991-92
AMBS total	189	190	187
MBS total	83	87	79
MBS Canadian	29	31	17
MBS women	37	38	32

The head count for AMBS appears to be stable. But the number of full-time students declined, including MBS students, especially in 1991-92 from Canada.

One hundred eighteen students graduated from AMBS's degree and certificate programs. Of these, 82 were M.Div. graduates. Of the M.Div. graduates, 60 percent went into pastoral ministry and/or church planting, 11 percent went into mission, MCC or voluntary service work, 5 percent each went into teaching, pastoral counseling and church administration, and the remaining 14 percent went into a variety of other ministries and vocations.

Two parallel processes have been under way during the last two school years: curriculum review and revision, and strategic planning. One of the goals of the curriculum revision is to strengthen the pastoral ministry component of the master of divinity program. Ways we are planning to meet this goal are to emphasize practice-based learning (congregational internships and field education) and possibly also give greater attention to the teaching of preaching. These and other aspects of the seminary program have been strongly affirmed by the General Board during an in-depth review of the seminary in March.

One of the goals of the strategic planning process is to increase the base of financial support for AMBS. A capital campaign feasibility study has been conducted with favorable results. Subject to the approval of the appropriate conference bodies, the three-year campaign would begin late in 1992 or early 1993. A recommendation for the campaign will be presented to the delegates at Sioux Falls for approval.

Other issues for which MBS/AMBS will be seeking delegate feedback are:

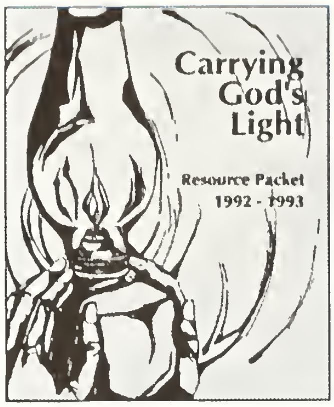
- How can AMBS implement its vision for strengthening the training of pastoral leaders for the church?
- Are practice-based learning (internships and field education) and the teaching of preaching the areas where AMBS should give greater attention, especially in the master of divinity program? What additional areas should get priority?
- Given increased competition for both students and contributions, how can AMBS work to insure an adequate financial base and numbers of qualified and committed students to prepare the leaders needed for the General Conference in the next decade and beyond?

The advice and counsel of delegates to Sioux Falls is welcome—as it is from all members of our constituency at any time.

Marlin E. Miller, president

Women in Mission: building the body of Christ

The Women in Mission (WM) program is over 7,000 women in over 300 groups. These women gather regularly and give financially toward WM projects. Women in Mission focuses on two priorities: 1) personal commitment to Christ and 2) use of energies to build the body of Christ, the church. Out of these basic characteristics grows the vibrant fruit of spiritual growth, mutual support and satisfying fun and fellowship.



Lois Barrett

Kristin Ediger

"Carrying God's Light" is the new theme for Women in Mission for 1992-1995. Kristin Ediger created the cover art pictured above. Lois Barrett is the writer for the 1992-1993 resource packet.

Between 1989 and 1992, WM has given $289,700 to the three commissions, seminary (including seminary scholarships for women), $37,800 to African Inter-Mennonite Mission Auxiliary, and for funding three women through seminary (Amanda Falla, Chicago; Rachel Bagh, Allahabad, India, and Carmen Chen, Elkhart).

The North America Learning Tour in February of 1991 (co-sponsored by Commission on Home Ministries and WM) placed 10 women in five locations in the United States and Canada for 10 days of cross-cultural learning. These women were chosen by district and provincial WM organizations and reported back to their area churches for a total of 97 presentations.

Women in Mission sponsored two General Conference visitation couples who traveled to churches in Colorado, Kansas, Oklahoma, Nebraska and Saskatchewan.

Structural modifications and new graphics for *Window to Mission* address the ongoing adjustments needed with WM.

Looking ahead, Women in Mission acknowledges the diversity of lives that women lead and wishes to affirm different ways that a women's group can meet and function as a part of WM.

Women are an important part of church life. Knowing God's Spirit is among us, our prayer is that WM may help open doors, increase women's connection to the church and increase the degree to which experienced church women are valued.

Susan Jantzen, coordinator

Mennonite Men: promoting positive, Christian manhood

No! Tenth Man is not sexist, elitist, nor frivolous. A mutual aid metaphor, Tenth Man granted four new Mennonite congregations a total of $105,000 from late 1989 to early 1992. In addition, $211,000 had been given earlier to nine other groups. Other new churches have inquired, hoping for another $300,000 over the next years. More donors are needed to hasten these needed church building grants.

Randy Kaufman served as the first Mennonite Men staff person from 1987 to 1990. Heinz Janzen serves since 1990. In addition to coordinating the Tenth Man church building program, he seeks to promote positive, Christian manhood in the face of confusing concepts of maleness in our society. He speaks to men's groups and publishes a newsletter as time and budget allow. Offerings and personal gifts are needed for his ministry.

Men's ministries vary widely from place to place. Some groups meet regularly for a meal and to listen to a speaker. Others help clean up disasters, repair homes for the needy and counsel the unemployed. Younger men's groups often have ball teams and engage in other sports. While men and women need to work together in most cases, they also need to meet separately to work and discuss life's meaning.

Generational differences influence men today. The World War II/CPS generation is entering retirement. The "Silent," "Boomer" and "Pragmatic" generations are entering church leadership, showing significant differences from each other, as well as from earlier generations.

"Jesus Christ is the same yesterday and today and forever" Hebrews 13:8. Will we be faithful, in our time and place, with the gifts God has given us?

Heinz Janzen, coordinator

HOPE
MENNONITE
CHURCH
WORSHIP 9:30
SUNDAY SCH. 10:30am
MARVIN ZEHR, PASTOR

During the triennium, Mennonite Men granted $50,000 in Tenth Man Program funds to Hope Mennonite Church, Wichita, Kans. The gift helped make it possible for the new congregation to build their own facility.

Photo credits: GB and DGS—Dave Linscheid; COE—Vada Snider (Venture Clubs), Abe Bergen (youth), Dave Linscheid (printing); CHM—Dave Linscheid (Hubert Brown), Paula Diller Lehman (painting), file copy (LIFE); COM—Muriel Stackley (tour), Angela Rempel (Colombia), Mary Derksen (Japan); MBS—file copy (interns), Steve Echols (administrators); Women in Mission —file copy (Lois Barrett), Donald Gering (Kristin Ediger); Mennonite Men —Marvin Zehr.

Nominees for General Conference elections

The General Conference nominating committee has selected nominees for the ballot at the triennial sessions July 22-26 at Sioux Falls, S. Dak. Delegates may make further nominations at the conference. Information comparable to that printed below, with signatures of both nominator and nominee, must be submitted to the conference secretary by noon on July 23. This information will be made available to delegates several hours in advance of the voting at 11:50 a.m. Friday, July 24. (Fraction votes will be rejected. Votes must be in whole numbers).

The CHM U.S. and Schowalter Foundation elections will be held at 1:30, July 22, during the U.S. Assembly.

Each term is for six years, except for the officers who serve for three years. An asterisk (*) indicates an incumbent.

The nominating committee consists of: Ron Claassen, Sanger, Calif.; Carlton Minnis, Philadelphia, Pa.; Phyllis Schultz, Bloomfield, Mont.; Jacob Tilitzky, Abbotsford, B.C.; John Unrau, Surrey, B.C.; Ruth Unrau, North Newton, Kans.; Phyllis Wiebe, Winnipeg, Man.; Mark Weidner, Bluffton, Ohio.

To save space the following acronyms will be used: CDC—Central District Conference; CMC—Conference of Mennonites in Canada; DGS—Division of General Services; EDC—Eastern District Conference; GB—General Board; GC—General Conference; MBS—Mennonite Biblical Seminary; MCC—Mennonite Central Committee; NDC—Northern District Conference; PDC—Pacific District Conference; WDC—Western District conference; WM—Women in Mission.

Moderator

Lee Delp, Lansdale, Pa.; president-Mennonite Economic Development Associates (MEDA); member, Grace Mennonite Church; former vice chair of EDC; currently on DGS and CES board. GOAL: "As moderator I would concentrate my energies on supporting our conference churches and church family to fulfill our primary responsibilities as Christians to: evangelize, disciple and bring shalom in the world where God has placed us."

Darrell W. Fast, Newton, Kans.; pastor, Bethel College Mennonite Church since 1986; member, MBS Board of Trustees, 1980- ; secretary of the United Mennonite Churches of Ontario, 1972 -78 and member of Inter-Mennonite Executive Council, 1972 - 79 (forerunner of the Mennonite Conference of Eastern Canada); pastor of Toronto United Mennonite Church, 1970-86. GOAL: "I see the General Conference as a family of Mennonite congregations and institutions, confessing the historic Christian faith revealed in the Scriptures and renewed in the Anabaptist vision. I favor the challenging goal of integration with the Mennonite Church. It is our opportunity to restructure for the 21st century. Together we ought to create a large, light weight canopy, under which our congregations can gather and thrive in their worship and witness, alongside our institutions with their responsibilities in education, mission and service."

Assistant Moderator

Eleanor Loewen, Winnipeg, Man.; educator; member, Charleswood Mennonite Church; member, GC Program Committee since 1986 (chair, 86-); staff: COE (1976-79), CMC (1981-86). GOAL: "To use MC, GC and CMC study and work experiences in assisting General Board during this time of change."

Bernie Wiebe, Winnipeg. Man.; professor of Conflict Resolution Studies at Menno Simons College; member of Fort Garry Mennonite Fellowship; currently on the church Worship and Planning committees; member of DGS since 1989; member of Inter-Mennonite Committee on Homosexual Concern since 1989; editor of *The Mennonite*, 1976-86. GOAL:"To help our GCMC express itself with more vitality and with a clearer vision to be people of God."

Secretary

James R. Mohr, Wadsworth, Ohio; pastor, First Mennonite Church 1984- ; MCC Akron, Pa., 1960-62; pastor, Hereford Mennonite Church, Bally, Pa., 1965-74;EDC: Education Committee and Peace and Service Committee, 1966-74; member COE, 1968-75; church relations/campus pastor, Bluffton College, 1975-84; CDC: Education Committee, 1976-82, Board of Administration, 1987-91. GOAL: "The General Board must take leadership in focusing the resources and initiatives from our network of local congregations for the worldwide tasks God calls us to do within the enlarging kingdom."

Anita Penner, Abbotsford, B.C.; work: MCC B.C.; member, Emmanuel Mennonite; B.C. Conferenc Music Committee, 1989-91; COM Taiwan 1975-87. GOAL: "Lord, we thank thee for our brothers / Keeping faith with us and thee, / Joining heart to heart with others, / Making strong our company, / With the cross our only standard / Let us sing with one great voice, / Glory, glory, thine the kingdom; / Churches in thy Church rejoice."

General Board

Elect three

***Jake Fransen**, Vineland, Ont.; member and one of the ministers, Vineland United Mennonite Church; former teacher, recently retiring as Director of Education from one of the county school boards; has served on various committees in provincial, Canadian and General conferences; moderator of CMC for six years. GOAL: "My desire is that the conference provide vision and challenge to its members, that they may grow in their personal spiritual lives and fulfill God's purpose in extending the kingdom through them."

Dennis Koehn, Goshen, Ind.; management consultant; member, Assembly Mennonite Church; member, Peace and Social Concerns Committee, WDC 1973-75; MCC Offender Ministries Reference Council, 1977-80; voluntary service: MCC Peace Team 1971 and Camp Friedenswald 1974. GOAL: "Celebrate the richness of our diversity–ethnic, national and gender; articulate a unifying vision of God's mission in the world; and shape priorities and structures to support that mission."

Adam Liu, Santa Clara, Calif.; pastor, Santa Clara Mennonite Church; member, PDC Ministerial Committee since 1986 and previously a Mennonite pastor in Taiwan. GOAL: "The General Board needs to provide encouragement, strategies and resources to facilitate dynamic spiritual renewal in our congregations. Much like our ancestors, we need to have the courage to stand in our present generation in order to win the battle for the kingdom of God."

***Clare Ann Ruth-Heffelbower**, Fresno, Calif.; co-pastor/church planter of Peace Community Church–Mennonite, Clovis, Calif.; Evangelism/Church Development staff person for PDC; also involved in retreat and spiritual direction ministry; member of Living in Faithful Evangelism Design Team; member of GB since 1989; co-chair of Vision and Goals Committee (MC-GC). GOAL: "My hope is that the General Board will help lead the General Conference along a path of renewal and growth as faithful followers and witnesses of Christ in the next triennium."

***Myron Schultz**, Bloomfield, Mont.; dryland grain farmer; member, Bethlehem Mennonite Church; member of Stewardship Committee, NDC, since 1990; secretary of General Board, 1986-92; short-term Mennonite Voluntary Service in Wichita, Kans., 1987; Region III Mennonite Disaster Service (MDS) director, 1981-87. GOAL: "The General Board should provide the framework for congregations, conferences and commissions to use their rich resources to carry out the General Conference goals of evangelism and unity in Christ."

Donald E. Yoder, Phoenix, Ariz.; pastor, Koinonia Mennonite Church; conference minister, PDC; area minister Southwest Mennonite Conference; CHM secretary for Evangelism and Church Planting, 1979-89. GOAL: "The General Board should provide leadership and vision in assisting congregations, districts and the commissions in implementing the four goals of the General Conference Mennonite Church."

The continuing member is Marian Franz, Washington, D.C. The officers are also on the board. In addition each commission selects two, MBS one, and DGS one. The GB may appoint up to five more.

Division of General Services

Elect three

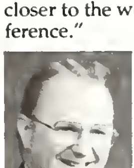
***James M. Harder**, North Newton, Kans.; professor of economics and business at Bethel College; member, Shalom Mennonite Church; member of DGS, 1989-92; GC Communications Committee, 1986-89; MCC teacher in Kenya, 1981-84. GOAL: "Create and support structures which can best meet the needs of the General Conference membership in the areas of administration, communications and stewardship of resources."

Connie Hart (Cheyenne), Oklahoma City, Okla.; attorney, assistant director of Tribal Court Training Program, Native American Legal Resource Center, Oklahoma City University School of Law; Supreme Court

Justice for Cheyenne-Arapaho Tribal Court; president, American Indian Bar Association, member Koinonia Mennonite Church, Clinton; past representative to Mennonite Indian Leaders Council. GOAL: "To increase communication among the various organizations, including inter-Mennonite, cultural, urban, rural, etc. The current economy creates limited discretionary funds, thus we must aboid duplicating services of the programs within the General Conference and other Mennonite conferences within geographical areas that have sparse Mennonite populations."

Rick Braun-Janzen, Abbotsford, B.C.; accounting manager, Matsqui Abbotsford Community Services; member, Emmanuel Mennonite Church, Clearbrook; business manager, Swift Current Bible Institute, 1985-86; accountant, Western Pacific Building Centre, 1986-88. GOAL: "To use my knowledge and experience in non-profit financial management to ensure that the funds entrusted to the Division of General Services are managed in a responsible manner."

Shirley Thiessen, Leamington, Ont.; part-time work for Canada Post; member, Leamington United Mennonite Church; church treasurer; *Der Bote* secretary, 1978-85; MCC-LVS term in Winnipeg, 1986-88. GOAL: "DGS should provide all GC churches with information on budget and programs to ensure that even the 'far-away' churches (Canadian) feel closer to the work of the General Conference."



***Elmer Wall**, Pretty Prairie, Kans.; pastor, First Mennonite Church; member of DGS since 1986; president of NDC, 1987-91. GOAL: "The Division of General Services may not always deal with front page activities but works with important behind-the-scenes responsibilities that enable the commissions and boards to do their work more effectively, especially in finance and communication. We must be willing to serve in this way."

Allen Yoder, Jr., Middlebury, Ind.; president of Jayco, Inc., and president of Deutsch Kase Haus; member and chair, Silverwood Mennonite Church, Goshen; member of board, Bluffton College; member, advisory board of IVY Tech, Elkhart; member, board of directors, Recreation Vehicle Industry Assoc. GOAL: "If elected to the Division of General Services Board, I would hope to increase the church constituencies' awareness of conference programs and the need for church and individual involvement and support in the conference programs."

Continuing members are Gladys Graber, Newton, Kans.; Bernie Wiebe, Winnipeg, Man.; and Beverly Suderman, Port Rowan, Ont. In addition to those elected above, the General Board will appoint five members.

Commission on Education

Elect two

***Ardys Becker**, Mountain Lake, Minn.; volunteer church and community worker; member, Bethel Mennonite Church; member of COE since 1986, on executive since 1989; COM service, Taiwan, 1958-63; preschool director, 1975-79; resident coordinator, Menno Simons Center, 1988-91. GOAL: "Our families, schools and congregations must be strengthened in their commitment to Christ and to each other. Forgiveness and Christian education are essential to wholesome relationships."

Janelle Ortman, Marion, S. Dak.; homemaker; member, Salem-Zion Mennonite Church, Freeman; member NDC Education Committee, 1982-88; Foundation Series Resource Person, 1981-88; Teachers Abroad Program (TAP) (MCC) in Nigeria, Africa, 1967-70. GOAL: "Education (learning more) is a basis for how we live out our faith and interact with people around us. That's important and a challenge to the work of COE."

S. Joyce Schumacher, Pandora, Ohio; substitute school teacher, mother, wife; member, Grace Mennonite Church; member of the CDC Education and Nurture Committee, 1983-89. GOAL: "Education and nurture should be a primary concern of the conference as we continue to grow in Christian discipleship. Revising existing curricula and developing new curricula is an ongoing task of extreme importance in taking the Great Commission of Christ seriously–'Go, then, to all peoples everywhere and make them my disciples. . . .' "

April Yamasaki, Clearbrook, B.C.; instructor and writer-in-residence at Columbia Bible College; member, Peace Mennonite Church; adult Sunday school teacher and lay preacher; writer, published in *Mennonite Reporter, Rejoice!, Upper Room.* GOAL: "To encourage congregations and individuals in faith and life by developing programs and publications that are both responsible to God and responsive to the needs of God's people."

Continuing members are Loretta Baumgartner, Versailles, Mo. (CDC); Roy Dick, Weatherford, Okla. (WDC); Merrill Fretz, Hatfield, Pa. (EDC); Erick Sawatzky, Elkhart, Ind. (GC); William Toews, Leamington, Ont. (GC); and Anne Unruh, Winnipeg, Man. (CMC). CMC, NDC and PDC will each elect one member. The General Board may appoint two.

Commission on Home Ministries

Elect two

Tony Brown, Seattle, Wash.; assistant direcor of the Counseling Center at the University of Washington; member Seattle Mennonite Church . GOAL: "It is important to see the inherent value of other cultures and the contributions they can make to enrich the life of the major culture."

Earlene Clark, Philadelphia, Pa.; director of Social Service, Dept. of Psychiatry, North Philadelphia Health System; member, Second Mennonite Church; participant in CHM WM Learning Tour 1991; single parent. GOAL: "Bring cultural sensitivity to CHM work and encourage more participation of women and seek for ways to bridge the gap between what the community does and what the church does."

Leona Dyck, Burns Lake, B.C.; primary school library aide; member, First Mennonite Church; member of Faith and Life Communications Committee, CM Manitoba, 1973-75; executive assistant Faith and Life Communications (CMM), 1970-71; summer 1990 MCC Reedley, Calif., fruit-drying project. GOAL: "Facilitating practical application of faith to life and witness."

Susan Ortman Goering, Boulder, Colo.; co-pastor and member of Boulder Mennonite Church; currently field staff with the LIFE process; associate director with MVS, 1988-90; service with MVS in 1972, 1975. GOAL: "CHM should provide significant, creative resources for supporting and nurturing healthy individuals, families and congregations so they can actively witness in activities of evangelism, service, peace and justice in North America's emerging mission field."

Continuing members are Floyd Bartel, Newton, Kans. (WDC); Warren Habegger, Berne, Ind. (CDC); Craig Maven, Perkasie, Pa. (EDC); Nadenia Myron, Phoenix, Ariz. (GC); Alberto Quintela, St. Paul, Minn. (NDC); Neill Von Gunten, Riverton, Man. (CMC); and Malcolm Wenger, Newton, Kans. (GC). CMC, CDC and PDC each will elect one member. The General Board may appoint two.

CHM U.S.

Elect one

Nancy Brubaker Bauman, Reedley, Calif.; pastor and member, First Mennonite, Reedley; editor, *Pacific District Messenger*; member of Family Life Ministry Committee, PDC, 1991; Rockway Mennonite High school board, 1984-87; Education Advisory Committee, MCEC, 1983-86; childcare worker with MCC, Manitoba, 1976. GOAL: "Respond to Jesus' final directive, (Matthew 28:16-20), to reach people for God's kingdom through evangelism/service, responding to needs of the '90s, and equipping the church for the 21st century."

Gay L. Kauffman, Beatrice, Nebr.; director of mediation center, pastor's spouse and mother; member, Beatrice Mennonite Church; second vice president Central District WM, 1990-91; MA Peace Studies, AMBS, 1990. GOAL: "Every member of every GCMC congregation needs CHM to provide leadership, resources and support for us as we seek to proclaim and live out the good news of shalom/peace in our communities."

The continuing member is Willis Busenitz, Busby, Mont.

Commission on Overseas Mission

Elect two

Linda Dueck, Leamington, Ont.; Religious Studies instructor at United Mennonite Educational Institute; member, Leamington United Mennonite Church; Overseas Mission Volunteer with COM in Paraguay, 1984-86. GOAL: "The Commission on Overseas Mission is a dynamic arm of the church, enabling Christians from all over the world to work together for truth, justice and life as they serve each other."

Robert Gerhart, Bally, Pa.; pastor and member, Hereford Mennonite Church of Bally; vice president, EDC, since 1989; communications coordinator, Africa Inter-Mennonite Mission, 1981-88; COM missionary in Lesotho with AIMM, 1974-81; PDC Home Missions Committee, 1971-74; GCMC General Board, 1969-74. GOAL: "Encourage national churches in their own mission vision and outreach; continue to evaluate needs of missionary families; and creatively explore means of enlarging interest and involvement of the home constituency."

Christine Waltner, Manhattan, Kans.; homemaker; member, Manhattan Mennonite Fellowship; COM worker in Lesotho, Southern Africa, 1984-90. GOAL: "It is important that COM continues to provide the framework for our churches to experience an international fellowship through a program that encourages partnership in mission."

Larry Wilson, Urbana, Ill.; pastor, First Mennonite Church of Champaign-Urbana; member of WDC Home Missions Committee, 1968-71; member/chair CDC Ministerial Committee, 1979-88; member/chair GC Committee on Ministry, 1983-88; missionary COM, Colombia, 1975-77. GOAL: "To prayerfully work with COM in discerning areas/ways that General Conference should and should not be involved in various expressions of Christ's work in our world today."

Continuing members are MaryAnne Boschman, Abbotsford, B.C. (GC); Stanley Hostetter, Wadsworth, Ohio; Garry Janzen, Langham, Sask. (CMC); Tom Lehman, North Newton, Kans. (WDC); Dennis Rempel, Upland, Calif. (PDC); Larry Tschetter, Freeman, S.Dak. (NDC); and Burton Yost, Bluffton, Ohio (GC). CMC, CDC and EDC each will elect one member. The General Board may appoint two.

Mennonite Biblical Seminary

Elect three

Eileen Klassen Hamm, Saskatoon, Sask.; master of Sacred Theology (STM) candidate with the Saskatoon Theological Union (AMBS grad of 1991); member, Wildwood Mennonite Church; member of MCC Saskatchewan Women's Concerns Committee since 1991. GOAL: "AMBS must nurture pastors, missionaries and educators who will have the courage and wisdom to hold in tension the tasks of challenging the church with renewed visions and of working within the nitty gritty of the church today."

***Dick Rempel,** Chilliwack, B.C.; member and pastor, Eden Mennonite Church; pastor in Hoffnungsau, Kans.; WDC president; pastor of West Abbotsford Mennonite Church; chairman of CMinBC; presently member of MBS board of trustees. GOAL: "To encourage and support the training of pastors and others who 'will know Jesus Christ more clearly, follow him more nearly and love/serve him more dearly' "

Renee Sauder, Newton, Kans.; coordinator for Women in Pastoral Ministry, MBCM; member, Bethel College Mennonite Church; associate pastor, Bethel College Mennonite Church, 1983-90; instructor/campus minister, Bethel College, 1990-91; member, WDC Ministerial Committee, 1985-90; member, Committee on the Ministry, 1986-90. GOAL: "Competent pastoral leadership is required to navigate the complexities of congregational life. The seminary needs to provide educational programs that equip pastors for the demanding challenges of the pastorate."

Tim Schrag, Beatrice, Nebr.; pastor, First Mennonite Church; member of Program Committee, WDC, 1985-91; member of Ministerial Committee, WDC, since 1991; member of Program Committee, General Conference, 1989-92; MCC worker, Brazil, 1976-79. GOAL: "Primary AMBS mission: training pastors and other church workers. Priorities for pastors: a close personal walk with God, practical knowledge of pastoral tasks and solid biblical knowledge. All deserve emphasis at our seminary."

Mary Berkshire Stueben, Seattle, Wash.; co-pastor/member, Seattle Mennonite Church; member of education committee (PDC) since 1990; member of nominating committee (PDC), 1985-86. GOAL: "The role of Mennonite graduate education is ever more important as our churches address our multicultural, increasingly diverse and urban world. Equipping leaders is vital for our faithful response."

Joan Wiebe, Aurora, Colo.; church planter; program director, Elderhostel; member, Peace Mennonite Community Church; coordinator of Women in Mission, 1977-86; GOAL: "MBS has the mandate of providing theological training and practical experience for pastors and church leaders. Spiritual commitment, gifts and vision are components needed by administration, faculty and students in discerning the future mission and ministry of the church."

Continuing members are John Friesen, Winnipeg, Man.; Lydia Harder, Scarborough, Ont.; Fred Liechty, Berne, Ind.; and Verney Unruh, Newton, Kans. CMC will elect one member. The General Board may appoint one.

Program Committee

Elect one

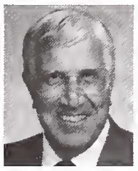
Bernie Neufeld, Winnipeg, Man.; assistant professor of music at Canadian Mennonite Bible College; member, Sargent Avenue Mennonite Church (currently chairperson); member of Educational Resources Committee (6 yrs.) and Program and Nominations Committee (3 yrs.) of Conference of Mennonites in Manitoba; minister of Music and Education in Sargent Church, 1978-88. GOAL: "Worship and work must be connected! The Program Committee's task: to provide programming and to involve our many gifted people from our congregations in seeing that this objective is met."

Rebecca Slough, El Cerrito, Calif.; managing editor, *Hymnal: A Worship Book*; instructor, St. Mary's School of Extended Education; member, First Mennonite Church, San Francisco. GOAL: "The Program Committee for 1995 should prepare a conference that anticipates the Spirit's leading, is representative of GC constituencies and balances practical concerns with prophetic vision."

Continuing members are Jo Ropp, Normal, Ill.; and Erland Waltner, Elkhart, Ind. The assistant moderator is also on the Program Committee. The General Board may appoint two members.

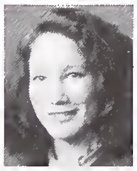
Schowalter Foundation Board

Elect two



***Howard E. Baumgartner**, Berne, Ind.; attorney; member, First Mennonite Church; president, CDC, 1987-89; member, Division of Administration of General Conference, 1962-77. GOAL: "To manage and disburse the resources of the Foundation with sensitivity to the mission of the General Conference so that the cause of Christ is advanced creatively."

Wallis Goertzen, Henderson, Nebr.; past owner Midwest Irrigation Co.; past director of Henderson State Bank; member, Bethesda Mennonite Church; deacon; advisory council to General Board; attended Freeman Jr. College and Bethel College; I-W unit leader, Denver, Colo., 1959-60. GOAL: "The Schowalter Foundation Board is responsible for management of funds and holdings, the review of requests that come from Mennonite institutions and wise distribution of funds."



Sue Ann Jantz, Newton, Kans.; attorney; member, Grace Hill Mennonite, attends Faith Mennonite; former reporter and editor, *The Newton Kansan*. GOAL: "The Schowalter Foundation should be a responsible and reliable resource for the church, facilitating its functions while demonstrating biblical principles of good stewardship."

Ron Preheim, Aurora, Nebr.; farmer; member, Bethesda Mennonite Church, Henderson; president, NDC; chair, NDC Peace and Social Concerns Committee, 1975-81; member, NDC executive committee, 1975-81; member, General Conference peace and justice reference council, 1975-81; past VS worker for MCC; past Bethel College board member. GOAL: "A trustee of the Schowalter Foundation needs to help provide the framework to maintain assets, prioritize needs intelligently and distribute with vision the proceeds."

Mennonite Men

Vice President

Robert Philipp, Atascadero, Calif.; active member, First Mennonite Church, Paso Robles; currently treasurer of PDC; by vocation is head engineer with the Pacific Gas and Electric Company at Morro Bay Power Plant.

Treasurer

Carl Thieszen, North Newton, Kans.; attends Bethel College Mennonite Church; recently retired as superintendent of schools in Little River, Kans. Until recently he attended the First Mennonite Church, McPherson, where he was treasurer, among other offices. For some years he served on the Western District Education Committee.

Women in Mission

Secretary

Katie Harder, Carstairs, Alta.; farms with husband; member, Bergthal Mennonite Church; served as provincial secretary of CMC; serves in leadership capacities in Bergthal Women in Mission group; has volunteered in local MCC work, prison ministry and local church. GOAL: "That through the Spirit of Christ, women of every age and sector of the Mennonite church will be drawn to and desire to participate in WM in their local churches and area conferences."

Churches applying for membership in the General Conference Mennonite Church

The following churches have applied and are being recommended by the General Board for membership in the General Conference Mennonite Church. The delegate body will vote on the acceptance of these congregations on July 23.

Calgary Vietnamese Mennonite Church (Alberta) began in 1981 under the leadership of Rev. Ezekiel Wong. The group seeks to minister to the Vietnamese population in Calgary. Nhuen H. Pham was called to be the pastor in 1987. Membership in 1991 was 80. The congregation built and dedicated their own building in 1991. Activities include Sunday school, language classes, settlement for newcomers, evangelism, youth activities.

Christ Community Mennonite Church (Schaumburg, Illinois) began services in 1988 in the high school; presently 25 members, they meet in Schaumburg's historic "The Barn." Organized with the assistance of the Evangelism Committee of the Chicago Area Mennonites (CAM). Affiliated with the Mennonite Church. Co-pastors are Roy and Pauline Kennel. Outreach for the group is primarily to the disenfranchised and society's "dropouts"; there is a strong interest in helping the poor.

Douglas Mennonite Church (Winnipeg, Manitoba) with a present membership of 300 was started in 1978 as a daughter congregation of Springfield Heights Mennonite Church. Services are conducted in both English and German. A leadership team consists of six ministers, four deacons and a church council. Rev. C. R. Plett is the lead pastor. Activities include numerous choirs and singing groups, children's clubs, women's and youth groups, as well as junior youth, high school and college and career groups.

Faith Mennonite Church (Fargo, North Dakota). There are 22 members; Ernest Neufeld is the minister; they are affiliated with the North Central Conference (MC) and are planning to seek affiliation with the Northern District Conference(GC). The worship center where the groups meets is in the parsonage. Activities include Sunday school for adults and children, a women's group, a monthly hymn sing at a Moorehead nursing home, involvement in a home for the homeless and participation in the Minot MCC Sale.

Faith Mennonite Church (Montezuma, Kansas) organized as a congregation in 1982 with 20 members. Presently there are 42 members, many of whom are former Holdeman Mennonites. They are members of the Western District Conference and the South Central Conference of the Mennonite Church. The group constructed their own building in 1984. Ervey Unruh is the pastor; church activities include Sunday school and home Bible studies.

Hyde Park Mennonite Church (Boise, Idaho) was started through the vision of the First Mennonite Church of Nampa, Idaho, in the early 1970s. Later it became a church planting effort of the Pacific Coast Conference. The date of the congregation's charter is February 1978. Membership is 80 with attendance between 80 and 100. The pastor is Larry Hauder. Affiliated with the Mennonite Church. There is a strong family atmosphere with an emphasis on the gospel of peace and justice through Jesus Christ and an interest in inviting others to hear the good news.

Madison Mennonite Church (Wisconsin), organized in 1988, affiliated with the Illinois Mennonite Conference (MC) and the Central District Conference (GC) in 1991. The group consists of 35 covenanted members (active list 50 adults, 20 children, five youth). J. Melvin Janzen serves as the pastor on a 60 percent time basis. Activities include Sunday evening worship and Christian education, small group fellowship and study, and various community helping projects.

Morning Star Mennonite Fellowship (Muncie, Indiana) with 16 members and attendance from between 30 and 50 was started in 1988 by the Bob Ewert family. Bob is the pastor. The church has membership in the Indiana Michigan Conference (MC) and the Central District Conference (GC). Activities include witness to international students on the Ball State campus, Bible study, clothing ministry and ministry to prostitutes and drug abusers.

Peace Mennonite Church (Rancho Cucamonga, California), with a membership of 17 and attendance of 20 to 50 people, was begun in 1989 as an extension of Pacific District (GC) and Southwest Mennonite (MC) conferences and First Mennonite Church of Upland, California. The Fellowship is a network of "home base communities" which meet at various times and in various locations. Building community in the tradition of Acts 2, the group is committed to prayer, Bible study and spiritual accountability to one another.

Richmond Mennonite Fellowship (Virginia) with Luke and Carmen Schrock-Hurst serving as co-pastors in the beginning consists of 20 members and four associate members. Average attendance on Sundays is between 35 and 40. The group has fraternal membership in the Warwick District of the Virginia Conference of the Mennonite Church. The Schrock-Hursts will be attending Associated Mennonite Biblical Seminaries, beginning in the summer of 1992, and a leadership study committee is assessing further leadership steps.

Rochester Area Mennonite Fellowship (New York) began in the mid-1970s as a group of believers who met informally for fellowship and Bible study. Members come from a variety of backgrounds: Catholic, ethnic Mennonite, Protestant and unchurched. In 1986 they began meeting in the Harley School on a regular basis. Members meet weekly for worship and regularly in homes for Bible study. Leadership is provided by members on a rotating basis; there is no paid staff.

St. Paul Mennonite Fellowship (Minnesota) was begun in 1984 as a ministry to an urban neighborhood that had experienced racial and ethnic tensions. In 1988 the fellowship began its own worship services with Helen Wells Quintela as the pastor. The group has related to the Faith Mennonite Church in Minneapolis and they have received strong support from both the Iowa-Nebraska (MC) and the Northern (GC) conferences. Activities include sponsoring of Central American refugees, ministry to neighborhood children and sponsoring of a voluntary service unit.

What does justice have to do with Sioux Falls '92?

Second in a series of three studies on Micah

Henry W. Dueck

Justice is what the poor desire but can't achieve and what the rich can do but are afraid to.

The fears of the rich are not entirely unfounded. Radical justice has a way of creating disorder. Furthermore, the poor, in their desire for justice and because of their lack of power, may even resort to violence and vengeance to achieve it.

Biblical law and justice in Israel are developed on the basis of God's gracious acts of call and liberation (Genesis 12:1-3; Exodus 1-15). God's intention is to prepare and use a people for a mission of justice (Exodus 19:1-6; Isaiah 42:1; 49:6). Near Eastern and Roman law codes are oriented toward civil order and the control of unbridled vengeance, but biblical law and justice are about right relationships and enjoyment of life under Yahweh's rule (Isaiah 2:1-4, Micah 4:1-4).

In South, Central and North America, indigenous and mixed groups generally constitute the large masses of oppressed poor. Because of their lack of power to achieve desired justice by what the rich call "legitimate means," they vent desperation with violence, even vengeance. (Examples of this are Mohawks in Montreal, Senderos Luminosos in Peru, Tupamaros in Uruguay.)

Governments, financial lords, military chiefs and even churches in time of crisis too often call on "law and order" as a means for maintaining "peace" precisely when they should seek justice.

But is peace possible without justice? Church leaders of the developing world put that question before the World Council of Churches in Stockholm much to the surprise of some church leaders of the powerful world.

'Do the truth': Through non-biblical influence (Greek, for instance) we have been trained to "believe the truth." There is a biblical current that challenges us to "*do* the truth." The Old Testament prophets repeatedly criticized Israel for not obeying/doing God's commandments. John, in the New Testament, uses expressions like, "do the truth," "do not the truth" (1 John 1:6,8), "walk in the truth" (2 John 1:4; 3 John 3), "helpers of truth" (3 John 8). And James 2, in classical style argues, "Faith without works is dead."

- What might Mennonite-style Sioux Falls justice look like?
- In 1992 to whom would such justice necessarily be directed first? What might the content be? How would we give it handles?
- How would it affect the cutting of our conference's "budget pie"?
- How can we help justice flow like water (Amos 5:24) instead of only trickling down?

Henry Dueck works for our Commission on Overseas Mission. His and Helen's address is C.C. 556, Cochabamba, Bolivia.

RNS

Vengeance: *The fears of the rich are well-founded. Radical justice has a way of creating disorder. Because of their lack of power, the poor sometimes resort to violence. Here anti-Shah demonstrators in Iran in 1978 go on a rampage.*

News

Taxes for Life, an initiative of the steering committee of the Christian Peacemaker Teams, has collected more than $2,000 from Oregon to Virginia and Saskatchewan from people who want to say yes to children instead of to war. Checks for $3.03 arrived in the CPT office in Chicago during the last two months of tax season along with copies of letters to the Internal Revenue Service or Revenue Canada urging redirection of funds from Star Wars and smart bombs to education for smart children. On Good Friday in Lancaster, Pa., 50 people walked through the 14 stations of the cross. Their walk concluded at Community Mennonite Church with a Taxes for Life gathering. (CPT)

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Crossroads, a singles introduction service, celebrates its sixth full year this spring. It is dedicated to keeping Mennonite singles in touch no matter what the geographic distance. A new format, begun last summer, now makes it possible for clients to choose whom they will meet by answering or placing ads that list members' interests. Privacy is assured by printing a code number instead of a name in the monthly newsletter. Many church leaders have endorsed Crossroads. A free sample of the monthly newsletter is available from Crossroads, Box 32, N. Tonawanda, NY 14120.

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Twenty-three senior students at Rockway Mennonite Collegiate in Kitchener, Ont., will spend six weeks (May 18-June 25) studying and traveling in the People's Republic of China. Last year, the first year of this exchange program, 19 students participated. The exchange program involves Rockway and Sichuan Agricultural University in China. Chinese professors come to Canada to study. The Chinese government covers Rockway's costs while in China, and Rockway covers the costs of the visiting Chinese professors while they are in Canada and the United States.

Central District considers family life in the '90s

Fairview, Mich. (GCMC)—Speakers at Central District Conference this year carried a familiar Mennonite message of living apart, at least in a philosophical sense, from the world. Delegates met here April 2-4 under the banner, "Mennonite Families in the '90s: Crises and Opportunities."

J. Denny Weaver of Bluffton, Ohio, opened the keynote addresses with his comparison of modern American culture and the "peaceable kingdom" portrayed in Isaiah. Weaver painted a harmonious vision of the peaceable kingdom, void of human or environmental strife, and contrasted it with the culture of violence, civil religion and "quick fix" mentality perpetuated by American society.

"As a Mennonite church we are competing with American society for the minds of our children and for the future of the church," he said. The way to win children is to "give them an identity that is not tied to their national identity" and to model the peaceable kingdom in the church.

"Our children will believe that God loves women as much as men and that God loves people of all races when our children see those people as integral parts of the church, the people of God," he said.

Partners with God: Keynote speaker Marlene Kropf of Elkhart, Ind., presented practical ideas for nurturing faith in families, from telling Bible stories to keeping a copy of the hymnal in the car. "Parenting is a spiritual discipline. By nurturing faith, we become partners with God," she said.

"If we want our children to grow in faith, we must love them freely, with our whole hearts, generously and joyfully," she said.

J. Andrew Stoner of Berne, Ind., the third keynote speaker dealt with conflict in the family, explaining that the same principles apply when working in the "family of God," or the church.

Conflict did arise at this conference during open-mike time, particularly during the last session, when people questioned the use of inclusive language and vented frustration about a document included in the conference packet called, "A covenant from the conference 'Men Working to End Violence Against Women' at Rocky Mountain Camp, Feb. 9-12."

The covenant includes a promise to "break the silence about the oppression of patriarchy" and uses as an example the exclusion of women from church leadership. Tim Epp, Berne, Ind., referred to this as "an abusive statement [against men], and I am deeply wounded. Don't hand this kind of thing out to us without giving us a chance to discuss it."

President Jake Elias, Elkhart, Ind., explained that the statement was included in the packets for information only, and no action would be taken on it. A resolution based on the statement is being drafted for Sioux Falls '92, the General Conference Mennonite Church triennial sessions.

Conflict in the family of God: *Stoner*

"I feel the pain of Tim," said Doug Reichenbach, Wayland, Iowa. "We are all on a journey. We need to be together as a body of Christ."

The Central District passed three resolutions: a covenant to be shaped by the values of the "peaceable kingdom" rather than the larger society, a statement of appreciation to the Comins and Fairview Mennonite churches for hosting the conference and a statement of appreciation to Conrad and Martyne Wetzel of Tiskilwa, Ill., for their work for CDC. Conrad completed work as part-time conference minister last month.

In other business, the conference

- adopted an asking budget of $279,600, which represents a 2 percent decrease from last year's asking budget and a 4.7 increase over last year's actual receipts;
- passed a slate of officers, which included four women and 15 men, by a voice vote;
- welcomed North Suburban Mennonite Church of Mundelein, Ill.,

into its membership.

Several times over the weekend questions about integration of the General Conference Mennonite Church and the Mennonite Church surfaced. Mark Weidner, conference minister, said, "Some people are saying we should slow down on this, let the courtship blossom and walk down the aisle when we're ready." His words must have reflected the mood of a number of delegates, who voted, in a straw poll conducted by Elias, 2 to 1 to pursue cooperation over integration for now.

The CDC will meet next year with its Mennonite Church counterparts in central Illinois. The dates and location have not been set. *Beth Hege*

Cincinnati church provides do-it-yourself religion

Cincinnati (GCMC)—Where there is food and four-part harmony, there is potential for a Mennonite church. Cincinnati Mennonite Fellowship began some 17 years ago when a handful of people got together for a potluck.

Jim Miller was at that first meeting with church planter Mark Weidner and has seen the congregation grow to its current 70-plus members. He typifies the congregation as a creative, intelligent group that works together to explore theological issues.

"A lot of people want a church where you can go, sit through the service and leave. They want all the answers handed to them. It's not that way here," he says. "We give people religion in a do-it-yourself package."

"This is an open congregation. It's open to ideas and allows people to be themselves," says Steve Stayrook, a former Mennonite Voluntary Service worker of a decade ago, who returned to Cincinnati from Pennsylvania in 1988. "This church is the people."

As an urban congregation, "there are no natural Mennonites here," says Ed Diller, a CMF member for 15 years. "Everybody is from somewhere else. We create a new family together. One of the advantages of our group is that when people join us they have a chance to make an immediate impact."

"We need sopranos," says Warren Friesen. "Some of our sopranos moved away." Friesen, a conductor, is one of many musicians in the congregation. CMF also has a high percentage of members who attended or graduated from Mennonite colleges.

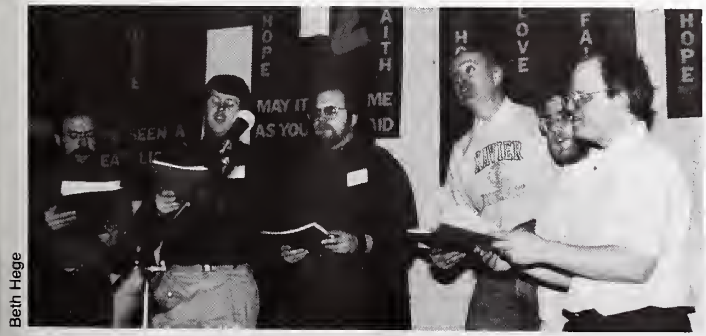
Pat (Bartel) Penner remembers the first Sunday she attended CMF in 1988. She and Herb, her husband, had just moved from Kansas City. During announcements she was surprised to hear a familiar voice from the back of the building: Warren Friesen's.

Friesen and Nina, his wife, had moved to Cincinnati from Duluth, Minn., and were visiting CMF for the first time as well. The Penners stood up and gave the Friesens an enthusiastic greeting. They had all been students together at Bethel College in North Newton, Kan.

The MVS unit also feeds members into the congregation. Keith Lehman, a Bluffton (Ohio) College graduate, joined CMF for a two-year term in 1989. The first Sunday there he led music. "I immediately took a lot of responsibility for planning and leading worship. That first Sunday I hadn't even met anyone yet."

Community: Lehman's MVS assignment allowed him to work part time for the congregation and part time at a peace center. When his MVS term ended, he decided to stay in Cincinnati as a social worker. "The main thing I get here is community," he says. "In my understanding of Anabaptist theology, community is important. When I am going through faith issue questions, this fellowship provides a context for me to think and work through things."

"People here are committed to being the church and growing in faith and social consciousness,"



Beth Hege

'We need sopranos': *A men's chorus performs at Cincinnati Mennonite Fellowship.*

The Tavistock (Ont.) Mennonite Church will celebrate its 50th anniversary with special activities June 5-7. All past and current members are invited to participate. The theme of the weekend celebration is "Looking Back—Reaching Forward." A 50th anniversary book will be available for sale during the weekend.

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World Fellowship Sunday falls on the first Sunday in June this year. Mennonite World Conference encourages churches to make the day of Pentecost an opportunity to celebrate the worldwide church. Larry Miller, MWC executive secretary, says that the New Testament church wears two faces: "Christ's body is a local gathering. Christ's body is world family. Both are essential for the church to be the church." An international litany of praise, confession and commitment, based on the faith statement used at Assembly 12, is available from MWC, Box 88836, Carol Stream, IL 60188-0836. (MWC)

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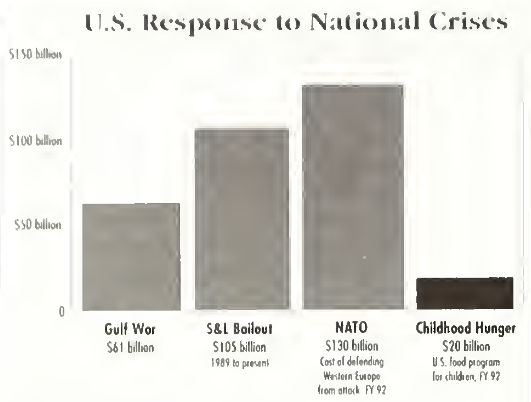
Back in Guatemala in April for the first time in 2 1/2 years, Dianna Ortiz, a Catholic nun, testified in court, describing her kidnapping, rape and torture at the hands of several men, including members of the National Police. Ortiz spoke strongly at a news conference on behalf of "all of you who carry in your hearts the pain of the hideous crimes that your loved ones have suffered and continue to suffer." Ortiz has given Guatemalans a window on their own human-rights situation that their countrymen are less able to give, because she is protected by her foreign citizenship. Along with her Guatemalan lawyers, she accused the government's special prosecutor, Frederico Linares, of acting more like a defender of those who perpetrated the crime. The lawyers expect Ortiz to return to testify again as the process continues. *Mary Jo McConahay in* National Catholic Reporter



Sources: Bread for the World, Resolution Trust Corporation, Center for Defense Information, 1992 Budget of the U.S. Government

Bread for the World
802 Rhode Island Avenue, N.E.
Washington, DC 20018

Bread for the World has launched a campaign to help hungry children in America. The "Every Fifth Child" Offering of Letters campaign seeks to increase funding for three cost-saving programs that have proven effective in reducing childhood hunger and poverty: the Special Supplemental Food Program for Women, Infants and Children (WIC), Head Start and Job Corps. David Beckmann, president of Bread for the World, says that "5.5 million children in America are hungry and another 6 million are at risk of hunger. That's one out of every five of our children, our neighbor's children and the children in our Sunday school classes." For information on how to participate, contact Katherine Smith at the address above or at (202) 269-0200.

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Mennonite Central Committee and Mennonite Board of Missions hoped to send $25,000 worth of food to help deal with the food shortage in Kabul, the capital of Afghanistan. MCC is contributing $20,000, while MBM is giving $5,000 from its emergency funds. As of April 23, plans were to purchase the food in Pakistan and ship it to Kabul. Food shortages were already occuring the week of April 13, before President Najibullah was deposed. Afghanistan has experienced 13 years of civil war.

says Weldon Nisly, the pastor. Nisly holds a master's degree in peace studies from Associated Mennonite Biblical Seminaries, Elkhart, Ind., and admits, "I never expected to be a minister."

But being a pastor is important to Nisly, who would much rather spend his time "preaching, teaching and storytelling than being a church manager. The pastoral task needs to move in the direction of spiritual guidance of members and nurturing the vision of a faith community rather than following the model of being the church's executive officer."

Since the late 1970s the congregation has held dual-affiliation with the General Conference Mennonite Church and the Mennonite Church. Many members express a desire to see a merger of the two denominations.

"Most people here feel having two conferences is ridiculous," says Stayrook. "What kept us apart doesn't exist anymore. The problem will be figuring out the structures."

Lehman, who grew up in an MC congregation in Ohio, remembers as a youth going to Bethlehem '83, a triennial GC conference. "I had a lot of misgivings about the GCs. But then when I got there, I couldn't tell 'em apart. Integration is almost a non-issue for us," he says. "I think it will eventually happen because of churches like ours." *Beth Hege*

Outgoing CHM executive sees openness to evangelism

Hubert L. Brown will complete his tasks as executive secretary of the Commission on Home Ministries on July 31. The next day he becomes dean of students at Hesston (Kan.) College. Muriel T. Stackley interviewed him for The Mennonite.

Hubert, at the close of these four years with CHM, what would you like to say to General Conference Mennonites?

I commend the General Conference Mennonite Church for being a denomination that at least talks about diversity. It has been a great joy to me to be part of a superb staff that defines its task thus: to proclaim Jesus Christ and build a "many peoples" church that emphasizes peace, justice and service. I leave with that intact. The Many Peoples agenda is still in process. I believe it will bring life to the conference. In CHM we see evangelism as a two-winged bird—proclamation and incarnation. CHM includes both.

What was new in these last four years?

We've added the African-American portfolio. I believe intentional church planting effort among African-American people should be a priority. In the GCMC we do not have a record on intentional church planting among African-Americans. I'm overjoyed that Hugh and Janet Sprunger, mission workers in Hong Kong, are coming on staff in Chinese ministries. Criss-crossing between home and foreign mission is increasing.

For me the new thing was getting acquainted with "Russian Mennonites." I didn't know much about them. I knew what "Swiss Mennonites" were like. Working for the GCMC also gave me exposure to Native Americans, Chinese and Colombians as well as Hispanics. I had never before been in the home of a Chinese family. I felt accepted. I discovered we could talk a lot about our mutual story of the life-changing miracle of Jesus Christ. This job let me *experience* this. We all need to find ways to live this oneness in Christ. The walls have been broken down.

You have spoken in all the districts and provinces, in many, many churches these last four years. What kept you going?

The theme of my life is to be an ambassador. I do this simply because someone came to me and told me about Jesus Christ. Ever since being in a Mennonite youth fellowship back in Norristown, Pa., everything I have done has been within the context of the church. It is the force in my life. I have preached Christ and what it means to follow him.

What do you sense in our churches?

I sense a new receptivity to evangelism. There is new energy for the quiet revolution of church growth, church planting and church extension. The LIFE [Living in Faithful Evangelism] process is helping us. People are asking for "deeper life" services and they want the speaker to include an invitation to faith in Christ.

What is particularly memorable about the four years?

Taking 47 kids to Hopiland in 1990. The folks on the Hopi reservation in Arizona had expressed to me a sense of abandonment by the very denomination that first sent them mission workers 100 years ago. They experience 60 percent unemployment and 80 percent alcoholism. Our going there to serve was welcome, and it was life-changing for the kids. I experienced many other memorable events.

What do you foresee for us?

I wish there could be a person to lead spiritual renewal crusades in local settings. I would also call the GCMC not to abandon its vision and mission. The programs of the GCMC are in response to the heart cries of congregations in the past. Our congregations must support these with their whole heart. We are partners with God and with each other in the furthering of God's kingdom. Regarding integration exploration, our coming together in Christ far outweighs the fear and suspicion that's out there. Our various Mennonite groups have wonderful differences that all should embrace.

And what about you, Hubert?

I can continue to accept invitations to preach, about one a month—faith renewal weekends. My new employer has been gracious in allowing me to keep the commitments already made.

I have taken as my life motto some words that Martin Luther King Jr. used a lot: "If I can do my duty as a Christian ought,/ If I can bring salvation to a world once wrought,/ If I can spread the message that my Master taught,/ Then my living shall not be in vain."

General Board approves constitutional changes

The General Board of the General Conference Mennonite Church has approved the constitution changes below, which now need to be ratified by the conference at the triennial sessions in Sioux Falls July 22-26. The changes in point A reduce the size of the seminary board of trustees from 9 to 8 and permits the Conference of Mennonites in Canada to elect two of the eight. The clause with respect to the number of consecutive terms and years of service is the same as used for electing commission members. Material in brackets is to be deleted; the italicized material is new material. Point B is to be deleted completely because it is not relevant today. Point C is to be placed in the bylaws as Bylaw l.

The second matter is this: The General Board, having had a positive experience with changing the Division of Administration to the Division of General Services, has noted to make the necessary bylaw changes to continue a Division of General Services indefinitely. Numerous references in the constitution are to a Division of Administration, but these are references in passing. The General Board will ask the conference to pass a resolution that would call for changing all references to the Division of Administration in the constitution to the Division of General Services. As these are simply changes in a name, the text is not reprinted here. *Vern Preheim, general secretary*

Article V. Conference agencies
Section ll. The Seminary

A. **Seminary Board of Trustees.** [The conference shall elect nine members.] *The Seminary Board of Trustees shall consist of eight members, two elected by the Conference of Mennonites in Canada and four elected by the General Conference, with* approximately the same number *elected* at each regular session, to serve for terms of six years [on the Board of Trustees of the Mennonite Biblical Seminary. To root this institution more directly in the church, the Board of Trustees shall invite the seminary alumni and the colleges to appoint representatives to meet with the board in an advisory capacity without vote.] *with a limit of two consecutive terms unless those terms total less than nine years.* This board shall carry conference responsibility for the administration of this [school] *seminary.*

[B. **Relation to the Program Commissions.** The seminary shall work in harmony and cooperation with the commission that is responsible for higher education and it shall report to the General Conference with that commission. The seminary and its role in the total conference program of higher education shall be the interest and concern of the commission responsible for higher education. The commission, however, shall not directly administer or set policy for the seminary.]

[C. **Relation to the General Board and the General Conference.** The seminary shall submit annual and long-range plans and an annual budget to the General Board for consideration and approval in the context of the total conference mission. The General Conference shall have financial responsibility to support the seminary in meeting its annual budget.] Note: C to become Bylaw l.

Khet and Tong Chitchalerntham from Ohio will begin a pastoral ministry to Lao people in the Mountain Lake, Minn., area this June. A Laotian Ministries Task Force, formed with the encouragement of the Mountain Lake Ministerial Association, invited the couple to explore a Laotian ministry. Among the churches participating in the task force are the three General Conference Mennonite Church congregations in Mountain Lake: Bethel Mennonite Church, First Mennonite Church and Gospel Mennonite Church. Laotian services will be held in the chapel of Bethel Church's building. (Mountain Lake *Observer/Advocate*)

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For the first time in Canada, a homosexual fearing persecution in his homeland because of sexual preference has been granted refugee status, under a government decision that could have broad ramifications in North America. The case involves a 28-year-old Argentine named Jorge Alberto Inaudi. In Argentina the law allows the police to arrest homosexuals. Inaudi, who had been in Canada since March 1990, testified that as a homosexual he had been arrested in 1989 and early in 1990, raped and tortured by Argentina's federal police and "completely terrorized." Nicholas Rizza, refugee coordinator for Amnesty International in New York, said that Canada was "affirming that asylum claims should be based on human rights needs and not on political or foreign policy considerations or any biases that the receiving country may have." (*New York Times*)

Record

AMBS—Associated Mennonite Biblical Seminaries, Elkhart, Ind.
GCMC—General Conference Mennonite Church
MCC—Mennonite Central Committee

The music department at Bethel College, North Newton, Kan., will sponsor its annual summer music camp June 7-12. The camp is open to all current high school students and students who will enter the ninth grade this fall. The camp fee is $219, which includes instruction, music materials, recreation, meals and lodging. Application deadline is June 1. For more information contact Don Kehrberg, Bethel College, 300 E. 27th, North Newton, KS 67117.

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An Evangelism Leaders Academy will be held on the following dates and locations: June 15-18 at Warner Pacific College, Portland, Ore.; July 13-16 at Manchester College, North Manchester, Ind.; July 20-23 at Warner Southern College, Lake Wales, Fla.; July 27-30 at University of LaVerne, Calif.; Aug. 3-6 at Bethel College, North Newton, Kan.; Aug. 10-13 at Eastern Mennonite College, Harrisonburg, Va. For more information contact Marilyn Miller at the Office of Evangelism and Church Development, 2000 Dartmouth, Boulder, CO 80303, (303) 499-1565.

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In a full-page ad April 14 in *The New York Times*, more than two dozen environmental and health groups called for a 50 percent reduction of beef consumption by 2002. The international coalition, based in Washington, calls itself the Beyond Beef Coalition. Citing health and humanitarian concerns as reasons to avoid beef, the ad also noted that "every four ounces of hamburger made from rain-forest beef destroys 55 square feet of tropical rain forest." The ad also stated that nearly half of all water consumed in the United States now goes to grow feed to raise cattle and other livestock. "Producing one pound of beef uses water equivalent to eight months of daily showers," it said. It also charged that large corporations, not family farms, benefit from cattle consumption. (*National Catholic Reporter*)

DEATHS

Elizabeth (Betty) Mae (Janzen) Dyck, 51, died March 23 in Penticton, B.C. She had articles published several times in *The Mennonite*: 1986, page 538; 1987, pages 142, 407; 1989, page 167. She was a teacher and principal. She is survived by Arnold, her husband, son Timothy and daughter Andrea.

WORKERS

Chao-Chin (Arthur) **Chen** was ordained March 22 at Meilun Church in Hualien, Taiwan.

Ed Epp, Bethel Church, Winnipeg, began May 1 as secretary for MCC programs in the Middle East. He succeeds **Ed Martin**, who continues as MCC secretary for South Asia, Iran and Iraq.

Hansulrich Gerber, La Chaux-d'Abel Mennonite Church, Switzerland, will begin June 20 as secretary for MCC programs in Europe. He succeeds **Hugo Jantz.**

Gary Histand, Charlottesville (Va.) Church, has been named assistant professor of chemistry at Bethel College, North Newton, Kan.

Walter Klaassen will be the AMBS commencement speaker May 22 at College Church, Goshen, Ind.

Bek Linsenmeyer, Hoffnungsau Church, Inman, Kan., has been appointed the new editor of *Window to Mission*, the quarterly publication of Women in Mission of the General Conference Mennonite Church. She succeeds **Lois Deckert** May 15.

Reg Martin, associate pastor at First Church, Saskatoon, has resigned effective June. 15.

Moses Mast will begin as part-time pastor June 15 at Joy Church, Oklahoma City.

Donita and **Tim Wiebe Neufeld** will begin in May as youth ministers/ camp directors for the Conference of Mennonites in Alberta.

Mildred Nigh, First Church, Vineland, Ont., recently spent two weeks in Ecuador with Medical Group Missions.

Don Nofziger, pastor at First Church, McPherson, Kan., resigned effective April 30.

Edwin and **Evelyn Peters**, nursing director and care director, respectively, at Mennonite Home for the Aged in Rosthern, Sask., have resigned effective in June. They will then begin a voluntary service term at AMBS.

Helen Quintela, pastor at St. Paul (Minn.) Fellowship, is also one-third-time interim pastor at Faith Church, Minneapolis, for four months.

Mike Regier, a Bethel College

Chen

Epp

Gerber

Quintela

Regier

B. Sawatzky

L. Sawatzky

Shipley

Wagler

Wedel

(North Newton, Kan.) student, is interim youth and assistant pastor at Faith Church, Newton.

Eric Rhoades, a 1986 Bethel College (North Newton, Kan.) graduate, was inducted Jan. 6 into the National Association of Intercollegiate Athletics Hall of Fame.

Larry Sadowski, Newton, Kan., who taught drama at Bethel College, North Newton, Kan., in 1974-75, and **James Juhnke**, Bethel professor of history, were awarded first and second prizes, respectively, March 7 in a contest for Kansas playwrights. Sadowski won the Robert R. Gross Memorial $100 award for "Journal of Joshua Hosannah." Juhnke received his award for "Dirk's Exodus."

Ben and **Leona Sawatzky**, Bethel College Church, North Newton, Kan., completed four-month MCC terms last month. He was a packing clerk and she was a returns clerk in the Self-Help Crafts warehouse in Akron, Pa.

Dennis Schmidt, pastor at Alexanderwohl Church, Goessel, Kan., has received $500 from A Call to Kingdom Commitment funds to attend AMBS this summer.

Trent Shipley, Shalom Fellowship, Tucson, Ariz., has begun a three-year MCC term in Cairo, Egypt, as an English teacher at the Coptic Orthodox Institute.

Ann Showalter, Oak Park (Ill.) Church, is interim pastor at First Church, Denver, until August.

Alonna Gautsche Sprunger has been appointed director of advocacy programs for Mennonite Health Services, Akron, Pa.

Doug Stump, pastor at Herbert (Sask.) Church, was ordained on March 29.

David Tam, pastor at Winnipeg Chinese Church, was ordained Jan. 26.

Donald B. Stoesz was licensed on Jan. 26 at Mennonite Fellowship of Montreal for prison chaplaincy.

Ruth Teichroeb, a journalist for the *Winnipeg Free Press*, received the 1991 Manitoba Human Rights Commission journalism award on Dec. 10, 1991. She received the award for a series of articles on unreported abuse at residential treatment centers for youth.

Pham Thanh is the new part-time pastor at Winnipeg Vietnamese Church.

Phil Wagler, Maple View Church, Wellesley, Ont., has begun a one-year MCC term in New Hamburg, Ont., as a shipper and receiver at Self-Help Crafts warehouse there.

Dennis Watts, pastor at Waters Church, Lively, Ont., has resigned effective June 30.

Alain Epp Weaver, a Master of Divinity student at AMBS, is the 1992 winner in the Annual Student Writing Competition of the Indiana Academy of Religion. He wrote on "Theological Options at the End of Modernity."

Janine Wedel, class of 1978 at Bethel College, North Newton, Kan., received the Young Alumna Award April 3.

Conrad Wetzel, Tiskilwa, Ill., Central District associate conference minister, resigned effective April 30.

Robert Wiebe, First Church, Burns Lake, B.C., was installed March 1 as lay minister.

Tracey Wiens, Cedar Valley Church, Mission, B.C., has begun an eight-month MCC term in Germany and North America. She will lead an MCC Youth Discovery Team with young adults from those countries.

Barbara Wolfe, Pleasant Hill Church, Saskatoon, has begun a two-year MCC term in Akron, Pa., as a data management secretary in Personnel Services.

Edna (Hiebert) and **Henry Zacharias**, Pleasant Hill Church, Saskatoon, have begun two-year MCC terms in Saskatoon. She is a community worker in a low-income housing complex. He is a program coordinator with Saskatoon Open Door Society, an employment assistance program.

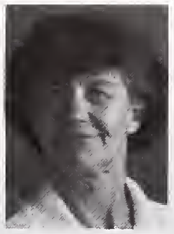
Ruth Zehr, Hillcrest Church, New Hamburg, Ont., began a two-year MCC term there in September 1991 as a co-manager of the MCC thrift shop.

—compiled by Sharon Sommer

Wiebe

Wiens

Wolfe


E. Zacharias

H. Zacharias

Positions open at **Freeman Academy**, Box 1000, Freeman, SD 57029, (605) 925-4237:

1. **Development coordinator**, approximately one-half time,
2. **Instrumental music**, part time,
3. Fifth and sixth-grade **teacher**,
4. Assistant **coaches** for soccer, basketball and track.

Freeman Academy is a Christian school, grades 5-12, affiliated with the General Conference Mennonite Church. To apply, send letter and credentials to Leroy Saner, Principal.

The **General Conference Mennonite Church** seeks a **News Service Editor**, a three-quarter-time administrative position in Newton, Kan., to write, edit and release articles, beginning July 29, 1992. Qualifications: reporting, writing, editing skills; organizational ability; minimum of bachelor's degree in communications-related area. Position may be full time as **News Service Editor/Communications Assistant**, depending on skills in promotion and public relations.

Apply by **May 22** to Dave Linscheid, Communications Director, Box 347, Newton, KS 67114, (316) 283-5100.

Director, day-care center. Inner city, Title XX program. Early childhood degree and administrative skills required. Position to begin June 1992.

Send resumé to Janice Nafziger, Board Secretary, **Bethel Day Care Center**, 1434 S. Laflin, Chicago, IL 60608.

A part-time (half-time or slightly more) **writing and editing position** is available in information services and publicity at **Associated Mennonite Biblical Seminaries.**

For more information write or call Richard A. Kauffman, AMBS, 3003 Benham Ave., Elkhart, IN 46517; phone (219) 295-3726. To apply, send resumé to the same address. AMBS is an equal opportunity employer.

Vacation Bible school materials: Mennonite Central Committee has AV and print resources for teachers. "A Tour of Thailand" is a new five-session children's project; 8-minute Thailand video also available. "The World's Children" is a series of seven 10- to 15-minute films available for free loan.

For ordering, information or free resource catalogue with projects and AVs, contact MCC, Box 500, Akron, PA 17501-0500, phone (717) 859-1151.

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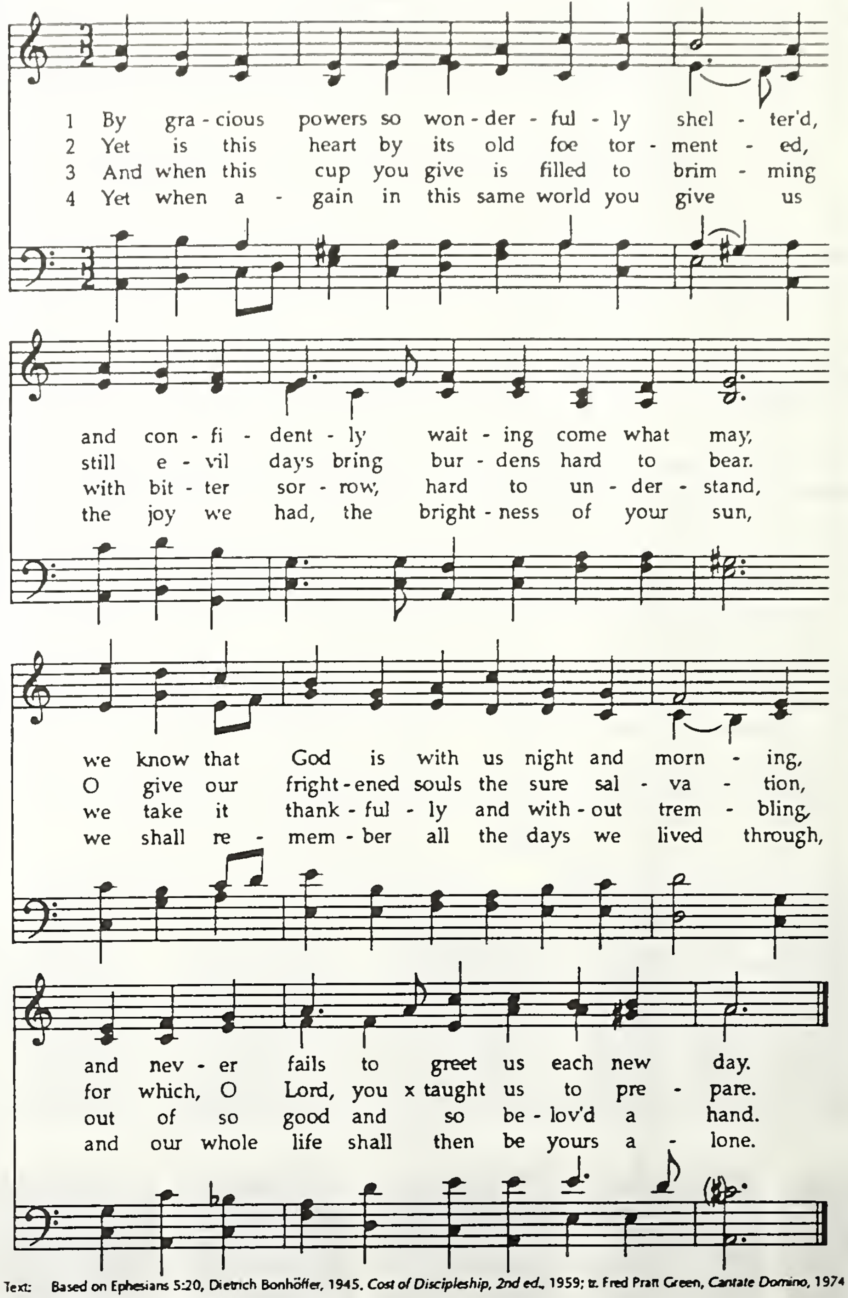

1 By gracious powers so wonderfully shelter'd, and confidently waiting come what may, we know that God is with us night and morning, and never fails to greet us each new day.
2 Yet is this heart by its old foe tormented, still evil days bring burdens hard to bear. O give our frightened souls the sure salvation, for which, O Lord, you x taught us to prepare.
3 And when this cup you give is filled to brimming with bitter sorrow, hard to understand, we take it thankfully and without trembling, out of so good and so belov'd a hand.
4 Yet when again in this same world you give us the joy we had, the brightness of your sun, we shall remember all the days we lived through, and our whole life shall then be yours alone.

Text: Based on Ephesians 5:20, Dietrich Bonhöffer, 1945. *Cost of Discipleship, 2nd ed.*, 1959; tr. Fred Pratt Green, *Cantate Domino*, 1974
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Music: Charles H. H. Parry, *Hymns Ancient and Modern*, 1904

This hymn may be reproduced for one-time use by a congregation.

Position opening: **Two residence directors**, 9 months, full-time beginning Aug. 15, 1992. Live-in positions, one in men's residence hall, one in women's residence hall. Should have a bachelor's degree in youth ministries or in social service field, experience in a group-living situation and supervisory skills. Minorities encouraged to apply.

If interested, contact the **Eastern Mennonite College and Seminary** Personnel Office, (703) 432-4108.

Rosthern Junior College invites applications for persons to teach and assume leadership in the following areas: (1) **choral music**, (2) **drama**, commencing in the fall of 1992. FTE and other responsibilities/subjects to be arranged. Include with resumés other areas of interest and/or expertise.

Please direct inquiries and resumés to Erwin Tiessen, Principal, Rosthern Junior College, Rosthern, SK S0K 3R0, phone (306) 232-4222, FAX (306) 232-5250.

RJC is a Mennonite High School offering an academic and residential program for Grades 10-12. The school is supported by the Conference of Mennonites of Alberta and Saskatchewan. Applicants are expected to support the mission and goals of Rosthern Junior College.

The **Cedar Hills Mennonite Church** of Surrey, B.C., is looking for a **senior pastor**.

Please send resumé to Pastoral Search Committee, c/o Vic Funk, 11482 - 85 Ave., Delta, BC V4C 2T7.

Singles: Crossroads, the Mennonite introduction service, now has a monthly **newsletter**. Current clients' ads containing age, area and interests are there for you to choose from. This is an easy, private way to meet those friends you have been hoping for.

For a free sample copy, write to Crossroads, Box 32, North Tonawanda, NY 14120.

Faculty position in physical education and athletics: Full-time position beginning August 1992. Teaching and coaching responsibilities (women's volleyball and another Division II sport). Doctorate preferred; master's degree required.

Position in biology: Ph.D. required. Full- or part-time faculty position in biochemistry and genetics, beginning fall 1992 or 1993.

Women and minorities are urged to apply. Send resumé to Dr. Lee Snyder, Dean, **Eastern Mennonite College**, Harrisonburg, VA 22801.

The **Canadian Mennonite Bible College** invites applications for a tenure-track position in **music**, with primary emphasis in choral leadership and conducting. Doctoral studies and training is expected. Applicants should be committed to the Christian faith and in agreement with the goals of the school. The appointment will take effect July 1, 1993.

Send inquiries or applications to the academic Dean, CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, by **June 30, 1992**.

MCC volunteer opportunities: **Mennonite Central Committee** is accepting applications for two immediate openings: a **purchasing assistant** and **receiver/trucker** for SELFHELP Crafts, Akron, Pa. Purchasing assistant should have good organizational skills and wholesale/retail sales experience. Receiver/trucker should be in good physical condition and able to do heavy lifting.

Summer 1992 openings at Akron include administrative assistants, secretaries, receptionist, SELFHELP Crafts warehouse worker, waitress/cook for SELFHELP Crafts tea room.

Persons interested in any of these positions should contact Marsha Jones or Sherrie Ober, Box 500, Akron, PA 16705-0500, phone (717) 859-1151.

Pleasant View Homes for the developmentally disabled, located in Broadway, Va., is accepting applications for the position of **executive director**. Qualifications include training and experience with the mentally disabled, a deep commitment to the church, enjoyment and business skills. The board is seeking a person who will promote loving care and concern for the developmentally disabled.

Resumés should be submitted by **June 30, 1992**, to Linford K. Gehman, Route 1, Box 127, Bergton, VA 22811, phone (703) 852-3257.

Goshen College seeks applicants for the position of **admissions counselor** to begin July 1, 1992. Primary duties include representing the college among prospective students and their parents, and communicating with prospective students. Qualifications include a commitment to Goshen College's mission, writing and speaking skills, willingness to travel, a bachelor's degree and preferably related experience.

Send letter of application and resumé, including three references, to Marty Lehman Hooley, Director of Admissions, Goshen College, Goshen, IN 46526. Application deadline: **May 15**, or until position is filled. Women and minorities are encouraged to apply. An equal opportunity employer.

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Editorial position

The General Conference Mennonite Church invites applications for the position of **assistant editor of *The Mennonite***, beginning Aug. 17, 1992, in Newton, Kan.

Applicants should have writing, editing, proofreading, organizational and some administrative skills and a willingness to support the conference goals. Skills in desktop publishing and design are desirable. Submit a resumé **by June 1** to Communications Director, Box 347, Newton, KS 67114-0347, U.S.A.

For more information contact Dave Linscheid or Gordon Houser at the above address or at (316) 283-5100.

Reviews

BOOKS

The finality of Christ

No Other Name: An Investigation into the Destiny of the Unevangelized *by John Sanders (Eerdmans, 1992, 315 pages) and* **A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions** *by Clark H. Pinnock (Zondervan, 1992, 217 pages)*

Reviewed by Arthur P. Boers, 477 Lincoln Road, Windsor, ON N8Y 2G6

Our globe is getting smaller and our societies more complex. Both Canada and the United States are increasingly multicultural, bringing many challenges as we Christians seek to deal with pluralism. More and more we find reason to *respect* people of other faiths and wonder what attitude God commends. Pluralism is not easily addressed.

Happily we have two new books that bravely address these issues. John Sanders and Clark H. Pinnock are unabashed evangelicals, have a high view of biblical revelation and show a good grasp on orthodox theology. They are not content with the idea that all people who have not heard of Jesus (i.e. most people in the history of our planet) are destined for hell. They recognize that this cruel doctrine is the source of an unhealthy crusade mentality and a divisive judgmentalism. Pinnock laments that evangelical exclusivism is an unhealthy attitude that Jesus warned against.

Sanders notes that the issue has personal implications for him. Two of his adopted children are the natural children of unevangelized parents. His children worry about the fate of their blood relatives. In discussing the eternal fate of the unevangelized, he includes those people who have been turned away from Christian faith by the bad example of Christians.

Both Sanders and Pinnock argue for a merciful view of God's grace and mercy. Both believe that God earnestly desires the salvation of all humanity and that Jesus Christ is the only Savior. They do not believe that all will be saved (universalism) or that only a few will be saved (restrictivism). Sanders argues that restrictivism jeopardizes God's reputation as loving. For most of church history unbaptized infants were seen as damned, but now most Christians believe the opposite.

I appreciated both authors' views of God. Sanders paints a picture of a God who works tirelessly for the salvation of everyone. Pinnock talks about the "unbounded generosity of God revealed in Jesus Christ."

Both note the hesitation among evangelicals to discuss these issues. Yet as Sanders points out, there is a wide range of views. He does a good job of surveying different theories throughout history. Both authors look hard at some of the popular prooftexts for universalism and restrictivism. Then they make a good biblical case for their third alternative.

Some believe that challenging restrictivism effectively eliminates the need for missions. But these authors believe that there are better reasons for missions, namely proclaiming God's love. Pinnock makes a case for respectful dialogue with people of other faiths. He believes this can be done even while holding a high view of Jesus Christ's unique role in salvation. Acknowledging Jesus' finality does not necessarily entail narrowness, exclusivism or triumphalism. Pinnock notes that we often see truth and nobility in other faiths or in adherents of other faiths.

Both books are well-written, nicely organized and convincingly argued. They touched a resonant chord within me, and I will reflect on them for a long time. I hope they are widely read and thoroughly discussed.

A visit to the new Russia

Praying with the KGB: A Startling Report from a Shattered Empire *by Philip Yancey (Multnomah Press, 1992, 106 pages)*

Reviewed by Mary Raber, 677 Patricia Ave., Winnipeg, MB R3T 3A8

Last October, 19 American evangelicals visited Moscow at the invitation of the Supreme Soviet through a project called Christian Bridge. *Praying with the KGB* is an account of their experiences, including exclusive tours and meetings with KGB and government officials, journalists and Mikhail Gorbachev, all with heavy press coverage.

Reading Philip Yancey's account is like looking at vacation snapshots: The images are personal but fleeting. I could feel the author at my elbow urging me to appreciate what was obviously a powerful, unusual experience, but his reporting, though colorful, lacks depth and nuance.

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This is necessary, though, because the book describes Yancey's first visit to Russia. To his credit he does not pose as an expert. The Christian Bridge group included a number of well-known missionaries and scholars, and I found myself wondering how *they* would interpret the events that Yancey describes. It would be the difference, I suspect, between a tourist's slides and a National Geographic photo essay. But that does not mean that the slides and the first-time visitor's enthusiasm are without value.

Yancey is a brisk, capable writer who freely interjects his feelings into his reporting. His engaging description of his anti-Communist upbringing sets the stage for his surprised reactions to life in Russia today. Although he has intellectually set the past aside, there is a note of sensationalism in his writing that hearkens back to his early training. Yancey strains to bring new drama to now-familiar scenes of lineups, shortages and tedium. This is news?

But he is at his best describing encounters with people—a prison warden, a TV journalist, a professor—and reporting on their questions and concerns. Particularly moving is the unexpected arrival of a believer from Moldova who heard that the group was in Moscow and met them.

Although Yancey's book is a quick, entertaining read, I would not recommend it as a reliable source of detailed information on recent events in the former Soviet Union or as an informed analytical work. But *Praying with the KGB* convincingly describes change in the Soviet Union and conveys a heady sense of excitement.

Pain medicine

Cages of Pain: Healing for Disillusioned Christians *by Gordon Aeschliman (Word, 1992, 186 pages)*

Reviewed by Leonard Nolt, 3016 Arthur St., Boise, ID 83703

This grave, riveting book has a tortuous title and subject matter. It's about the worst kinds of agony, the kinds that wrench our souls and leave them dry and lifeless.

Cages of Pain is about and for victims of Christianity, those who have suffered at the hands of the church and its representatives. The stereotype of Christians as perpetually singing praises while grinning from ear to ear has no place here. Countless believers have found that living a Christian life is more like an endless scream of pain because of the church, not just in spite of it. For them church has been the "school of hard knocks," the front lines of combat.

To his credit the author does not try to minimize or gloss over the sufferings of those acknowledged by this unique book. Their pain is real. His colorful, dynamic stories of heartache and suffering are shocking and sobering, even if they have a familiar ring. Suicide, violence, rejection, alienation and other painful experiences remind many that when they needed it the most the church was unavailable or, if present, more trouble than it was worth, leaving more victims than victors in its wake.

Aeschliman offers no easy solutions because there aren't any. He acknowledges that forgiveness and healing may take a lifetime. He points out that Jesus was also rejected and crucified by the religious establishment of his day, even though that knowledge may prove little or no comfort.

What *Cages of Pain* does that is so rare, valuable and necessary is sensitize the reader to the fact that many of our brothers and sisters are suffering. Our churches have not necessarily been a sanctum of security and support for its members.

The author directs us toward possible solutions by reminding us that we are made for community. The purpose of the church and the mission of its members is to care for each other and to treat others as we want to be treated. In that imitation of Jesus is our hope and healing.

Resources

- **Human Sexuality** (video and study guide, $21.95, $24.95 in Canada) consists of a series of 14 sketches divided into three sections: sexual exploitation, responsible decision-making and parenting. Order from Faith and Life Press, Box 347, Newton, KS 67114, (316) 283-5100, or call the toll-free Faith & Life Orderline, 1-800-743-2484.
- **Caught in the Fast Lane: Developing a Junior High Ministry** (Faith and Life Press, 1992, $1.95, $2.50 in Canada) provides an overview of options for ministry to junior high students. See order information above.
- **Justice That Heals: A Biblical Vision for Victims and Offenders** by Arthur Paul Boers (Faith and Life Press, 1992, $12.95, $15.95 in Canada) uses personal stories in discussing issues of biblical justice.
- **Our A-Maze-ing Church** is the theme for the 1992 General Conference Mennonite Church children's project packet. The packet includes a 22-by-34-inch maze printed on fluorescent pink paper, photographs, a children's introduction to the General Conference and 15 activity sheets for children. The sheets include puzzles to complete and information about GC mission work. The packets were distributed to churches in March. Additional copies are available at no cost from the GC Communications Office, Box 347, Newton, KS 67114-0347.
- **Four Square Feet of Sunshine** (18-minute video) is available with a handbook and construction plans from Solar Box Cookers International, 1724 11th St., Sacramento, CA 95814.
- **Except the Lord Build the House** ($29.95, U.S. or Canadian) is a series of six stewardship lessons and a video for congregations. The package includes 20 individual study guides and a video and is available from the Stewardship Office, General Conference Mennonite Church, Box 347, Newton, KS 67114-0347, (316) 283-5100.
- **A Common History: Different Perspectives** (MCC, $5) is the story of Columbus' discovery of the Americas as seen through the eyes of Mennonite and Brethren in Christ people in five countries. The 67-page packet includes study questions, worship resources, church statements on the 1992 anniversary and an MCC poster. It is available from Mennonite Central Committee, Box 500, Akron, PA 17501-0500.
- **Christ and Narcissus** by Warren McWilliams (Herald Press, 1992, $11.95, $14.95 in Canada) alerts readers to the traits of contemporary narcissism and develops a biblical theology of prayer as a Christian alternative.

—compiled by Gordon Houser

Editorial

An evangel sampler

I am fortunate. Evangelism accounts and descriptions come to me from such a variety of places. Let me give you five.

1

David Chiu, Abbotsford, B.C., came to his current job by way of "the edge of a mafia group" in Hong Kong. As a child he got all the freedom he wanted and spent most of his time "with kids on the streets, stealing, gambling and other bad habits." To his relatives and friends he became "hopeless."

David continues the story: "In 1974 my grandmother took me to a church in Hong Kong. I wasn't at all excited about going. At that church I befriended a group of senior high Christian students. They were different from all my other friends. Instead of taking advantage of me, they were concerned for my well being. They studied hard and reflected joy. Their love and their view of life attracted me to them and their faith.

"After a while they began to share the gospel, a message that I saw as 'bad news' then because it pointed out that I am a sinner. But I am glad my friends did that. For the first time I had to come to terms with myself. Later at an evangelistic meeting I committed myself to follow Christ.

"Looking back, I thank God that (1) my grandmother took me to church, (2) I was accepted by the group of young people, (3) they were willing to tell me the truth in love, and (4) someone invited me to become a follower of Christ. None of these could have been taken for granted. If these had not happened, I might well have been killed in a gang fight."

Are you wondering what David's current job is? He is coordinator for evangelism and church development for the Conference of Mennonites in British Columbia.

2

Linda Shelly, a long-term Mennonite Central Committee worker in Central America, now on staff for MCC in Akron, Pa., describes evangelism thus: "Reconciliation is at the heart of evangelism. It works both ways. Sometimes reconciliation with other people brings us reconciliation with God. Sometimes reconciliation with God leads to reconciliation with others. Know your neighbors and colleagues well enough to know where the need is for reconciliation. Be able to give time, energy and love. We're also part of a world family. Reach out through people, prayer and resources."

3

On my desk is a copy of an affidavit from a Court of the Executive Magistrate in central India. This legal proceeding must precede a baptism there. Imagine how this requirement would impact your catechism class, your congregation. The document reads thus (but I will withhold the person's identity):

"I,_________, aged about 20 years, occupation housewife, resident of __________, hereby solemnly affirm and state (1) that I am a major and adult woman, (2) that being attracted by the teaching of Christian religion I have converted to Christianity from Hindu, and (3) that there is no pressure from any side for the change of my religion from Hindu to Christianity and I am going to accept the Christian religion on ____(date)___ at Bharatiya General Conference Mennonite Church with my own sweet will. The facts stated above are all true to the best of my knowledge and belief." The document is stamped four times, notarized and signed by the executive magistrate.

4

The evangel is the heart of worship. Marjorie Stucky, now of North Newton, Kan., describes the way one small congregation included Christian education for children during worship.

"The service was extended by approximately 15 minutes. I used a Bible story and an application story, sometimes discussion, songs, prayer and a simple intergenerational service. I encouraged adults to build relationships with children. Before and after church there was chatter, laughter, hugs, acceptance, love. Parents were invited to do experiential activities with their children during the week. Two couples said that this model for Christian education contributed to their choosing our church."

5

Menno Simons said it well in 1539, and we benefit by reading his words often. "True evangelical faith cannot lie dormant. It clothes the naked. It feeds the hungry. It comforts the sorrowful. It shelters the destitute. It serves those that harm it. It binds up that which is wounded. It has become all things to all people." May it be so also among us. *Muriel T. Stackley*

Inside

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0 o'clock news: Will this movement die? / p. 226

Love mercy, walk humbly / p. 227

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8 WEEKS TO SIOUX FALLS '92

THE Mennonite

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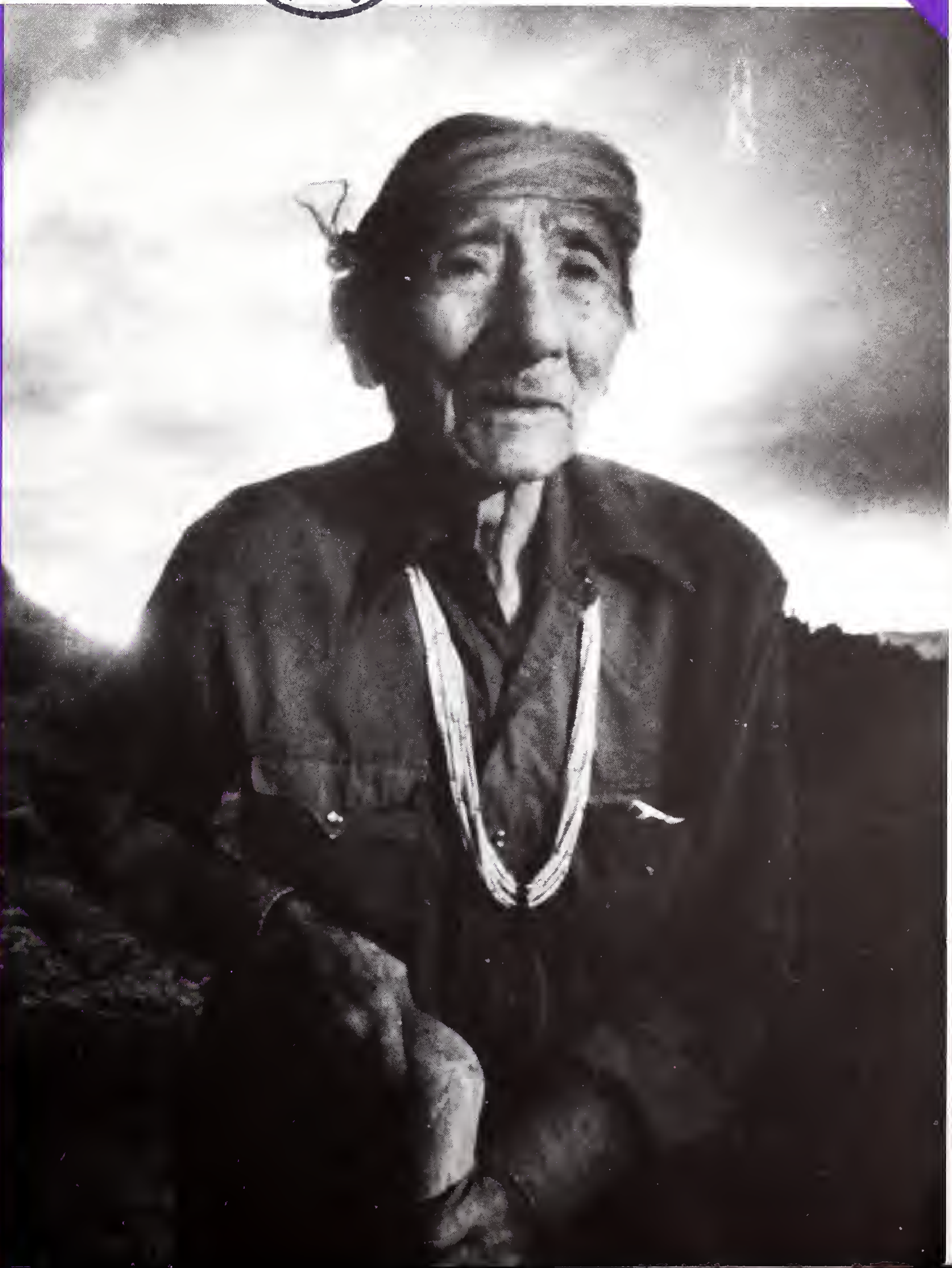
GOD'S TRIBE IS COMING

(SEE PAGE 219.)

ove means seeing what church and the gospel look like from a Native perspective.



Prologue

Pentecost (June 7, also Mennonite World Conference Sunday) reminds us that water is thicker than blood. The people you are going to read about in this issue are your brothers and sisters, uncles and aunts and cousins, past and present.

But racism, reflected in Mathew Swora's account (next page), is a volcano that tragically, repeatedly erupts in North American society. Can we, will we learn from history? What does this story say to our current debriefing of racial riots?

Writing this 200-year-old story, says Mathew, was a way to integrate "my experience of teaching in a Native American-run grade school in St. Paul, Minn., some years ago, Becky's and my life [as General Conference Mennonite missionaries, 1985-88] in Burkina Faso, and now our settling in the Detroit area, with the New Jerusalem just around the corner."

Also, even as you read this, Herb and Shirley Minnich (page 222) will be approaching their home for the next four years: Alma Ata. At press time they did not yet have a new address because, as Shirley explained to me over the phone, "We can't look for an apartment until we get there." Pray with them for this matter of housing.

Apologies to poet Peggy Deitz for misspelling her name April 28. *mts*

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Cover: This 1979 Religious News Service photo is of Charley Redd, a 106-year-old Navajo medicine man from Seta Canyon, Ariz.

Next issue: How theology touches us

Native and white Christians lived together along the Tuscarawrus River—until land hungry whites prompted a mass murder.

GOD'S TRIBE IS COMING

Mathew Swora

Gnaddenhutten (Houses of Grace). A name like that stays with you.

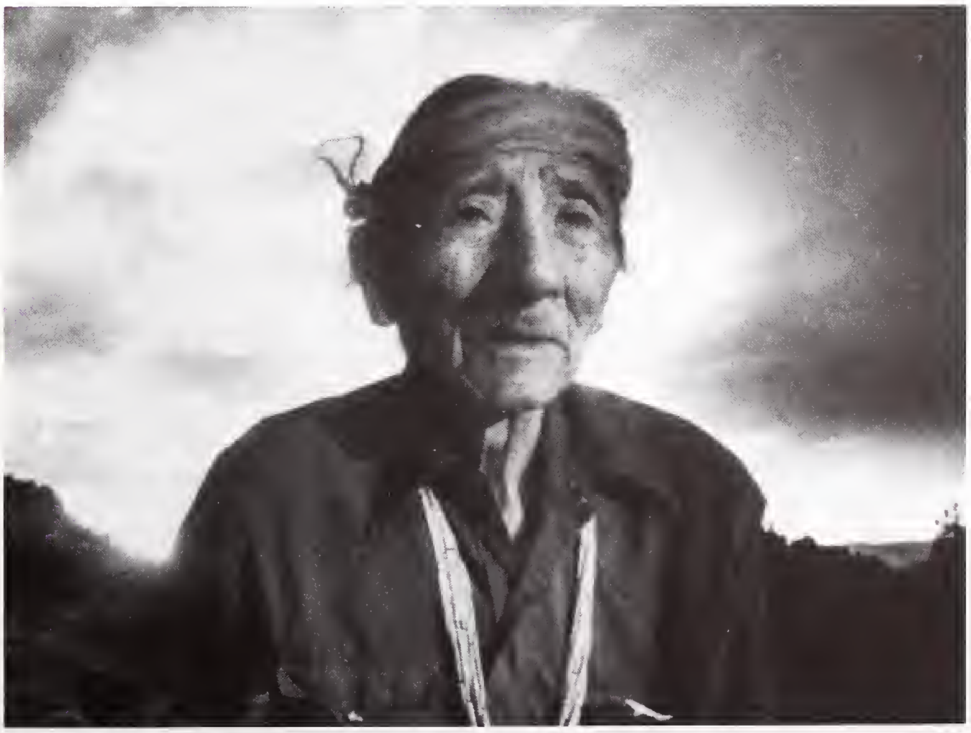
I remember it from my seventh-grade Ohio history class. It's etched in bold, blood-red letters in the memories of Native Americans and of the Moravian Church.

1782. The Revolutionary War in what became the United States was as good as over in the East, but the land west of the Alleghenies was still a bloody ground. The Moravian Christian families who had gone in 1776 to live among the people of the Delaware, Shawnee and Mingo tribes along the Tuscarawras River in present-day Choshochton and Tuscarawras counties in Ohio were warned against courting such great danger. The general prediction was that they would all end up as trophies on Shawnee scalp belts.

But their reception among "the savages" was not savage. Within five years there were three villages of white and Native Christians established along the banks of the Tuscarawras, one of which was named "Gnaddenhutten." From their beginnings as free-church refugees from persecution in modern-day Czechoslovakia, the Moravians had specialized in missions to indigenous people in the Western Hemisphere. They sought to evangelize by establishing themselves among non-Christian peoples, hoping that their peaceful lifestyle would gain a hearing for their message. It seemed to be working, even in this war zone between the land-hungry whites and the Natives.

Violence threatened these multi-cultural communities, despite or because of their taking neither side in

> **THE CHURCH-THAT-COULD-HAVE-BEEN WAS DESTROYED ON MARCH 8, 1781. I HAVE FAITH IN GOD TO RECONVENE SUCH A CHURCH. BUT IN THIS AGE OF RACIAL BACKLASH, PEOPLE STILL CLAMOR FOR SCALPS.**



This massacre defies our notions of martyrs/murderers and savages/civilized. Savage whites, in serial murders, killed a peaceful, disarmed community of Christian Indians.

the colonial conflict. That stance was particularly dangerous for the Native believers, whose non-Christian brothers were incensed at their unwillingness to avenge their grievances at the hands of whites.

Word came from the Mohawks: Their war chief took the presence of whites so far west as a personal affront. He would destroy them, he said, perhaps along with any community that harbored them. Thus all the whites left, for the safety of their Native friends as well as for their own.

Then on an autumn day in 1780 the Moravian Indians learned of the approach of some British officers. Retire under our protection to safer territory, they said. The Americans will take advantage of your peaceable nature, they warned.

It took some time for the British to convince Netawatwees, called "Chief Abraham," to leave the corn in the fields over the winter. Despite the British promise of adequate food, the 200 Native believers spent a long, hungry winter in a temporary encampment.

Executed: In early March 1781 the Moravian Indians returned to their old settlements to harvest the surprising amount of corn still awaiting them. They weren't there long before contingents of an American military force under the leadership of David Williamson met them in the fields, surrounding two of the three villages. They, too, offered to protect the Moravian Indians if they would assemble at Gnaddenhutten before joining them on the trek back to Fort Pitt (now Pittsburgh). But once they had assembled the Indians, the soldiers surrounded them, forced them into two buildings and told them that they were going to be executed.

Chief Abraham obtained a one-night reprieve from the soldiers so that he and his congregation could spiritually prepare themselves for death. During that prayer meeting, two boys managed to work loose the ropes around their hands and feet. They fled when a guard was not watching and managed to warn the believers at the third village before the soldiers could round them up as well.

The next morning the soldiers began bludgeoning the Christians to death one by one, beginning with Chief Abraham. By the time they were done, nearly 100 Christians had been martyred. Then the buildings were set alight with the bodies inside, minus their scalps.

Word of the massacre was met with outrage on both sides of the frontier, but not with enough outrage among whites to offset the political and military career rewards of killing "Injens." The impressive body count (98 to 0), plus the possibility of promotions, honor and more scalps, made a "Second Moravian Campaign" a foregone conclusion. That expedition, which included some veterans of "the First Moravian Campaign," ran into a force of non-Christian Shawnees intent on revenge. The veterans did not do as well against armed opponents.

The two "Moravian Campaigns" were only part of many turns in the spiral of fear and violence that characterized relationships between white settlers and Native peoples. In the end the Shawnees, Delawares and Mingoes lost Ohio. Everyone lost friends and family members.

Power and profit: It is often said that what happened to the Native Americans was inevitable. *Contact* between the European and Native worlds was inevitable. *Conquest* was not. When people of different cultures meet, a new "contact culture" emerges in which they all participate. When those contacts are regulated only by power and profit, the emergent "contact culture" is often a combination of everyone's worst tendencies. In the Western Hemisphere, the struggle between Native and immigrant peoples for land and power resulted in, among other things, the cult of the vengeful warrior, romanticized in movies. The George Armstrong Custers have always gotten more press than any supporters of peaceful coexistence.

From the Native perspective,the churches in North America (with the exception of the Moravians, to name one of only a few) looked like cheerleaders for the conquerors.

The death of Moravian communities in Ohio meant a lost chance to combine the best of many cultures into a new "contact culture" that could have been America. What was needed was what the apostle Paul calls "love" in 1 Corinthians 13.

Sacrificial, disarmed and non-ethnocentric love was typified by Jesus, who prayed for rather than destroyed his enemies. This kind of love is an acid bath for ethnocentricity and conquest.

The church should be the setting for partnership, called "mission." But from the Native perspective, the churches in North America (with the exception of the Moravians, to name one of only a few) looked like chaplains and cheerleaders for the conquerors.

This massacre of Chief Abraham's congregation defies our customary notions of martyrs and murderers, savages and civilized. Savage whites massacred a peaceful, disarmed community of Christian Indians. We must grieve and repent of this pattern of serial murder.

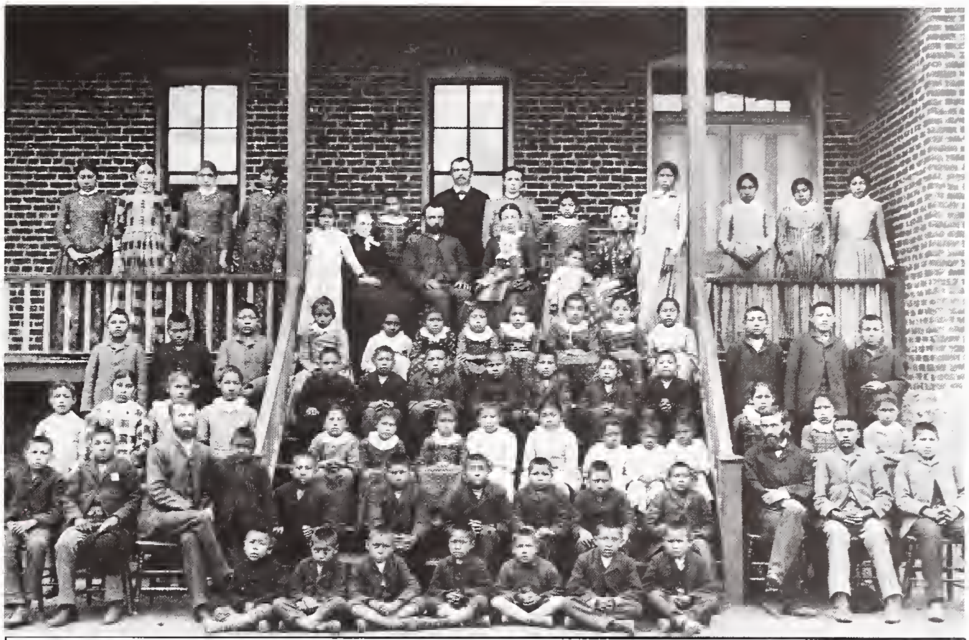
Destroyed or postponed? What was destroyed on March 8, 1781, was the North America that could have been. The church-that-could-have-been was also destroyed. Or postponed. Throughout the 19th century the Native church was for the most part a tiny church of the conquered with a gospel distorted to justify its subjugation. It's not hard to understand why many Natives preferred death to domestication. Death by bullets was quicker than death by conversion.

For something like the mixed church of the Moravians to return, it is we, the sons and daughters of Europe, who must also be converted. It is we who must be disarmed of our love of power in order to be rearmed with the power of love. That love means seeing what the church and the gospel look like from a Native perspective. That love requires that we become the friends our ancestors were too afraid to be, and that we listen before we talk. We may have to listen to a pain so deep that it implicates us.

I have faith that God will reconvene such a church. Such movements and congregations are the exception, but such a church is promised to me in John's Apocalypse (Revelation 7:9). Chief Abraham and his friends, both white and Native, are already harvesting fruit from the "tree of life," whose leaves "are for the healing of the nations" (Revelation 22:2). God's new tribe is coming this way. Perhaps our multitribal cities are the best setting for renewing the Moravian experiment.

In this age of racial backlash, voices of revenge and division clamor for scalps. But when the avengers come again, I hope the church will recognize her true friends and stand by them this time around.

Mathew Swora's address is 28820 Lathrup Blvd., Lathrup Village, MI 48076.



C.C. Stolz

MENNONITES REACHED OUT IN OKLAHOMA

In 1880, Mennonites joined the North American mission movement by sending workers to Oklahoma. They sought to evangelize and hoped that their peaceful lifestyle would gain a hearing for their message. Whatever we think of those early efforts, mission schools like this one in Cantonement, Okla., were part of Mennonites' best intentions. In this photo of the students and staff in 1890-91, the seven young women standing on the porch at the right and left of the posts are identified as baptized Christians. They are (from left) Blanche High, Lydia Roadtraveler, Lizzie Raven, Jennie Arrow, Maud Sitting Coon, Lea Lefthand and Ruth Fire. The woman (top) holding a little girl's hand is Susie Dester.

VOYAGE

Roberta Mohr

Who steers the ship upon whose deck I stand,
the only passenger, looking over limit-
less, eternal sea, for some small speck of land
on which to disembark? The depths prohibit
leaping overboard and trying on my own
to seek another way, a different route.
I am confined to this small ship—alone—
dreaming unclear dreams and wondering if pursuit
of them is what my voyage is about,
or if indeed the Captain has his own plan
in mind and guides the helm without
the need of my advice. If I can,
I hope to find the Faith I need to trust
the route is right for me, the Captain just.

Robert Mohr's address is 319 Simcox Ext., Wadsworth, OH 44281.

THREE STORIES FROM THE COMMONWEALTH OF INDEPENDENT STATES

WHY KAZAKHSTAN? WHY NOW?

Herb and Shirley Minnich

Why would anyone want to live in the old Soviet Union at a time like this?"

Good question. We sometimes ask ourselves this, too. Severe food shortages, economic disintegration, political disorganization and a future frought with possibilities for riots, civil war or a military takeover—Why would a reasonable person want to go there to live?

We have at least three compelling reasons for returning to Alma Ata, Kazakhstan's capital, where we spent the past year in language study and Bible teaching.

- *A definite call:* While pastoring in Goshen, Ind., nine years ago, I, Herb, sensed clearly that I was to learn Russian. It came upon me strongly when I prayed for Russian Christians imprisoned for their faith. Our year in Alma Ata convinced us we were in the right place at the right time. While many Westerners visit the church in the former Soviet Union, some of us need to live there with our suffering brothers and sisters. As we learn Russian, we can see that Herb's original call is really for us both.
- *A heartening response:* We found many people with an intense interest in Bible study. Their warm response to the gospel confirms our impression that this is a "ripe time" to share Christ in the Commonwealth of Independent States. Alma Ata in 1992 is an open-opportunity city. In our weekly Bible study held in our home, 10 people accepted Christ in less than two months of classes. Three of the 10 came from Muslim backgrounds.
- *A ripe harvest field:* Spiritual conditions in much of the former Soviet Union remind us of a ripe harvest field. People respond in vast numbers to the gospel appeal. But like any harvest field this one is probably only temporary. Spiritual harvests don't last indefinitely, so now is the time to go. The terrible conditions so faithfully reported by our press are directly related to the current spiritual openness. If and when economic and political conditions improve substantially, we think spiritual interest and response will decline. This happened in Japan after World War II.

We are grateful that Mennonite Central Committee, with a long history of involvement in "Russia" since 1920, is sponsoring our return to Kazakhstan. The Commission on Overseas Mission is also sponsoring us. We'll teach conversational English in a public school where several teachers have already accepted Jesus through our ministry. We'll also assist the teachers as they prepare lessons on Christianity, which are to be taught beginning in fifth grade.

During the coming year we plan to to continue our intensive study of the Russian language. We've also been invited to lead conversational English classes at the prestigious Institute of Foreign Languages. We have made friends with the pastors of most of the Evangelical churches in Alma Ata and hope to maintain and cultivate those ecumenical contacts.

We're inspired by Isaiah's vision of the Lord high and lifted up (Isaiah 6). God asked a recurrent question, "Whom shall I send? And who will go for us?" Isaiah's response must be ours as well: "Here am I. Send me."

Please pray for us and for the others our Lord calls.

I SAW JESUS IN MIRA

Herb Minnich

Shirley and I first met Mira, a young Kazakh mother, in the Hospital for Infectious Diseases in Alma Ata. She was skin and bones, with the tell-tale yellow of hepatitis in her skin and eyes. Mira had the good fortune to be put into a semiprivate room instead of the usual large ward. While there she had a "vision," to use her term, of translating for someone in her room. She teaches English in a veterinary college.

Senses God's presence: *Mira*

Soon after this our friend Peggy, a Southern Baptist from Alabama, who was also suffering with hepatitis, was put in Mira's room. Peggy was frightened to be there. After all, our Russian teacher had told us he would rather die at home than go to a Soviet hospital. Peggy cried out to the Lord in an audible voice, and Mira responded, "Tell me about this God you pray to."

When the doctors came to examine Peggy, she couldn't understand them. Mira found herself translating the very conversation she had observed in her vision. The two young women soon got better acquainted. Although brought up in a Muslim home and instructed in atheism at school, Mira had a God-shaped hole in her heart. In response to Mira's questions, Peggy gave her big English Bible to the earnest seeker. This produced even more questions.

Peggy is a seminary graduate, but

she was too ill to respond to Mira's many queries. Later, when Shirley and I went to visit Peggy, Mira was dozing in her bed. All of a sudden Peggy called to her roommate: "Mira, this is Herb. He'll answer your questions."

The emaciated body came alive. She propped herself on her elbow and gazed at me. Then she pulled a sheet of paper from under her pillow with about 12 questions on it. Many of them were difficult ones, and I prayed for the wisdom only God's Spirit can give. I had the impression that only God's answers would satisfy this intelligent young woman.

After I responded to all her questions, she said, "Thank you, your answers satisfy my heart as well as my head." And she lay down exhausted in her bed. The look on her face brought joy to my heart. We were at the right place at the right time.

This hospital contact began a precious friendship for Mira and us. Peggy had to return to the States, and she asked us to hold Bible studies with her hospital roommate. Mira brought along two of her Muslim friends to these occasional meetings. In midsummer the Lord led Shirley and me to begin regular, weekly Bible studies for a larger group of English-speaking seekers. Mira and her two friends continued to attend these larger sessions. We studied the Gospel of John and in less than two months came to Chapter 3. On a memorable day early last September, as we concluded studying Jesus' teaching on being "born from above," Mira and eight others asked Jesus to come into their lives as Savior and Lord. How we rejoiced! We were reaping in a ripe harvest field.

We were there long enough after their conversions to see that "it took." We saw Jesus transforming Mira and her friends. She told Shirley, "I used to think mostly about myself. But now my mind is filled with thoughts of Jesus." Her family life and living conditions are painful and harsh. Yet she reaches out in friendship and love to others. We see Jesus in Mira.

After her conversion, Mira began inviting us to her small apartment for tea and delicious baked items. In the intimacy of her home she said of God, "I've often sensed his presence, but I didn't know his name." Another time we prayed together and she softly said, "Thank you, God, for hepatitis."

At that point we don't think she had read the Letter of James. Mira recognized that it was through that harsh disease that she met Peggy, the Minnichs and finally Jesus. In her sufferings I saw Jesus in Mira.

Pray for the many others like Mira in the Commonwealth of Independent States.

I SAW JESUS IN VIKTOR

Shirley Minnich

Viktor, about 45, entered our small apartment, tall and erect. At introductions his face shone with a big smile as he looked at us with sky-blue eyes. Russians don't smile easily or broadly with strangers. Yet Viktor's face held an unearthly glow.

When we seated ourselves in our living room, Viktor removed a small summer cap. His scalp was completely shaved on one half of his head. The other side was bald. Viktor talked, we listened. Then at his request we prayed together.

I asked Viktor if he would tell us more of his story. I had heard from others that he had suffered much. Viktor was willing, and this is the story he told.

"My wife, my two children and I formerly lived here in Alma Ata. But the pollution problems here affected my wife's health, so we moved to the Ukraine. One day I, with my wife, left our village and went to Chernobyl to be treated by a dentist. While I was there the nuclear power plant malfunctioned. We were told to leave the area at once. Buses and policemen were everywhere. I was told that we should board a bus, but the buses were all filled. 'Talk with the driver,' a policeman told me. 'Get on if you can stand,' the driver replied. We hastily boarded. The buses started to leave the area, but were unable to. We saw that all the exits were blocked. And no one told us what was happening. Finally our bus driver and one other driver drove toward a wooded area. We expected that road would also be blocked by policemen. But none were there, so we continued through the woods. Before we had traveled far, we came to an impassible ditch. Now what? Everyone exited, then took hold of the buses and literally carried them across the ditch, and we continued on our journey.

"Arriving at our village, we were stunned by the condition of the atmosphere. An unusual quiet was present: no movement of air or stirring of leaves. The townspeople had never known such a stillness. Always we have a breeze. But no one could explain the unusual phenomenon. We got no information.

"My wife and I hurried home. Without knowing why and with no one to prompt us, we knew we should immediately remove our clothing, bathe and cut off all our hair. I knew I should go at once to the train station and purchase tickets for our family. I expected to see policemen there and thought we would be unable to leave. But I bought the tickets, and that night my wife and I and our two children left on the train for Alma Ata. We learned later that no one else was allowed to leave our village. We escaped just in time. I developed a brain tumor. I was lucky. It was near the surface, and I had surgery."

Viktor turned his head for us to see the horseshoe-shaped scar on the side of his head.

Then Viktor told us, "I thank God for Chernobyl. That's how I came to know God two years ago—through this experience. My forebears practiced witchcraft. I also was an unbeliever, but now I have a Savior. I don't know what's ahead for our health, but I know God."

Viktor's face was peaceful. Herb and I listened in awe and wonder.

Herb and Shirley Minnich, Hesston (Kan.) Inter-Mennonite Fellowship, plan to be in Alma Ata again by June.

Letters

Vulnerability, sensitivity

In answer to the question ("Are we men or mice?") that Monty Ledford posed (April 14 issue), I am neither man nor mouse. I am woman. And I am not ashamed of the fact that I "also need constant support." Jesus did not work alone but was surrounded by 12 close companions almost constantly. I feel sorry for Ledford and his congregation if his attitude is that he should be able to go it alone when the going gets tough. The more vulnerable we allow ourselves to become the more sensitive we will be to the vulnerability of other people, i.e. the people we pastor. To use your own tactic, whatever happened to "Carry each other's burdens, and in this way you will fulfill the law of Christ" (Galatians 6:2)? *Ingrid Cornies, campus chaplain, Conference of Mennonites in Manitoba, 200-600 Shaftesbury Blvd., Winnipeg, MB R3P 2J1*

All in a name

I am amused at the effort of Mennonites to be politically correct by referring to black people in the United States as "African-Americans." When I see the term African-American, I think of my friend who was born in Nigeria. Fluent in both English and Yoruba, he grew up in a tribal compound, surrounded by 30 or 40 relatives and family members. He came to the United States to obtain his Ph.D. and is married. He is a real African-American.

When whites give a hyphenated name to a minority group, it usually suggests that the group is a bit less "American" than the majority, that they aren't in the mainstream yet. This is sad because blacks have been in the United States far longer than many whites. I find it ironic that dark-skinned people, whose ancestors may have been in the United States for centuries, are given a hyphenated name, but Mennonites of more recent Russian or German ancestry are full Americans or Canadians, not German-Americans or Russian-Canadians. *Robert Erck, 615 E. South Broadway, Lombard, IL 60148-2952*

Killing is now a money job

For more than 50 years the United States has beaten plowshares into weapons. Gone are farmers, merchants, villages, schools. Where have they gone? To war-factory assembly lines in huge urban centers and military bases around the world, all in the name of national security.

So who is more secure? The jobless in ever increasing numbers? The homeless? The 40 million people without health insurance? The rich cowering behind security locks and fences? A prison population, percentage-wise the greatest in the world?

The Bible suggests that an acreage with a vine and fig tree for each family is the guarantee against fear. By moving us away from fields, our national security state has bankrupted us fiscally, morally and spiritually for a useless empire in which most find themselves worse off and more insecure.

When war becomes the primary business, corruption is inevitable.

Roman Caesars stand out as historical examples of corruption in high places. Jesus, when shown the coin of tribute, said, "Render unto Caesar what is Caesar's and unto God what is God's." Dorothy Day, of Catholic Worker fame, had it pretty close when she said, "If God was getting his share, there'd be precious little left for Caesar."

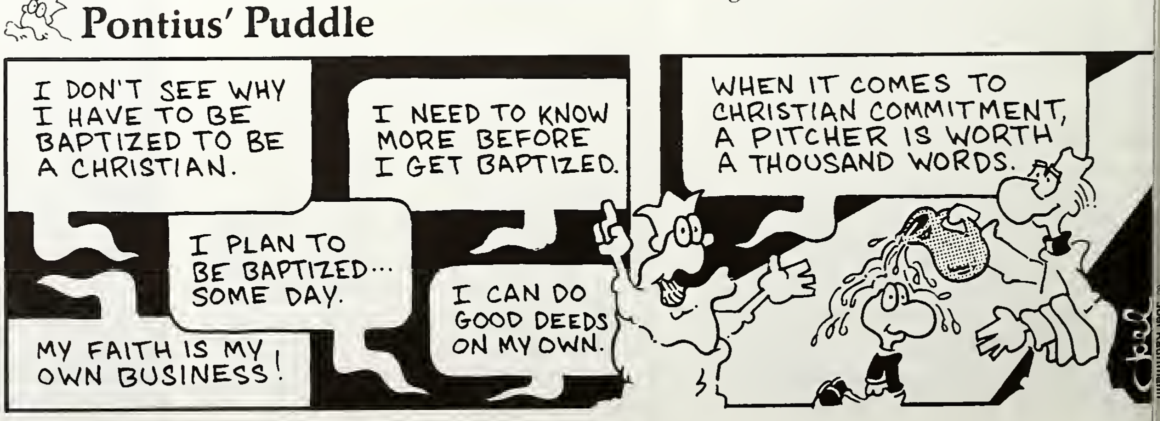
For 10 consecutive years I've refused to volunteer "war taxes" (now 53 percent of the Internal Revenue Service take). I've done it as a matter of conscience, believing such taxes to be destructive of life, not just on earth but (for me) life hereafter as well. Keeping my body out of war as a conscientious objector while commissioning my money to do the dirty work is Mafia-like and makes no sense at all. Killing (as in Iraq) on a scale of 1,000 to 1 is a money job. No wonder Alexander Haig said, "Let them protest all they want, just so long as they pay their taxes."

I was delighted to learn of hearings for the first time ever on a law permitting people conscientiously opposed to war to have the military portion of their taxes allocated to peacemaking. [U.S. citizens], please join me in writing people in Congress in support of H.R. 1870 and S. 689 so that we can get on with the business of beating swords into plowshares and moving people back to fields, vines and fig trees. *Larry Lange, Route 3, Highway 2 East, Devils Lake, ND 58301*

Answers and questions

In "Buy a Towel for Your Tears" [Editorial, April 14 issue] Tina Bohn's testimony was deeply moving.

Monty Ledford's admonishment (Letters, April 14) left me wondering, Is this the voice of a coach who wishes to inspire team members to new heights by inciting anger? Or is he trying to shame the members into action? Is Ledford motivated by compassion for his comrades in the trenches, or is it his empathy that suggests that pastors in need of support may be mice in men's clothing? Was Jesus really distressed when the disciples slept or ran in Gethsemane? *Clare Neufeld, Box 4, Group 16, Route 1, Dugald, MB R0E 0K0*


Pontius' Puddle
I DON'T SEE WHY I HAVE TO BE BAPTIZED TO BE A CHRISTIAN.
I NEED TO KNOW MORE BEFORE I GET BAPTIZED.
I PLAN TO BE BAPTIZED... SOME DAY.
MY FAITH IS MY OWN BUSINESS!
I CAN DO GOOD DEEDS ON MY OWN.
WHEN IT COMES TO CHRISTIAN COMMITMENT, A PITCHER IS WORTH A THOUSAND WORDS.
© Joel Kauffmann

Speaking out

Let's diagnose the problem of dollars for mission

Overseas mission needs to be on the agenda of our congregations and area conferences.

Bill Block

We (the General Conference Mennonite Church) are in trouble. The budget is not being met. If we figure purchasing power, we are actually regressing. We in the Commission on Overseas Mission agonize over this, as do the other commissions (education and home ministries).

Why the shortfall? Is it the recession? Is it loss of commitment? Is it a systemic problem?

The trend predated the recession. The majority of us are living at a more "posh" level than 20 years ago, when we had twice as many mission workers overseas. The recession is a factor, but not the one that concerns me.

The systemic problem has at least two parts. Designated giving and budget allocation ("the pie") is too complex to analyze here, but there is a connection between this and our shortfalls of recent years. The General Board and the Division of General Services are giving further attention to this. The second part is how we organize and finance programs.

We can divide our work as GCs into two general areas (besides worship): education and mission. Education locally includes Sunday school, summer Bible school, catechism, adult education. (Institutional education we do together at various levels.) Mission includes that which we do at home (church planting, service, outreach) and that which we do abroad. In this generalized picture, overseas mission gets approximately 6 percent of the funds and even less attention. Check your own and your congregation's giving.

All of the work of GC congregations has a multifaceted network of support and promotion except COM.

Albert Meyer of the Mennonite Church Board of Education says that we Mennonites spend more money on educating our offspring through our church institutions than on anything else. We obviously have a heart for this but also a terrific network of support. Further, we do home ministries at many levels—district, Canadian and area conferences as well as in congregations. I support this. I am involved in church planting, where we spend hours struggling with how to build a church in our community. I chair the Commission on Overseas Mission but spend more time doing "home missions." A fine network reaches all the way into the local congregation for the promotion of all of the above, but COM does not have this advantage.

Emotional advantage: One hears that COM has an edge in promotion because overseas work has an emotional advantage, like motherhood. I doubt that much of that exists any longer. We are more aware of an erosion of mission interest.

We have a systemic problem, though it is more than that (as Wilbert Shenk worried in his article in the March 24 issue of *The Mennonite*). How can we address this?

Overseas mission needs the network of support and promotion that our other efforts (educational institutions, home missions, Mennonite Central Committee) get. It needs to get back onto the agenda of our congregations and area conferences.

At area conference sessions, overseas work gets as little as three minutes. Occasionally it forms the heart of an evening session. At the Conference of Mennonites in Canada sessions the last two years it got about an hour. The rationale given is that it is a General Conference program. So once every three years (at GCMC triennial sessions) COM gets 1 1/2 hours to inform and appeal to the delegates.

What happens at the local church level? Some have annual mission weekends. With the number of mission workers declining we cannot expect to send one to every congregation every year. This portends a continuing downward cycle.

Overseas mission is done by proxy. At congregational meetings we do not struggle with how to deal with inflation in Japan, spiritism in Brazil and political unrest in Zaire.

What must we do?

We must promote COM in a different way or the future is bleak. Area conferences must take more ownership by recognizing overseas mission in their structures, reporting and budgeting alongside schools, church planting, camps, home ministries. Each area conference should have an overseas committee to promote the cause, report at sessions, recruit workers, raise funds. That missions committee might be represented on the Commission on Overseas Mission. Up to one-half of the mission worker's support costs could be raised by the local congregation and the area conference from which the person comes.

This change would be more than systemic. It would rekindle the broader awareness all of us need. A clearer vision of the total work of Christ could emerge. I doubt it would detract from our other programs.

This is how we promote every other program we believe in. Why don't we do this for overseas mission?

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The majority of us live at a more "posh" level than 20 years ago, when we had twice as many mission workers overseas.

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William Block lives at 259 Thurso St., Winnipeg, MB R3M 3C7.

10 O'CLOCK NEWS: WILL THIS MOVEMENT DIE?

Here's what the evening newscast might have sounded like in the first century.

Eleanor Niemela Beachy

This is the Religious Broadcast Service reporting the news from Jerusalem. It was here outside the city gates that a young rabbi, Jesus of Nazareth, was crucified in April during the Jewish Passover on charges of sedition. Although he had a large popular following, his own disciples deserted him at his death.

Now these same disciples claim that this Jesus (who is *known* to have come from Nazareth) was actually the Son of the God the Jews worship. They say Jesus is no longer dead. They say he appeared to them alive, gave them instructions and ascended into the sky. They preach fearlessly that Jesus now sits at the right hand of God. When ordered by the religious authorities to stop talking about Jesus in public, they allegedly said, "You judge. Is it right to obey you rather than God? We have to talk about what we have seen and heard."

It is not clear why these same people who refused to be identified with Jesus at his arrest now display such courage. For a time after Jesus' crucifixion, they said nothing, and the priests were satisfied that Jesus' death had stopped this Galilean movement.

Then it, too, rose from the dead, so to speak, in a house near here. One of Jesus' followers, a former fisherman named Simon Peter, preached to a large crowd that had gathered. Two eyewitnesses said they first heard a noise like wind and then saw what looked like little flames above the men and women gathered for prayer.

Sources say that the wind and fire indicate God's Holy Spirit entering their lives and that the event was predicted by a prophet named Joel. In the crowd were Jews as well as gentiles who worship the God of the Jews. Many had come to Jerusalem to celebrate the Feast of Weeks, also known as the Feast of First Fruits. They came from Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene. There were Medes, Parthians, Elamites, Romans, Cretians and Arabs. They claim they heard Jesus' followers speak to them in their own languages.

Many were convinced by Peter's words about Jesus. An estimated 3,000 joined the movement at this one meeting. Since then the movement has continued to gain momentum. Those who accept these teachings regarding Jesus of Nazareth share their possessions and meet daily to eat and pray.

Today, however, the conflict between this movement and the religious council came to a head with the arrest of a man named Stephen. His testifying in his own defense did nothing to help him. He gave a long history of the Jews, claiming that God is not confined to the temple. He accused religious leaders of the past of killing the prophets and the current ones of murdering Jesus, whom he called "God's righteous servant." At this point he was taken out of the city and stoned to death.

One of the witnesses to his death was a man named Saul, a Jewish Pharisee and a Roman citizen. He approved of Stephen's execution, convinced that Jesus' teaching is heresy and must be eradicated. It appears that he will take up the task of ending this movement of a crucified and allegedly resurrected man.

Eleanor Beachy is co-pastor with Perry, her husband, at Bergthal Mennonite Church, Box 236, Pawnee Rock, KS 67576. A second such "telecast" will appear in the next issue of The Mennonite.

Bible

Love mercy, walk humbly

Last in a series of three studies in Micah

Henry W. Dueck

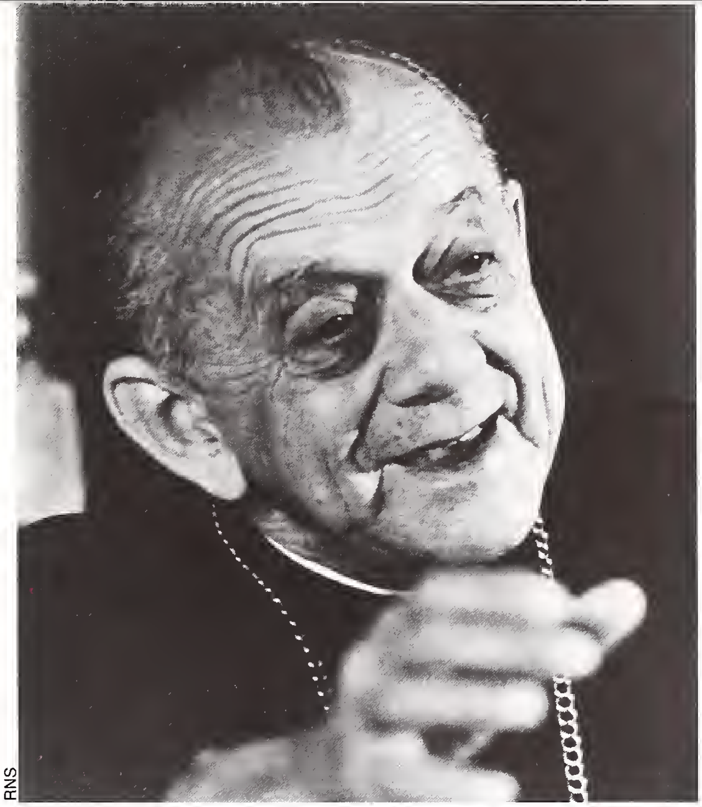
Hesed" is the Hebrew word for mercy, faithfulness, gracious love. It is used in the Bible to describe God's favorable attitude and acts toward people. Yahweh even extends his "hesed" to faithless people. (Remember Hosea's story.)

We tend to think that mercy is the opposite of justice. We think of justice as what a person deserves, and mercy as what closes an eye toward wrongdoing.

However, biblical justice and mercy tie together. Mercy is that divine element that makes any attempt at justice accessible and functional. For instance, in Exodus 20:1-17 the guidelines for justice (the Ten Commandments) are introduced with God's act of mercy. Micah invites us to believe in this combination of justice and mercy and "to *do* justice and *love* mercy." In other words, we are to act like God (Matthew 5:48).

Widows: The Old Testament prophets developed a slogan for identifying those in society who need special care: widows, orphans, the poor, strangers. In our "progressive societies," who falls between the cracks or gets crushed under the wheels? Who are the groups that receive no adequate advocacy? Which countries have fallen among the thieves?

Representatives of several indigenous communities in Latin America have returned a Bible to Pope John Paul, saying, In five centuries it has not brought us love or peace or justice. Sadly, the (Evangelical) mission records also tend toward triumphalism. Investigation would reveal other unfortunate stories. How many Bibles should be returned to us? Our text from Micah admonishes us all to walk humbly before our God.



RNS

Justice and mercy tie together: *Dom Helder Pessoa Camara, archbishop of Recife, Brazil, called on Christians to work together to confront the injustices of poverty.*

The image "to walk humbly" suggests that it will take conscious effort on our part. To do this before God is a warning against masquerading it before people. *That* would be pride in humility. It would be like writing a book on "Humility and How I Achieved It." "Walking humbly before God" is best done as we "walk together." Can anyone be spiritual alone?

How does all this relate to our gathering, Sioux Falls '92? How may a Mennonite conference respond with justice, mercy and humility to hurting people? Recently I heard that Spain is offering financial backing for improving and where necessary creating a railway network for South America. A 500-year jubilee gesture?

The Commission on Overseas Mission is asking about the creation and function of a Latin American mission desk. Partners in mission? Internationalization of mission?

What are some attitudes and actions that symbolically and creatively spell out "Do justice, love mercy, walk humbly" before your God?

Mulatto priest: Helen and I saw a theater production in Montevideo in memory of 1492: *Bartolome de las Casas (El Santo del Fuego).* This valiant defender of Latin American Indians against church colonizers had also consented to the use of black slaves. When the "mulatto" priest confronted his superior, Bartolome, on this double standard, the priest felt immediate remorse for his failure of respect for Bartolome and asked to be whipped. Both priest and bishop removed their shirts and Bartolome, punishing both himself and his priest, cried out, "Lord, have mercy on us."

"Lord, have mercy on us" is a foundational prayer for pursuing justice, mercy and humility, even beyond Sioux Falls '92.

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Walking humbly before God is best done as we walk together. Can anyone be spiritual alone?

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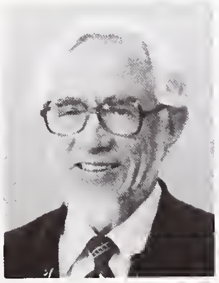

Henry Dueck works for our Commission on Overseas Mission. His and Helen's address is C.C. 556, Cochabamba, Bolivia. In the next issue, Esther Patkau begins a series of three Bible studies on Micah 6:8.

The Mennonite Church of Normal (Ill.) recently published a list of medical supplies available from the church, including crutches, beds, bed pans, slings, canes, walkers.

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In spite of political and economic turmoil in Zaire, the Kinshasa Mennonite Church at Ngaba recently commissioned four elders, nine deaconesses and five deacons. Commission on Overseas Mission workers Delbert Dick and Arnold Harder participated in the service. (Africa Inter-Mennonite Mission)

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The Inter-Mennonite Conference on Aging scheduled for June 26-28 at Bethel College, North Newton, Kan., and the one scheduled for June 5-7 in Fresno, Calif., have been canceled. Planners for the Kansas conference had hoped for at least 300 participants but had only 26 preregistrants by April 27. The other had only 10 preregistrants when it decided to cancel. People may still register for other conferences, June 5-7 in Grantham, Pa., or June 12-14 in Goshen, Ind.

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"Mission Partner Program" is a new creation of the Commission on Overseas Mission. Jeannie Zehr, COM secretary for mission communications, links people in congregations with mission workers and their families. Her office provides information from birthdays and hobbies to prayer requests as well as a packet of photos and posters. Mission Partner Program participants may, for example, designate financial support, pray daily for the workers(s), add books to the church library about the worker's country, establish a college fund for the children or begin an air mail subscription to *The Mennonite*. Any individual, church, youth group, Venture Club, family or other group may sign up to support a COM mission worker. Contact Zehr at Box 347, Newton, KS 67114, (316) 283-5100.

L.A. churches distribute food after riots

Los Angeles (Meetinghouse)—Now that relative calm has returned following the late April and early May riots, Mennonites in southern California are mobilizing to meet the needs of those affected by the violence.

According to Jeff Wright, vice president of the Council of Anabaptists in Los Angeles (CAL), the pressing need is for food. Some south-central Los Angeles residents need to go more than 30 miles one way to find a grocery store that is open, Wright said.

Along with other organizations, CAL is involved in food distribution. Three Mennonite churches in the affected areas—Calvary Christian Fellowship in Inglewood and Family Mennonite Church and Prince of Peace Anabaptist Fellowship in south-central Los Angeles—are being used as distribution points.

Mennonite Board of Missions and Mennonite Central Committee have provided $6,000 to assist CAL in buying food. "I've been overwhelmed by the response from across the church following the riots," Wright said. "From all over have come calls asking, 'How can we help?'"

Wright indicated that CAL will ask for Mennonite Disaster Service assistance in clean-up work. "Following that, we hope to bring Christian Peacemaker Teams into the area to help with reconciliation," Wright said. In addition, CAL is looking for economic assistance to help local business owners get back on their feet.

According to Wright, there have been no reports to date of Mennonites suffering injury during the riots, nor were any Mennonite church buildings damaged. However, one Mennonite-owned business suffered water damage as a result of a fire set in an adjacent building.

Some Mennonites spent anxious hours during the burning and looting. Basil Marin, pastor at Family Mennonite Church, for example, spent the night of April 29 watching from the window of his home as people were pulled from cars and beaten on the street in front of the building where his congregation meets. The violence started a block and a half from Marin's church.

The riots forced the closing of Calvary Christian School as well as the Los Angeles public schools. Classes at Calvary and throughout the city were scheduled to resume on May 4.

Contributions for relief in the violence-affected areas may be sent to either MBM, Box 370, Elkhart, IN 46515, or MCC, Box 500, Akron, PA 17501-0500, and designated for CAL.
J. Lorne Peachey

Eastern District meets budget

Bally, Pa.—"I'm feeling really positive tonight," said president Donald Fry as he opened the 194th sessions of the Eastern District Conference, held here May 1-2.

It's no wonder. EDC treasurer James Frank announced the big news: "For the first time in [retiring EDC pastor] Wilmer Denlinger's memory" —at least 42 years—EDC met its budget. Even more. Giving exceeded the budget by about 3 percent.

What changed? Last year, when the conference faced a 19 percent budget shortfall, the EDC committees all cut 19 percent from their budgets. Then last fall delegates met to hear committees' "budget and vision." Later the EDC business administration committee asked each of the 34 member congregations to make faith commitments of support for the agreed-upon budget. It seemed to work.

Delegates liked the idea of having a shorter meeting in the spring and a one-day meeting in the fall. The shorter spring meeting (Friday evening through Saturday afternoon), said one delegate, allows "people like me with young children to more easily attend."

The upbeat mood continued as secretary Sarah Arn reported an increase of 119 members in EDC, up to 4,415.

Art McPhee, author and church planter, spoke twice on the subject of church growth (see box on next page). He emphasized that it is God who

THE
Mennonite

Do Justice
Love Kindness
Walk Humbly
SIOUX FALLS '92

INTER-MENNONITE CONFESSION OF FAITH COMMITTEE REPORT: FIRST DRAFTS

Introduction

The Inter-Mennonite Confession of Faith is slowly taking shape. At Normal '89, the first drafts of four articles, together with commentary, were shown to the delegates. These articles were "Baptism," "Lord's Supper," "Bible," and "Foot-washing." Now, with Sioux Falls '92 on the horizon, a further nine first drafts are being made available. This leaves about a half dozen articles yet to be prepared.

Take note that the first paragraph of each article also serves as a summary statement of the article. Also bear in mind that the committee hopes to prepare a shortened version of the confession for use in church constitutions and in worship settings.

While there is much work yet to be done, the committee is on schedule. We have met with leaders in Eastern, Northern, and Western districts. Next fall, the committee is meeting with persons in Ontario. These consultations have been helpful to our work. By January 1994, we hope to distribute a complete study draft to all congregations. Responses will be taken seriously as we prepare the final draft for recommendation to the joint GC-MC sessions in 1995.

General Conference Mennonite committee members are Lois Barrett (writers' group), Martha Smith Good, Helmut Harder (co-chair, writers' group), Heinz Janzen, Ted VanderEnde, and Jake Tilitzky. Mennonite Church members are Tim Atwood, Ann Weber Becker, S. David Garber, Beulah Hostetler, Samuel Lopez, and Marlin Miller (co-chair, writers' group). The committee is working well together.

The committee encourages congregations and individuals to study these drafts and to offer feedback.

Helmut Harder, General Conference co-chair
Inter-Mennonite Confession of Faith Committee

GOD

We believe that God exists and is pleased with everyone who draws near by faith.[1] We worship and know the one and only holy and ever-living God, who is Father, Son, and Holy Spirit as revealed in the Scriptures. We believe that this only true and triune God has created all things visible and invisible, has brought salvation and a new way of life to humanity through Jesus, and continues to sustain the church and all things until that day when God separates good from evil and becomes "all in all."[2]

Beginning with Abraham and Sarah, God has called forth and delivered a people of faith that they might be free from alien powers and false gods to worship God alone, to witness to God's intentions for humankind and all creation, and to love their neighbors as themselves.[3] We have been joined to this people through the faithfulness of Jesus Christ and by confessing our faith in him.[4]

We humbly acknowledge that God surpasses all human comprehension and transcends all attempts to grasp equality with God.[5] But God also relates to us and speaks to humankind in ways which reveal God's character and being. God's awesome glory and enduring compassion are perfect in holy love. God's sovereign power and unending grace are perfect in almighty love. God's knowledge of all things and care for creation are perfect in preserving love. God's wrath against sin and tender mercy toward sinners are perfect in righteous love. God's readiness to forgive and power to transform are perfect in redemptive love. God's limitless justice and continuing patience with humankind are perfect in suffering love. God's infinite freedom and constant self-giving are perfect in faithful love.[6]

(1) Heb. 11:6. (2) 1 Cor. 15:28. (3) Gen. 12:2-3; Rom. 4:11-25; 1 Pet. 3:9-11. (4) Gal. 2:20; Rom. 3:22. (5) Gen. 3:5; Phil. 2:6. (6) Exod. 20:4-6; Ps. 25:4-10; Isa. 6; 54:10; Matt. 5:48; Rom. 2:5-11; 3:21-26; 1 John 4:8.

Commentary

1. The article presupposes that what has been made known of God through revelation fits with who God really is. Confessing God as Father, Son, and Holy Spirit means acknowledging both that God is one and that God's oneness is the unity of Father, Son, and Holy Spirit (John 10:30; 14:18-20; 16:12-15; 20:21-22). Confessing God as Father, Son, and Holy Spirit also emphasizes the shared triune work of creation, salvation, and the final consummation.

The emphasis on the triune work of creation, redemption, and the final consummation has implications for Christian ethics. For example, God's work as creator does not set ethical standards for Christians which are lower or contrary to the ethical standards revealed by God as redeemer. Following Jesus as his disciples in daily living is what the Creator has intended for human beings.

Some early Christian creeds express a trinitarian understanding of God by using technical terms such as "essence," "substance," or "person." Early Anabaptist writers such as Menno Simons and Pilgram Marpeck referred to the triune God primarily but not exclusively, in biblical rather than in the technical concepts of the early creeds. Some Mennonite confessions of faith have used only biblical terminology; others have used both biblical and traditional creedal language. The Christian understanding of God may, but need not always, be formulated in the terms of the early creeds. This article remains largely but not entirely with biblical terminology for God. For example, even though the word "triune" is not found in the Bible, it is an appropriate term for referring to God as revealed in Scripture and for maintaining a biblically based, theological and ethical balance.

2. The relation between God and the people of faith is the context within which we have received God's revelation and which provides the basis for our understanding of God. According to the Scriptures, our knowledge of God comes mainly from this particular relationship and its history rather than primarily from a general relationship between God and the cosmos or from a general relationship between God and humanity. At the same time, we believe that the God whom we confess is the one and only true God of all creation and of all humanity. But since Adam and Eve separated themselves from God and until God is once again acknowledged by all as "everything to everyone" (1 Cor. 15:28; Phil. 2:11), the knowledge of God is distorted by human reason and insight apart from faith. We therefore confess that the God of the Bible is the one and only true and living God. The Scripture confirms God's being and God's activity in relation to creation and humanity.

We also seek to be witnesses of God to everyone and to invite them to a life of faith. But we do not try forcibly to prove the knowledge of God to others. Nor do we seek to coerce them, by reason or by other means, to accept this knowledge apart from faith and from God's relation to the people of faith.

3. God is both incomprehensible and, through revelation, truly knowable to us. Our knowledge of God rests in this tension. Further, God's characteristics (or "attributes" according to traditional doctrinal language) frequently appear almost mutually contradictory to the usual human way of under-

standing. For example, how can God be both just and merciful, characteristics which in human experience are frequently understood as opposites? The article confesses that in the divine being these attributes are perfectly united and one. Finally, according to Scripture, the love of God has a certain priority in relation to other divine attributes, but not at the expense of the other attributes. The article seeks to reflect this relative emphasis by such phrases as "righteous love" rather than by playing "righteousness" off against "love" or by focusing on one without the other or by understanding other attributes as more comprehensive than love.

Draft – March 23, 1991

JESUS CHRIST

We believe in Jesus Christ, the Word of God incarnate. He is the Savior of the world, who has delivered us from the dominion of sin by humbling himself and becoming obedient unto death on a cross. He has been declared the Son of God with power by his resurrection from the dead. He is the exalted Lord, the head of the church, who shall one day "hand over the kingdom to God the Father."[1] "No other foundation can anyone lay than that which is laid, which is Jesus Christ."[2]

We confess Jesus as the Christ, the Messiah, through whom God has prepared the new covenant for all peoples. As the true prophet, he has proclaimed the coming of God's reign and called people to repent.[3] As the teacher of divine wisdom, he has made known God's intended order of life.[4] As the faithful high priest, he has made the final atonement for sin.[5] As the king who chose the way of the cross, he has revealed the servant character of divine power.[6]

We accept Jesus Christ as the only Savior of the world.[7] In his ministry of preaching, teaching, and healing, he brought forgiveness of sins and salvation to those near at hand and those afar off.[8] In calling disciples to follow him, he laid the foundation for the new community of faith.[9] In his suffering, he loved his enemies and did not resist them with violence, thus showing the way to life and peace.[10] In his sacrificial death, he offered up his life to his Father, bore the sins of all, and reconciled us to God.[11] After he was crucified, God raised him from the dead, thereby conquering death and disarming the powers of sin and evil.[12]

We acknowledge Jesus Christ as the only begotten Son of God, the Word of God incarnate. Conceived of the Holy Spirit and born of the Virgin Mary, he has been sent to fulfill the promise of blessing to Israel and to all peoples.[13] As fully human and tempted as we are, yet without sin, he has brought to light our true humanity.[14] As truly divine, he is the one in whom "the fullness of God was pleased to dwell."[15] All things have been created through him and for him,[16] and "through him God was pleased to reconcile to himself all things."[17]

We recognize Christ as the head of the church, his body.[18] In him the church is the new people of God.[19] Participation in the life of the church is a participation in the life of Christ.[20] As members of his body, we are in Christ and Christ dwells in us. Christ's ministry of mercy, justice, and peace reveals the will of God for the church. In our broken world, the church is called to live according to the good news of Christ.

We worship Jesus Christ as the one whom God has exalted and made Lord over all. He is our Lord and the not-yet-recognized Lord of the world. We live in the assurance of his coming again as the one by whom all humanity will be judged, as the one who shall be acknowledged Lord of all, and as the Lamb who will reign forever and ever.[21]

(1) 1 Cor. 15:24. (2) 1 Cor. 3:11. (3) Mark 1:15. (4) Matt. 5—7. (5) Heb. 2:17; 1 Pet. 3:18. (6) John 18:36-37; Rev. 7:17. (7) Acts 4:12; 1 John 4:14. (8) Eph. 2:14-22. (9) Mark 3:13-19. (10) Matt. 26:50; 1 Pet. 2:21. (11) Luke 23:46; Rom. 5:18; 2 Cor. 5:19. (12) Col. 2:15. (13) Gen. 12:3; Luke 1:51-55. (14) Heb. 4:15; Rom. 5:14-21. (15) Col. 1:19. (16) 1 Cor. 8:6. (17) Col. 1:20. (18) Eph. 1:22-23. (19) 1 Pet. 2:9-10. (20) Eph. 3:6. (21) Acts 17:31; Phil. 2:11; Rev. 5:12-13.

Commentary

1. This article reflects biblical understandings of Jesus Christ in an Anabaptist-Mennonite perspective. Examples include: the theme of Jesus' obedience and suffering in relation to atonement and reconciliation; the emphasis on his humility and servanthood as the pathway to exaltation; the importance of our knowing and experiencing Christ in the context of the community of faith; the integration of faith and ethics; and peace as central to the character of Christ. These belong to the heart of the gospel of Jesus Christ. They are not simply denominational distinctives.

2. In some Protestant traditions, the person of the Messiah (the Anointed One) is explained with reference to prophet, priest, and king (the anointed ones in the Old Testament). Some Mennonite confessions of faith have also used this outline of the offices of Christ. Recent theological discussion has added a fourth office: the sage, or teacher of wisdom. This welcome addition to the understanding of who Christ is connects to the Old Testament wisdom literature and to Jesus as teacher.

Further, the three traditional offices have their own particular emphasis in a confession of faith from a Mennonite perspective. The prophetic role of Christ highlights the call to faith and faithfulness in the present work of the reign of God; the priestly role emphasizes the work of grace not only in repentance but in divinely sustained faithfulness; the kingly role emphasizes the importance of leading by serving others (Luke 22:27).

3. In our pluralistic age, where many religions offer their claims to truth, we confess, "There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved" (Acts 4:12). While this is a bold claim concerning the ultimate truth of Christ, we seek to give our invitation in harmony with the spirit of Christ, who extended mercy, forgiveness, and peace to all. Our evangelistic invitation must remain faithful to the character of God who is love. The message of Christ is an inclusive gospel, in the double sense that we offer God's love to all peoples (John 3:16), and that we share it in a noncoercive manner.

4. Throughout the centuries, Christian creeds have confessed Jesus Christ in terms of his human and his divine natures. This way of speaking about the person of Jesus Christ serves a vital purpose when it upholds the biblical understanding. The biblical person of Christ can be obscured either by emphasizing the human at the expense of the divine, or the divine at the expense of the human.

The Bible does not support this modern division between the human and the divine. The people at the time of Jesus did not debate whether he had a divine or a human "nature." They differed on whether his power came from God or from an evil spirit.

5. Jesus Christ as the Son of God shares in the deepest sense and from the beginning in the character and work of the triune God (John 1:1-3; Col. 1:15-20; Eph. 1:3-14). In addition, the biblical teaching that Christ participated in the act of creation strengthens the claim about his preeminence and his authority over all things. On the basis of the confession that "in him all things in heaven and on earth were created" (Col. 1:16), we claim that Christ is Lord of all.

This understanding enriches the meaning of Christ's resurrection. He was raised "so that he might come to have first place in everything" (Col. 1:18). Also, the confession that Christ was, is, and will be with God in creation supports the Christian's belief in God's present providential care for the earth and in the assurance that all things will find their final purpose in Jesus Christ (Rev. 1:4-8).

HOLY SPIRIT

We believe in the Holy Spirit, the Spirit of God, who dwelt in Jesus Christ, who empowers the church, is the source of our life in Christ, and is poured out on those who believe as the first installment of our salvation and of the redemption of creation.

Through the Spirit of God, the world was created, prophets were inspired, Mary conceived, and Jesus was anointed at his baptism. By the power of the Holy Spirit, Jesus proclaimed the good news of the reign of God, healed the sick, accepted death on the cross, and was raised from the dead.

At Pentecost, God fulfilled the promise to pour out the Spirit on all flesh, bringing to birth the church.[1] As the dwelling place of the Holy Spirit, the church praises and worships God and brings forth the fruit of the Spirit. By the gifts of the Holy Spirit, all Christians exercise their particular ministries. By the guidance of the Holy Spirit, the church comes to unity in doctrine and action. By the power of the Holy Spirit, the church preaches, teaches, testifies, heals, loves, and suffers, following the example of Jesus their Lord.

The Holy Spirit calls people to repentance, convicts them of sin, and leads into the way of righteousness all those who open themselves to the working of the Spirit. By water and the Spirit, we are born anew into the family of God. The Spirit dwells in each child of God, bringing us into prayerful relationship with God. Through the indwelling of the Spirit, we are made heirs together with Christ, if we suffer with him, so that we may also be glorified with him.[2] The Spirit teaches us, reminds us of Jesus' word, guides us into all truth, and empowers us to speak the word of God with boldness.[3]

The Holy Spirit intercedes for us, enables our life in Christian community, comforts us in suffering, is present with us in time of persecution, guarantees our deliverance, and assures the future redemption of creation.[4]

(1) Acts 2:16-18. (2) John 3:5; Rom. 8:17. (3) John 14:26; 16:13; 1 Cor. 2:14; Acts 4:24-31. (4) Rom. 8:26-27; Matt. 10:20; 2 Cor. 5:5; Eph. 1:13-14; Rom. 8:18-23.

Commentary

1. Throughout the Bible, the Spirit of God is God's presence and power active in the world. The Spirit, or breath, of God acted in creation. God's Spirit was a source of power and revealed God's

wisdom to prophets and other holy people. The Gospels testify that this Spirit of God was upon Jesus (Luke 3:22) and that, by the power of the Spirit of God, Jesus healed the sick and proclaimed the reign of God (Matt. 12:28; Luke 5:17). By the same Spirit he offered his life to God (Heb. 9:14) and was raised from the dead (Rom. 8:11).

2. The Gospel of John (14–16) and the letters of Paul use similar language to describe the work of the Spirit of God and the Spirit of Christ—or the Spirit and Christ. Even though each has a particular role, the work and presence of the Holy Spirit since Christ's exaltation will always conform to who Jesus Christ was and is. Thus, Christ is the standard by which we discern which spirit is of God and which is not (1 Cor. 12:3; John 14:26; 1 John 4:2-3). Only that Spirit which conforms to the life, death, and the resurrection of Jesus Christ, as we know him through the Scriptures, can serve as a reliable guide to our faith and life.

3. The New Testament affirms that, since the resurrection, we are now living in a new period of God's action in the world, the age of the Spirit. No longer is the presence of the Spirit reserved for a few; now the Spirit is poured out on male and female, young and old, slave and free (Acts 2:16-21), across ethnic boundaries (Acts 10-11). In the New Testament, this baptism of the Holy Spirit is generally connected with water baptism. By the Holy Spirit, the love of God is poured into our hearts (Rom. 5:5) and we are adopted as children of God (Gal. 4:6-7) and experience new birth into the family of God. This presence of the Holy Spirit is associated with being part of the body of Christ, being "in Christ." We know that we have received the Holy Spirit when our lives are being more and more formed into the image of Christ.

The anointing of the Holy Spirit is offered to all people. Yet the Spirit can be received only by those who have repented of sin (Acts 2:38), have become poor in spirit, have emptied themselves of all that is foreign to the way of the cross, and have committed themselves to a life of love and the service of God. At the same time, the Holy Spirit gives us the power to love enemies, to suffer in hope, to remain faithful in trials, and to rejoice in everything. As we walk by the Spirit, the Spirit produces the fruit of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22-23).

4. Both the individual Christian and the church are the temple of the Holy Spirit (1 Cor. 6:19; Eph. 2:22). In its gathering for prayer and praise, the church recognizes the Spirit of Christ in its midst. By the gifts of the Spirit, given to each member of the body of Christ, the church builds itself up in love (Eph. 4:1-16; 1 Cor. 12–13) and is given the unity of the Holy Spirit (2 Cor. 13:13). By the guidance of the Holy Spirit, the church makes decisions, disciplines and encourages its members, and finds unity not solely through human agreement, but through seeking the mind of Christ (Acts 15:28).

5. Prophecy is one of the gifts given to the church by the Holy Spirit (1 Cor. 12:28; Rom. 12:6; Eph. 4:11). Yet, some Christians have asserted that prophecy and revelation stopped after the time of the apostles. They say that the main way in which the Holy Spirit continues to reveal truth is through helping us to interpret Scripture. Others have claimed that revelation has continued and that present revelations are on an equal basis with Scripture or even have priority over it.

We know from Scripture that the Holy Spirit will continue to reveal God's will to us. However, this new revelation will not contradict what we know of Christ's way in Scripture (John 14:26). So we can open ourselves to revelation and prophecy, provided we test the spirits by the norm provided in Christ through the Scriptures. The Spirit of God is not silent in the present, but God's revelation to humanity is one; it will not stand opposed to what has already been revealed to us through Jesus Christ.

Draft – March 23, 1991

SIN

We believe that all human beings are inclined to sin. Although God created humanity good, all have disobeyed the will of God. We have taken the way of unrighteousness and injustice and have become enslaved to the powers of evil. Through the grace of God in Christ and the power of the Holy Spirit, our sin may be forgiven and we are delivered from evil, so that we may cease from sin and freely choose life as faithful servants of God.

Humanity was created in the image of God to do the right and to glorify God, but falls short of this purpose.[1] God constantly urges people to repentance and righteousness, yet coerces no one. God gives people freedom to choose obedient service to the divine will or bondage to sin and evil and, thus, separation from God.

Sin occurs through our personal and group choices to do unrighteousness and injustice and to collaborate with evil. We also sin by omitting to do good and by neglecting to give God the glory. In sinning we become unfaithful to the covenant with God and with God's people, destroy right relationships, use power selfishly, do violence, and thus are not able to worship God rightly.[2] The more we sin, the more we become trapped in sin and the less able we are to choose the good. By our sin we open ourselves to bondage to demonic powers.[3]

This enslaving nature of sin is apparent in powers of evil which work through both individuals and social structures. These powers, principalities, and "elemental spirits of the universe"[4] try to hide themselves from God's light and to work through political, economic, social, and even religious systems and organizations to turn people away from justice and righteousness.

Jesus named and confronted sin, offered forgiveness, and freed people from unclean spirits. Likewise, the church now shares this authority through the work of the Holy Spirit.[5] Through Jesus Christ and his church, God offers us forgiveness of our sins and redeems us from slavery to sin and death. In Christ, evil and destructive powers have been disarmed and have no absolute power over us.[6] As we repent, are reconciled with the body of Christ, and walk in obedience to Christ's way, we are brought from the dominion of evil into the realm of God.[7] Thus we are enabled to withstand the powers of evil by the power of the Holy Spirit working through us.[8]

(1) Rom. 3:23. (2) Isa. 1:12-17. (3) Rom. 6:12-18; Eph. 6:10-12. (4) Eph. 2:1-3; Gal. 4:1-3. (5) John 20:21-23; Matt. 18:18. (6) Col. 2:13-15. (7) Col. 1:13-14. (8) Eph. 6:10-20.

Commentary

1. Sin is a reality, not an illusion. Nor can we rationalize sin away by blaming it on such things as illness or by claiming that we are solely victims of circumstances or of evil. Sin involves personal responsibility and has real consequences for ourselves and others.

2. In addition, sin is not only our disobedience or transgression of particular laws, but also our breaking of God's covenant with us. We are righteous, or just, when we are living in right relationship within the covenant, and unrighteous when we have acted against the covenant relationship. Thus, sin is fundamentally unfaithfulness to God. The terms "unrighteousness" and "injustice" are inclusive of all sin. Both are translations of the same word in the biblical languages, even though in English "unrighteousness" often refers to the personal dimension, while "injustice" refers to the social dimension of sin.

3. Moreover, sin is not only individual, but involves groups, nations, and structures. Even systems or organizations have a "spirit" about them that can incite persons to do evil that they would not have chosen as individuals. Governments, military forces, economic systems, educational or religious institutions, family systems, attitudes, mentalities, and structures determined by class, race, gender, or nationality are susceptible to demonic spirits that can enslave us. Both perpetrators and victims become caught in the evil of these structures.

4. God created human beings with the freedom to choose the bond of covenant-relationship with God or to choose bondage to sin (Rom. 6:16-18). We are both made in the image of God and have the inclination to sin. This sin in which all humanity participates is also connected with the inability to be righteous apart from a covenant relationship with God, and connected with the environment in which human beings find themselves surrounded by the powers of evil. Just as freedom of the will is not denied by Christ's death for all, so freedom of the will is not denied by Adam and Eve's sin, which affects all (Rom. 5:19). The human condition with its inclination to sin makes people unclean as they accept this sin, make it their own, bring forth fruits of it, and are unwilling to part from it. As the Anabaptist leader Pilgram Marpeck wrote, any heritage we have received from our first parents does not deprive us of our own final responsibility before God (Ezek. 18).

5. We find our defense against sin and evil, first of all, in the Lord's Prayer, as we pray: "Forgive us our debts, as we also have forgiven our debtors; and do not bring us to the time of trial, but rescue us from the evil one" (Matt. 6:12-13). This prayer recognizes both our responsibility to forgive others that God may also forgive us and our need for God to save us from evil that is beyond our control, including demonic forces at work in individuals and in societal structures. Secondly, Ephesians 6:10-20 lists our defense against the powers of evil and "the spiritual hosts of wickedness": truth, righteousness, peace, faith, salvation, the word of God, and prayer that perseveres. All these enable us to speak the gospel boldly, confronting the evil powers.

Draft – March 23, 1991

SALVATION, DISCIPLESHIP, AND GRACE

We believe that salvation has been offered to us by the grace of God through Jesus Christ, whose faithfulness unto death put into effect the new covenant with God. By our repentance and faith, and by the Spirit of Christ at work within us, we choose to live within that covenant. It reconciles us with God and brings us into the reconciling community of God's people. In faithful following of Jesus' way of the cross, we become conformed to the image of Christ. We place our trust in God, that by the same power that raised Christ from the dead, we may be saved from sin and from our enemies now and may know the fullness of reconciliation in the age to come.

We believe that, from the beginning, God has been acting to bring about salvation[1]—through deliverance of God's people, through signs and wonders, and through the covenant with Israel. But now, out of grace and mercy toward us, God has acted through the Son, Jesus Christ. His faithfulness unto death on the cross, on our behalf, is the means of our salvation. By his blood shed for us, Christ initiates the new covenant reconciling us to God. He offers us healing and forgiveness of sins and deliverance from the bondage of evil and from those who do evil against us. He breaks the power of sin and death, cancels our debt of sin, and shows us the way to new life.

This new covenant through Jesus Christ becomes effective for us by our personal choice to repent, to turn away from evil, to place our full trust in God alone, and to follow Jesus, our Lord, in the way of the cross. Salvation is offered through God's grace, not because of our own merits. Apart from a relationship with God through Christ, we can do nothing.[2] Yet because God does not force us into right relationship, we do not receive this gracious salvation until we freely accept it and allow it to transform our lives and to show forth the obedience of faith[3] in word and deed.

As we experience grace and the new birth, we become more and more transformed into the image of Christ.[4] Christ dwells in our hearts, and our words and actions become more Christlike, by the power of the Holy Spirit at work within us. As we follow Christ, we grow in closer relationship with him, and as we know him better, we are better able to follow him. This life in Christ involves being in prayerful relationship with God, as Jesus was; loving one another as he has loved us, even laying down his life for his friends; loving enemies and showing mercy toward them just as God is merciful; suffering injustice without threatening revenge, as Christ suffered; and carrying on Christ's ministry, teaching new disciples to obey everything that Christ has commanded. Therefore those who take up their cross and follow Jesus will not kill or participate in warfare.[5] Neither will they swear oaths, which put conditions on truth telling. They will not let sin rule over them, but instead will perform deeds of compassion and reconciliation, in holiness of life.

This conversion, or turning from sin to righteousness, involves a change of loyalties. No longer do we serve other gods; in our baptism, we pledge our allegiance to the one God and to the people of God, the church. By the covenant of salvation, we are brought into right relationship not only with God, but with others. The reconciled community is called to be a demonstration of the new life which breaks down walls of hostility of ethnicity, race, nation, gender, and social class.[6] This community has a ministry of reconciliation in the world, calling all people to repentance and to Christ's covenant.[7]

We understand that such a decision to turn from sin to a life of following Christ in suffering love is possible only for those old enough voluntarily to make and carry out such a decision. All children are safe in God's gracious care. Children of believers are nurtured by the faith community. When all reach an age of understanding, they can freely acknowledge their sin, accept the good news of salvation, and commit themselves to a life of discipleship.

We believe that the salvation which we already experience is only a sample of the salvation yet to come at the end of time, when Christ will vanquish sin and death.

(1) Ps. 74:12. (2) John 15:5. (3) Rom. 1:5. (4) Rom. 12:2; 2 Cor. 3:18. (5) Matt. 5:43-48; John 18:11, 36. (6) Eph. 2:14. (7) 2 Cor. 5:18-20.

Commentary

1. Most Protestant confessions of faith have discussed salvation in terms of "justification." In some theologies, this means that God declares sinners righteous, even though in behavior they are not; God considers them righteous, or justified, because Christ's righteousness has been "imputed" to them.

In the Bible, however, the word "justification" has its roots in covenant making. One is "just" or "righteous" if one is living according to the relationship prescribed in the covenant. Justification, then, is the process by which one is brought into this right covenantal relationship.

God, through Christ, graciously offers this relationship. This is grace, because we could never initiate such a relationship on our own. But covenants require more than one party in order to be ratified. So in order for God's covenant to be effective for us, we must freely assent to it in faith and faithfulness, which God reckons to us as righteousness (Rom. 4:3-5).

This covenant relationship with God implies a relationship with God's people, with those others who have covenanted with God through Christ. In Romans, Ephesians, and Galatians, justification is connected with right relationships between Jewish Christians and Gentile Christians. Moreover, one cannot love and know God and, at the same time, continue to hate others (1 John 4:19-21).

It is not that we are first justified, and then later, out of gratitude, we bring forth good works. Instead, God through Christ first offers us justification; then by our openness to the work of grace within us and by our faith and our faithfulness to the way of Jesus, we find salvation and wholeness.

So justification (becoming righteous or in right relationship with God and others) and sanctification (becoming holy) cannot be separated or rigidly put into a particular order. Nor can we claim to know the salvation of Christ and yet act in opposition to the way of the cross; salvation and discipleship are interrelated.

2. This close relationship also extends to spirituality and discipleship. Knowing Christ through prayer and experiencing the presence of the Spirit help us learn how better to follow Christ. Following Christ and being in right relationship with others bring us into closer relationship with God in Christ (John 14:12, 23). The inner life of the Spirit and the outer life of discipleship are two sides of the same coin.

3. Being born anew is a favorite way of expressing the personal experience of salvation. Jesus tells Nicodemus: "You must be born from above" (John 3:7). The concept of the new birth has its background in the image of God. Human beings were created in the image of God (Gen. 1:27). That is, they were children of God. But by sinning, they denied their place in God's family (1 John 2:29–3:10). According to the writings of Paul, it is through Christ, who is in the image of God (Col. 1:15; 2 Cor. 4:4), that our adoption into God's family is restored; we are created anew and transformed into the image of God or Christ (Col. 3:10; Rom. 12:2; 2 Cor. 3:18). Children of God follow Christ, who is "the firstborn within a large family" (Rom. 8:29).

4. We acknowledge that people undergo a variety of experiences in accepting salvation. Some have crisis conversions, while others are gradually influenced by the community of faith. In either case, acceptance of salvation is a personal, voluntary decision, not acquired by being born into a Christian family or by growing up in the church.

5. Just as sin involves both individuals who do evil, and evil powers and structures in society, so God's salvation through Christ saves us both from sin that we personally choose and sin in which we are trapped because of the powers of evil (1 Pet. 2:24; Matt. 26:28; Heb. 2:14-15). More than this, God saves us not only from the sins which we commit, but also from our enemies, those who sin against us (Luke 21:16-19; Acts 4). Sometimes this means deliverance from persecution, suffering, and death. But other times, even though we may be killed, as Jesus was, we have hope in the resurrection.

6. The Hebrew word which is often translated "peace," shalom, is related to the concept of salvation. Shalom can mean a state of well-being, health, and prosperity; right relationships with God and with others; as well as the absence of warfare. The New Testament frequently connects our salvation with peace (John 16:33; Rom. 5:1; 10:15). "Grace and peace" is the greeting in many of the letters of the New Testament. Their testimony is that, through Christ's death on the cross, we have both peace with God and reconciliation within the church between ethnic groups which had been enemies (Eph. 2:14-17). By Christ's example of suffering without threatening or taking revenge, we can follow in his steps and live for righteousness (1 Pet. 2:19-24; Luke 6:35-36; Mark 8:34).

7. Jesus taught his disciples that they were not to swear oaths, but to give a simple yes or no (Matt. 5:33-37; see also James 5:12). This does not refer simply to avoiding profane language, but primarily to truth telling. Since an oath is intended to be an additional guarantee that one is telling the truth, it implies that at other times, when one has not taken an oath, one may be less careful about telling the truth. The followers of Jesus are obliged always to speak the truth and, in legal matters, simply to affirm the truth.

Throughout history, human governments have also asked citizens for oaths of allegiance. As Christians, we affirm that our first allegiance is to God and to God's reign, and that by our baptism we have pledged our loyalty to the Christian community, which takes precedence over all other social and political communities.

Draft – March 28, 1992

THE CHURCH OF JESUS CHRIST

We believe that the church is the assembly of those who have responded in faith to the gospel of Jesus Christ. It is the new community of disciples sent into all the world to proclaim the reign of God and to provide a foretaste of the church's glorious hope. It is the new societal reality established and sustained by the Holy Spirit's work of renewing fallen humanity and restoring creation. The church is called to become ever more like Jesus Christ, its head, in its worship, ministry, witness, mutual love and care, and the ordering of its common life.[1]

We gratefully acknowledge that the church as the society of believers has come into being as persons from many nations were brought together by the pouring out of the Holy Spirit at Pentecost as promised by Jesus Christ to his disciples.[2] Through the continuing work of the Holy Spirit since Pentecost, the divisions between nations, races, classes, and genders are being redeemed as persons from every human grouping are reconciled and brought into a new unity in the church.[3] The church depends upon the Spirit's continuing presence and power for its preservation and for carrying out its mission in the world rather than upon the power or benevolence of any nation or state, whether in times of suffering or of tranquility.

We believe that the church is the assembly of those who have responded in faith to God's initiative in Jesus Christ. Members of the church voluntarily commit themselves to follow Christ in life. The church's continuing identity as God's people of faith is sustained and renewed as membership gather regularly for worship. In its worship, the church celebrates God's faithfulness and boundless grace, reaffirms its loyalty to God above all else, and seeks to discern God's will in making decisions for its life and mission.

Because of their relationship to God and to each other, this people of faith is also the family or the household of God.[4] Believers are called to share their material and spiritual resources with each other and to exercise mutual care and discipline as brothers and sisters in the family of faith. As the family of God, the church is to love as God loves, to practice hospitality to all, and to welcome the stranger.[5] Just as the Father sent the Son into the world, Jesus sends his disciples into the world to proclaim and prefigure the kingdom of God until Christ's return.[6] As a community of disciples, the church carries out this mission by witnessing through word and deed in the world, by continuing in the teachings of Jesus and the apostles, and by "making disciples of all nations."[7]

We believe that the church is the body of Christ, the visible manifestation of Christ. As the body of Christ on earth, the church is called to live and minister as Jesus Christ lived and ministered in the world. As many members belong to one body, so all believers have been baptized in one Spirit into the one body of Christ. Similarly, there are varieties of gifts and ministries in the church, but they are all given for the common good of the body. As members of the body of Christ, all believers are to love each other and to grow up into Christ, who is the head of the church.

The church of Christ exists simultaneously as the local congregation which maintains relations with other congregations, as a broader network of congregations, and as the worldwide covenant community of faith.

(1) Eph. 4:13, 15. (2) Acts 1:9; 2:1-11. (3) Acts 11:1-18; 1 Cor. 12:12-13; Gal. 3:26-28. (4) Mark 3:33-35; Gal. 6:10; Eph. 2:19. (5) Deut. 10:19; Rom. 12:13; Heb. 13:2. (6) John 20:21; Matt. 28:18-20; Matt. 5—7. (7) Matt. 28:19.

Commentary

1. There are many concepts and images in the New Testament for the church. At the heart of these many expressions is the definition of the church as the people of God, a people that is continuous with the people of Israel, yet a new covenant people, founded not on ethnic heritage, but on Jesus Christ. Built upon the foundation, Jesus Christ, the church is an alternative society, a new social reality in the midst of the political order of the day. Thus this article summarizes the major aspects of the church in terms of the "society of believers," the "assembly of those who have responded in faith," the "family or household of God," and the "community of disciples." Subsequent articles will go into more detail on specific aspects of the church: its mission, its practices such as baptism and the Lord's Supper.

2. Important for Mennonites is the reminder that the church depends upon the initiative and continuing power of the Holy Spirit. Because of the historic Anabaptist emphasis on voluntary church membership and the later modern focus on the human potential, we are tempted to regard the church merely as a product of human choices and a conglomerate of individuals. But the church cannot be reduced to a human organization. It owes its existence to the powerful movement of the Holy Spirit at Pentecost. It ascribes its accomplishments to God; it glorifies Jesus Christ (Eph. 3:20-21).

3. In the Bible, the word *church* is most often a translation of the Hebrew *qahal* and the Greek *ecclesia*. By themselves, these words refer to an assembly. But the New Testament church is a special kind of assembly. Like the people of Israel, the church of Jesus Christ is a covenant community, relying on God's promise of steadfast love and sustaining mercy. The church, while continuous with the people of God of the old covenant, breaks with ethnic and legal boundaries. People of every ethnic background are invited to become members of the church. Jesus Christ laid the new foundation for the church, calling his disciples into this new social reality and giving his life for the church. Thus, the church of the New Testament is described as a "chosen race, a holy nation, God's own people" (1 Pet. 2:9).

4. Mission belongs to the very heart of the church. The urgency to go into the world was emphasized by Anabaptists and has been reclaimed in recent decades. The church is the community of disciples sent into the world to proclaim the good news of salvation in word and in deed. In order to carry out its mission in the world, the church remains separate from the world's ideologies and ways. In its very life and witness, the church prefigures and embodies here and now the kingdom of God, which is yet to appear in its fullness.

5. The favorite image for the church among the Anabaptists was the "body of Christ." Participation in church life is a participation in Christ. Following Christ in life, a response of faithfulness to the baptismal covenant and to communal loyalty, is a way of knowing Christ. Works of love and service are an extension of Christ's ministry in and through his body, the church. Corporate worship and the Lord's Supper are a shared participation in the life of Christ.

Draft – March 28, 1992

DISCIPLINE IN THE CHURCH

We believe that the practice of discipline in the church is the sign of God's offer of forgiveness and transforming grace to believers who are moving away from faithful discipleship or who have been overtaken by sin. Its primary purpose is to liberate erring brothers and sisters from sin, to enable them to return to a right relationship with God and to the way of Christian discipleship, and to restore them to fellowship in the church.

According to the teaching of Jesus Christ and the apostles, all believers humbly participate in the church's mutual care and discipline as appropriate.[1] When becoming members of the church, believers therefore commit themselves to give and receive counsel within the faith community.

We believe that discipline in the church should be exercised in a redemptive rather than in a punitive manner.[2] The basic pattern for redemptive discipline begins with "speaking the truth in love"[3] in direct conversation between the erring person and another member. Depending upon the person's response, admonition may continue within a broader circle, usually including a pastor or another congregational leader, or until it becomes a matter of concern and action for the congregation. A brother or sister who repents is to be forgiven—and encouraged in making the needed change.

However, if the erring member persists without repentance and without change, rejecting even the admonition of the congregation, suspension of membership may follow. Suspension of membership is the church's recognition that such persons have, in fact, separated themselves from the body of Christ.[4] When this occurs, the church should continue to pray for them and seek to restore them to the fellowship of the church.

(1) Matt. 18:15-18; 1 Cor. 5:3-5. (2) Gal. 6:1-2; Matt. 18:21-22. (3) Eph. 4:15. (4) 1 Cor. 5:3-5.

Commentary

Commentary will be available next year.

Draft – March 28, 1992

PEACE, JUSTICE, AND NONRESISTANCE

We believe that Jesus Christ is our peace. In him the foundation for a new creation has been laid. Through his death and resurrection, he has reconciled us to God and given the church the ministry of reconciliation in the world. Empowered by the Holy Spirit, we follow Christ in the way of peace, doing justice, and practicing nonresistance in the face of violence and warfare.

We recognize peace as the will of God, revealed in Jesus Christ. Peace on earth was announced at his coming.[1] He taught love of enemies, forgave wrongdoers, and called for right relationships in place of injustice.[2] When threatened with violence and death, he did not resist, but suffered, died, and was resurrected, thus overcoming hostility and abolishing death.[3] Giving his life once for all,[4] he accomplished our peace with God[5] and removed the dominion of death.[6]

We confess that, while God created a peaceable world for the good of all,[7] humanity chose the contrary way of unrighteousness and violence.[8] Nonetheless, in mercy God promised that the blessings of peace and justice should come to all people.[9] God fulfilled this promise through Jesus Christ. Through his cross, peace has been made, that all things may be reconciled to God in Christ[10]

As followers of Jesus, we participate in his ministry of peace and justice and proclaim the gospel of peace and forgiveness of sins.[11] He has called us to be like a city on the hill and to find our blessing in making peace and doing justice. We do this in poverty of spirit, in gentleness, by the practice of mercy, in purity of heart, and in the willingness to be persecuted for righteousness' sake.[12] We are called to practice reconciliation both inside and outside the church community. As disciples of the crucified Christ, we do not participate in war or preparations for war or military service. The same Spirit that empowered Jesus also empowers us to love enemies, to forgive rather than to seek revenge, to practice right relationships, and to avoid violent resistance to evil.[13]

Led by the Spirit and beginning with the community of faith, we witness to all peoples that violence is against the will of God. Such violence includes war among nations, hostility among races and classes, abuse of children and women, violence between men and women, and capital punishment. It also includes the abuse of the environment. Christians pray for governments, respect those in authority, and uphold the good that is done through the political order. We also implore governments to be compassionate to the needy and to resolve conflicts in ways that preserve life.

We give our ultimate loyalty to the God of grace and peace, who has exalted Jesus Christ above all other rulers and authorities. The Holy Spirit guides the church daily in overcoming evil with good and sustains us in the glorious hope of the peaceable reign of God.

(1) Luke 2:14. (2) Matt. 5:44. (3) Eph. 2:14; 1 Cor.

15:54-55. (4) 1 Pet. 3:18. (5) Rom. 5:1. (6) Rom. 5:12-21. (7) Gen. 1—2. (8) Gen. 3—11. (9) Gen. 12:1-2; Isa. 2:1-4. (10) Col. 1:20; 2 Cor. 5:17. (11) 2 Cor. 5:18-21. (12) Matt. 5:3-11. (13) Matt. 5:39.

Commentary

1. Peace is holistic in its scope and application, encompassing all aspects of life. It includes personal peace with God, peace in human relations, peace among races and nations, and peace with the whole of God's creation. Likewise, peace cannot be separated from justice. Both peace and justice are part of the Hebrew concept of shalom, which also includes healing, reconciliation, and well-being. Peace is more than the absence of war; it includes true restoration of right relationship.

Justice refers to right relationship and to faithful living within God's covenant. Justice refers to right relationship on the societal level as well as that relationship of peace with God, which Christ has brought to us in his work of justification of sinners. In contrast to Greek and Roman ideas of justice as giving to each one his or her due, biblical justice takes place within the context of God's covenant, which has a special concern for the poor and oppressed. Justice and peace also belong together in being both ends and means. The goal of peace is to be pursued justly; the goal of justice, peacefully. One cannot attain peace or justice by violent or unjust means.

Nonresistance is also connected with peace and justice. It describes the way in which Jesus endured accusation and abuse, yet did not strike back violently. Instead, he entrusted himself to God's ultimate justice. The same nonresistant way is commended to his disciples (1 Pet. 2:21-24).

2. We regret that, at times, the concepts of nonresistance and peace have been misused to encourage those without power to remain silent when they are abused or treated unjustly. However, we believe that nonresistance and nonviolence, rightly understood, contribute to justice. In the Sermon on the Mount, for example, the command to turn the other cheek should not be misinterpreted as an invitation to endure continued physical abuse. Anyone who struck you on the right cheek (with the right hand, of course, in the Middle East) would be hitting with the back of the hand—an insult, not an attempt at physical injury. To turn the left cheek (so the person might hit you with the flat of the palm) would be to say, Treat me as an equal. It would be to confront the offender with the reality of his or her unjust action, yet to confront without violent resistance (Matt. 5:39). Jesus' way of peace, justice, and nonresistance sometimes involves nonviolent confronting of offenders with the effects of their behavior. The New Testament calls us to avoid violent resistance of evil and asks us, instead, to overcome evil with good (Rom. 12:21).

3. The Christian peace position has relied for its foundation mainly on the teachings of Jesus regarding love of enemies. Yet our commitment to peace rests not only on Jesus' teaching, especially the Sermon on the Mount, but also on his work of atonement, accomplished on the cross. The atonement brings us peace with God and is the basis for reconciliation with one another. Justice also is connected with Jesus' cross. Jesus brought justification (true justice as right relationship) of sinners through his death on the cross. On the cross Jesus cried out to God on behalf of the world. His cry was amplified by the shedding of his blood, which through God's grace brought into effect a new covenant with God for those who believe (Heb. 5:7-10; Col. 1:20). Thus, peace and justice are not optional matters; they belong integrally to faith in Jesus Christ.

4. In continuity with previous Mennonite confessions of faith, we affirm that the peace position of nonparticipation in warfare involves conscientious objection to military service and a nonresistant response to violence. In recent decades, understandings of peace have focused increasingly on peacemaking and have included issues of injustice. At first, this came in the form of voluntary service during peacetime. More recently, activities have included civil disobedience (e.g., nonpayment of military taxes and refusal to comply with draft laws), nonviolent direct action (e.g., peace demonstrations at military sites, boycotting war toys), and petitions to government in behalf of a more just society. A continued use of the term *nonresistance* is not meant to discourage these kinds of peace witness. Nor does it mean to discourage a commitment to resisting evil and oppression. Rather, the term *nonresistance* upholds our confessional commitment to nonviolence and supports a mutual dependence on the rule of peace (Col. 3:15).

5. The practice of warfare in Old Testament times has provided a longstanding problem for those who hold that Christians are called to the way of peace and nonviolence. Whatever case one might make for the legitimacy of warfare on the part of the Israelite people, it is clear that God invites the community of the new covenant begun in Jesus Christ to live according to the vision of the peaceable kingdom (Isa. 9:1-7; Acts 10:36). This promised reign has begun in Jesus Christ. From now on, peace is the norm to be expected in the believing church. We ourselves do not take vengeance, but leave room for the wrath of God (Rom. 12:19). Peace is an essential part of the church's evangelistic message in the world.

SABBATH-JUBILEE LIVING

We believe that God calls the church to live in the spirit of Sabbath and Jubilee and to walk in holiness now according to the model of the age to come.

We affirm the observance of regular times of rest and worship, as well as the release of people from bondage. In the Old Testament, the seventh day is holy, first of all, because it is the day God rested after the work of creation.[1] Secondly, the Sabbath is holy because of God's deliverance of the Hebrew people from slavery in Egypt.[2] Just as the Sabbath day was a time of rest and freedom, so the Sabbath year was a time of rest and freedom for the land and for laborers. The seven-times-seventh year or the fiftieth year, the year of Jubilee, also brought justice and mercy by the return of land to the family whose heritage it was, the releasing of debts, and freedom for bound laborers.[3] The prophets proclaimed that, in order to observe holy times rightly, the people of God were to lead holy lives, maintaining justice and doing what is right.[4]

Jesus, at the beginning of his ministry, announced that the year of Jubilee had been fulfilled. Through Jesus, the poor would hear good news, captives would be released, the blind would see, and the oppressed would go free.[5] Jesus understood the meaning of the Sabbath to go beyond cessation of work, to include healing and setting people free from disease and from sin.[6] Through Jesus, all time is holy, set apart for God, and intended to be used for salvation, healing, and justice. The first church in Jerusalem put the Jubilee into practice through preaching the gospel, healing of the sick, and sharing their possessions,[7] and other first-century churches shared economically with those in need.[8]

We believe that Christ has offered us Sabbath rest, a description of life under his lordship.[9] The church is called to be the holy Sabbath-Jubilee community, set apart for the service of God, living out now the future rest which God has promised.[10] Patterning itself after the age to come, the church is called now to do justice, to show compassion, to preach the good news of salvation, to care for the earth, and to celebrate a holy rest. The church does this in anticipation of the resurrection of the dead and the restoration of all things in the new heaven and new earth which will come at the sound of the trumpet.[11]

(1) Exod. 20:8-11. (2) Deut. 5:12-15. (3) Lev. 25. (4) Isa. 1:12-17; 56:1-2; Lev. 19:2. (5) Luke 4:16-21. (6) Mark 2:23—3:6; Luke 13:10-16; John 5:9-18. (7) Acts 2: 44-45; Acts 3; 2:44-45. (8) 2 Cor. 8:1-15. (9) Matt. 11:28-30; Heb. 4:9-11. (10) Rev. 7:15-17. (11) 1 Thess. 4:16; Rev. 8:6ff.

Commentary

1. The Sabbath was observed in Old Testament times. There is also evidence for the practice of the sabbatical year and the year of Jubilee. Jubilee is mentioned not only in Leviticus 25, but also in Leviticus 27:16-25 and Numbers 36:4 in relation to other matters. References to the sabbatical or Jubilee years also occur in Deuteronomy 31:10; Isaiah 37:30; Ezekiel 46:17; Jeremiah 34:8-22; 2 Chronicles 36:21; and Isaiah 61:1-2, the Scripture passage which Jesus read in the synagogue in Nazareth (Luke 4:18-19). In addition, the first century Jewish historian Josephus refers to a time when Jews in Palestine went hungry because of a sabbatical or Jubilee year, when the land lay fallow. The Roman occupation government exempted Judea from tribute during the seventh year. The practice of the Jerusalem church and the continued financial sharing of Christian congregations is evidence that, far from being dropped because of "impracticality," the economic aspects of Jubilee continued to be practiced and adapted to urban settings.

2. A theology of Sabbath-Jubilee has been ignored by most churches. Those few that have observed it have either spiritualized Jubilee or have simply transferred the Sabbath regulations on cessation of work to the Christian Lord's Day. In both cases, any connection of Sabbath-Jubilee with economic justice has often been forgotten. Regular times of rest and worship are important for physical and spiritual health. However, Sabbath-Jubilee theology is to be applied to all of life rather than only to stopping work one day a week.

The early Christians began meeting for worship on the first day of the week, even when they were not able to have a day of rest because of the society around them. Jesus saw the main purpose of the Sabbath as the practice of justice and mercy: healing, freedom from bondage, feeding the hungry. The apostle Paul recognized Christians who observed special days and those who did not (Rom. 14:5-6). In Jesus, all days are holy; all of life is a Sabbath. Yet, rest, worship, and a recommitment to justice one day in seven are a reminder of the Sabbath and an anticipation of the final Sabbath rest and worship (Rev. 14:13), when God's justice will become fully known. Rather than observing the seventh day, most Christians have celebrated the first day of the week, in remembrance of Jesus' resurrection and in recognition that God's final rest is already beginning in the church.

3. Economic justice is an integral part of the whole Sabbath cycle. One of the purposes of the Sabbath day was rest for all laborers. In the sabbat-

ical year, debtors were released from their obligations, and Hebrews in bound service could be released (Deut. 15). What crops grew of themselves were to be shared with slaves, strangers, and animals. The Jubilee year added to these provisions the release of all slaves, as well as the return of land to its original family. The effect of these laws was a return to relative economic equality every fifty years. Jesus taught his disciples to pray, "Forgive us our debts as we forgive our debtors" (Matt. 6:12). In the age to come, the saints will not be anxious about anything, including economic necessities, but will "hunger no more and thirst no more; the sun will not strike them . . . and God will wipe away every tear from their eyes" (Rev. 7:15-17).

An observance of the spirit of Sabbath also involves commitments toward economic justice within the church and in society, as a part of coordinating our lives with the activity and purposes of God revealed in Jesus Christ. It involves ceasing from consumerism, unchecked competition, overburdened productivity, greed, and possessiveness. To observe the spirit of Sabbath also implies not being anxious about our lives, but seeking first the kingdom of God and God's righteousness (Matt. 6:25-34; compare Luke 9:25). We are invited to practice some form of economic mutual aid, whether through community of goods or other more varied forms of economic sharing.

4. The theology of Sabbath-Jubilee makes us aware not only of care for human beings, but of care for the rest of creation. Animals and fields also benefited from the Sabbath and the sabbatical year. An observance of Sabbath-Jubilee is an opportunity to commit ourselves to care for the earth and its preservation. We commit ourselves to right use of the resources of the earth, knowing that the coming transformation by God involves both a new heaven and a new earth.

5. As the trumpets announced the year of Jubilee, so shall the trumpets of God usher in the final rest (Rev. 11:15; 21:1—22:5). The trumpet blown in the Hebrew year of Jubilee was a ram's horn, *jobal.* (This word has no connection with the Latin word *jubilare* and its English derivatives such as "jubilation.") Trumpets are connected with Christ's Second Coming also in Matthew 24:30-31, with the resurrection of the dead in 1 Corinthians 15:52, and with both in 1 Thessalonians 4:15-17.

Integration Exploration Committee Report

Introduction

Delegates at Normal '89 approved a major recommendation which mandated a joint committee to lead a discernment process exploring integration. The directive to the committee was to "commit ourselves to enter into a time of deliberate exploration of integration until 1995." This directive was followed by seven cooperative tasks. Two of these the writing of a conjoint confession of faith and the development of a leadership polity statement, were already assigned. The remaining five tasks form the focus of the Integration Committee's work until it offers its final report in 1995. They include:

1 The articulation of a rationale for integration.

2. Developing a study of Christian unity for our congregations.

3. Formation of a structural model or models.

4. Deepening mutual understanding between the two groups.

5. Encouraging continued cooperation and movements towards integration at various denominational levels.

The Integration Exploration Committee was formed in the fall of 1989. The members of the committee are George R. Brunk III (MC) Harrisonburg, Va., Florence Driedger (GC) Regina, Sask., Richard Early (GC) Allentown, Pa., James Gingerich (GC) Moundridge, Kan., John H. Kraybill (MC) Goshen, Ind., Alice Roth (MC) Elkhart, Ind., and Nelson Scheifele (MC) Waterloo, Ont. Staff representatives include Vern Preheim (GC) Newton, Kan., James Lapp (MC) Elkhart, Ind., and Helmut Harder [Conference of Mennonites in Canada (GC)] Winnipeg, Man. James Gingerich and Nelson Scheifele were asked to serve as co-chairs of the committee and Alice Roth agreed to serve as secretary.

During the triennium the committee met five times: January and September 1990 in Chicago and February 1991 in Lancaster, Pa., September 1991 in Milford, Nebr., and February 1992 in Elkhart, Ind. Meetings are planned for Los Angeles in September 1992, Winnipeg in February 1993, Harrisonburg, Va., in September 1993 and central Kansas in February 1994.

Committee Tasks

Much of the first meeting was used to become acquainted with each other and with the assignment. It quickly became obvious that the matter of integration is not of equal concern or urgency in all parts of the respective constituencies. Trust and self-confidence emerged as the committee members shared, struggled and visioned together around the assigned tasks.

During the second meeting, Delmar R. Byler, President, Treasurer and CEO of the Presbyterian Church (USA) shared his perspectives on the merger of United Presbyterian Church (north) and the Presbyterian Church U.S. in 1983. Delmar's roots within the Mennonite Church and his extensive experience with denominational mergers made him an ideal resource and counselor for the committee. His comments, cautions and encouragements were most helpful and much appreciated. The committee has been in touch with consultants and leadership of other denominations who experienced a merger.

Meeting in different locations allows committee members to dialogue with area conference leadership and hear their affirmations and fears, cautions and encouragements.

The committee has as working assumptions the following:

The primary purpose of integration is to enable the church to be more faithful in its mission. The assumption should be that a larger denomination should provide greater opportunity for the church to serve Christ in the world. The level of MC/GC cooperation is already so great and increasing that some structural changes are inevitable. A new denomination will need to preserve the essential values and strengths of both bodies as much as possible. There is a need for both MCs and GCs to correct current structures in order to respond to present and future challenges, e.g., trends in regionalism, individualism, a shift in funding patterns and denominational loyalties.

Decisions and Directions

Some congregations have little contact with members of the other denomination. In British Columbia, for example, General Conference congregations have little or no contact with Mennonite Church congregations. In other areas, stereotypes of the other group are common and need to be focused in reality. Deepening understanding between our two groups is a major assignment for the coming years if in 1995 an informed decision is to be made. To help our memberships work at this task, numerous ideas have been developed, including special items in the church press, twinning congregations, pulpit exchanges, fraternal delegate exchanges at various conference levels, etc. It is hoped conferences and congregations will take such "let's get acquainted" ideas seriously as they are publicized.

A video giving information about the Mennonite Church and the General Conference Mennonite Church and the possibilities of integration will be available early in 1993.

Brief consideration has also been given to the theology of structures. What do the Scriptures have to say about structures? Do or should organizational structures have a theological basis?

Structural Model

Development of a structural model for an integrated organization is probably one of the greatest challenges facing the committee. At this point a series of issues needing resolution in an integration model have been identified. No doubt more will be identified as the task proceeds.

1. Will there need to be two national bodies, Canadian and U.S., and how would these work together?
2. The role and boundaries of area conferences need to be addressed. How would an integrated structure accommodate area conferences which currently overlap?
3. The number, size, task, structure and accountability of churchwide agencies and boards need to be addressed.
4. What will be the relationship of area conferences to the denominational structure?
5. The size and type of delegate structure and frequency and style of denominational gatherings will be important.
6. What will be the place and function of churchwide offices? Will there be a centralized or decentralized model?
7. What relationships will be established with inter-Mennonite bodies and/or associate groups? Other examples could be added to this list. It quickly illustrates the complex but exciting challenges faced as structural models are defined.
8. How many area conferences will do overseas mission work and how will it relate to the denomination mission board?

The committee agreed on key concepts in designing a model.

The church is a people of God, expressed in both congregation and conference with mutual accountability. A denominational binational structure should recognize that most congregational members' involvement will be at the district or regional level. The priority for staff resource will be located with area conferences. Communication, cooperation and coordination will be crucial among and between the different levels of an integration. Flexibility in role, structure and boundaries of areas conferences will be a priority in relationship to new denominational structures.

Rationale for Integration

The first document the committee released is "Integration or Cooperation? Two Options for the Mennonite Church and the General Conference Mennonite Church." This rationale for integration plus other materials including a possible model or models for integration will be in a packet, available early 1993, for those who wish to examine more carefully the question: Should we or should we not form one denomination out of the present General Conference and Mennonite Church? Pray that the Holy Spirit will lead the committee and our respective denominations in the integration exploration and in the decisions we make in 1995.

James Gingerich
Co-Chairperson
Integration Exploration Committee

Gordon Houser

Upbeat mood: *Gala Lutz leads singing at the Eastern District Conference.*

gives growth. "What does God want? is the place to begin," he said.

Rodney King: On nearly everyone's mind during the meetings was the violence that erupted in Los Angeles and elsewhere following the jury's verdict April 29 in the Rodney King trial. Following communion on Friday evening, Richard Early, pastor at Zion Mennonite Church, Souderton, Pa., offered a prayer "for the victims of violence" and "for an end to racism."

The next day delegates passed without discussion a resolution to "oppose racism in any form" and to "denounce violence in any form."

The only resolution that provoked discussion was one that called for each committee's reporting time at conference to be set in proportion to the amount of budget for that committee. Several people objected. Ray Linberger, outgoing administrator of Camp Men-O-Lan, asked, "Shouldn't it be set according to people on the committee rather than dollars?" The resolution was soundly defeated.

Greg Stenson, pastor at Springfield Mennonite Church, Quakertown, Pa., serves 15 hours per week as interim youth pastor for EDC. One delegate asked when the youth pastor would no longer be interim. Conference minister David Hillegas said that since it is to be a jointly shared position with the Franconia Conference of the Mennonite Church, it depended on that conference, which was "dragging its feet."

In other business, delegates passed a budget of $199,985, a 4 percent increase over the previous year's budget, and they acclaimed as new EDC president Robert Gerhart, pastor at this year's host congregation, Hereford Mennonite Church. *Gordon Houser*

God gives growth, says Art McPhee

Seven spiritual ingredients for church growth (with the seven churches in Revelation 2-3):

- Christological priority (Ephesus)
- durable fidelity (Smyrna)
- biblical veracity (Pergamum)
- ethical integrity (Thyatira)
- powerful reality (Sardis)
- spiritual humility (Philadelphia)
- combustible vitality (Laodicea)

Twelve missional and logistical ingredients for church growth:

- visional clarity
- prayerful receptivity
- missional activity
- relational ministry
- visible unity
- exceptional quality
- convivial hospitality
- accessible locality
- reusable facility
- maximal visibility
- special creativity
- continual flexibility

Mission workers in Ghana suffer assault

Accra, Ghana (MBM)—Dorothy and Steve Wiebe-Johnson and their children escaped serious injury during an assault at their home here in March.

Dorothy and Steve said that God's hand protected them during an assault by a Ghanaian acquaintance on March

Japanese Christians have asked their minister of justice, Tahara Ryu, to abolish (or at least not carry out) death sentences. According to Amnesty International, 86 countries have adopted such policies.

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Brent Landers, Bloomingdale (Ont.) Mennonite Church, conducted interviews in New Orleans that were used to lobby for a better food stamps program for homeless people. His assignment with Mennonite Central Committee is to be assistant to the director of Bread for the World.

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An Ontario-based group of men has organized a number of long-distance walks this spring for men concerned about the problem of violence by men against women. A number of educational events are also planned. Canadian Council of Churches president Bruce McLeod issued an open letter to men in the church, saying, "It's time for Christian men to declare themselves visibly and publicly opposed to violence against women." (*The United Church Observer*)

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Community Supported Agriculture pairs farmers with people in the community who want fresh vegetables. Members purchase shares of the crop (with money and labor), and the farmer provides them with fresh weekly produce throughout the growing season. According to Harvey Harman, a farmer in North Carolina, "The farmer is guaranteed a market and shared risk of crop failure. The members have a say in what is produced and how. They know where the produce is grown. It puts 'community' back into farming." The CSA concept has been practiced for 20 years in Europe and Japan. For more information or to find a CSA near you, contact Robyn Van En, Route 3, Box 85, Great Barrington, MA 01230. (*The Other Side*)

Issues relevant to young adults were the agenda for 35 people at a day-long event in Fort Garry Mennonite Fellowship, Winnipeg, Feb. 1. Leaders were Pam Peters-Pries and Ingrid Cornies (Conference of Mennonites in Manitoba youth director and campus chaplain, respectively) and Paula Diller Lehman, Newton, Kan. Participants were concerned about the closed, business-like approach practiced at congregational meetings and at conferences. (Darryl Toews, MacGregor Man.)

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Two Mennonite schools in Ontario have launched building programs. Conrad Grebel College broke ground March 4 for renovations to the dietary area, an enlarged dining room, additional office areas, student lounge and classrooms, expecting completion Sept. 1. Rockway Mennonite Collegiate's addition includes classrooms, a chemistry lab, new main entrance and foyer, student center, double gymnasium, library/ resource center, offices and faculty area, allowing the school to accommodate 400 students. RMC began in 1972 with 80 students.

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Vern Preheim's January visit to India signaled denomination-to-denomination relationships in a post-missionary era. Preheim represented the General Conference Mennonite Church in meetings with the Bharatiya (Indian) General Conference Mennonite Church. India no longer grants residence visas for missionaries, thus ending (in 1989) an 89-year GCMC mission presence. The Indian church governing body welcomes former missionaries for specific assignments that can be completed on short-term visas. It still receives small subsidies from COM for two mission hospitals (in Jagdeeshpur and Champa) in order to serve poor people, for a school hostel for Mennonite children who otherwise could not afford an education in a Christian school, and for the evangelism budget.

19. Steve sustained multiple lacerations; Dorothy and their two sons, Julian, 8, and Michael, 4, were not injured.

The assailant had been in the Wiebe-Johnsons' house often during the past eight months, practicing on their computer while taking a computer course in the capital city.

On the evening of the assault the man pulled a kitchen knife out of his bag, grabbed Michael and held the knife to the boy's throat.

Steve walked into the room and lunged at the assailant. The man released Michael and attacked Steve, first with a knife and later with a wood chisel. The knife broke and the assailant was restrained, then later arrested by police.

Civil war: Several days later Dorothy and Steve met with the man's mother and uncles and learned that the family, which had lived in Liberia for 16 years, had lost everything as a result of the recent war in that country. The family also informed the Wiebe-Johnsons that the assailant had been involved in the fighting during the civil war and had received treatment for cocaine problems earlier while living in Liberia.

Dorothy and Steve were told that the assailant's sentence could be from six months to 10 years. "We agreed with the family that if he came forward with the truth when we went to the police station, we would not press charges," they said.

The assailant met with his mother and uncles, Dorothy and Steve and two police officers. Initially he lied but eventually admitted "that he had stolen our house keys, stabbed me and had used cocaine earlier in the day," Steve said.

Dorothy and Steve consulted with the police inspector, who thought the man would likely get 10 years in prison. The Wiebe-Johnsons' didn't feel good about this, so they agreed to release the man on bond to his family, who agreed to get him help and be responsible for his conduct.

The Wiebe-Johnson family is slowly recovering. "Healing is a slow process," Steve wrote. "There are a few small scars on my arm and back, but the internal (emotional) ones are deepest. They will take more time."

"Pray that (the assailant) will get the help he needs," Steve said. "The war in Liberia has left terrible scars in his life." *Phil Richard*

Mission leaders seek God's direction for urban ministry

New York City (MBM/GCMC)—The church is captive to rural ideas, according to the keynote speaker at a March 8-11 meeting here on the topic of urban ministry. About 60 people assembled at New York School for Urban Ministry (NYSUM) to think about, discuss and pray about urban ministry.

Drawn from the Mennonite Church (MC) and General Conference Mennonite Church (GC), the list of participants comprised mainly conference mission leaders.

Stanley Green

Waiting on God: *Marilyn Miller, secretary for evangelism and church development for the Commission on Home Ministries*

John Smucker, dean of NYSUM and a pastor in New York City, welcomed the participants on behalf of the 19 Mennonite churches in the city.

In his keynote address, Paul Johansson, president of NYSUM, said, "Tragically the church has become captive to rural ideas. ... We should never get to the place where we legitimize our organizations when they exclude people."

As the group listened quietly in prayer to what God may be saying to the church, they reported hearing that "God is calling for a death to our plans and inventions, and a waiting on God so that there can be sensitivity to God's will."

During the joint (MC-GC) business sessions, the group affirmed God's call to the city as a missionary mandate. The gathering also heard detailed plans for the urban Anabaptist gathering in Chicago July 17-19, prior to the Sioux Falls (S.D.) triennial sessions of the General Conference Mennonite Church July 22-26.

Participants had a variety of opportunities to interact with churches and ministries in New York City. More than a dozen accompanied a team from NYSUM on a late-night trip to the streets of Manhattan to deliver blankets and food to homeless people.

On two nights a handful of others joined Clarke Bell, MBM voluntary service worker, and slept on the street with homeless people, as Clarke has done for nearly a decade now.

On Sunday participants visited some of the 19 Mennonite churches in New York City. One visitor, impressed with the cultural and ethnic diversity in the churches, said, "Wow! This is the church as it is going to be" (referring to John's vision in Revelation 12).
Stanley Green

Juhnke calls for rewriting U.S. history from pacifist viewpoint

North Newton, Kan. (BC)—James Juhnke is calling for nothing less than a rewriting of American history from a pacifist perspective. Juhnke spoke April 10 to a crowd of 185 during the keynote address of the conference "Violence and Nonviolence in the American Experience," held April 10-12 here at Bethel College.

Juhnke, a professor of history at Bethel, said that traditional interpretations of American history emphasize freedom won by bloodshed—freedom from Great Britain through the American Revolution, freedom for slaves through the Civil War, freedom from Nazi and Japanese oppression through World War II. This traditional view lauds military heroes and ignores those who may have offered non-military alternatives to achieve freedom.

"Any American history textbook publisher whose books and videos say, for example, that the War of Independence was unnecessary and unjust, can kiss his profit margin good-bye," Juhnke said.

He noted that there has been a recent wave of history revisionism concerning women and minorities in history. He cited the current discussion of whether or not Christopher Columbus was a hero or villain or something in between as evidence of such revisionist mentality. Juhnke said that the time is right for peace-minded historians and scholars to offer other interpretations of American history.

"A peace-minded history will highlight moments of creative diplomacy where people and nations acted in freedom to avoid war," Juhnke said. "It will also lift up those proposals and ways not traveled by which wars might have been avoided."

Scholars from across the United States joined Juhnke to discuss the subject. They presented papers on women's visions and teaching peace, a reinterpretation of World War II, analysis of the Civil War, and methods of teaching non-violence in public schools.

"It is possible for humans to know the will of God and to do it."
James Juhnke

Postmodern relativism: "Historians once believed that history was akin to science, that historical narratives should tell the truth as it actually happened and that reputable history books were trustworthy and reliable guides to a past human experience that really existed," Juhnke said. "Today that faith, among thoughtful historians, is in shambles. ... The deconstructing of the old establishment has opened windows of credibility for alternative viewpoints. Whatever the dangers of postmodern relativism, it has set a context in which pacifist history can get a hearing."

Juhnke said that any revisioning of

March 31 was the 120th anniversary of the International Sunday School lessons, known as the Uniform Series. The General Conference Mennonite Church is among 25 denominations (about 40 million Christians worldwide) that use it. (GCMC)

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Evangelist Billy Graham contends that committed Christians are in a minority in the United States and doesn't consider it a Christian nation. The 73-year-old evangelist said that "the Judeo-Christian rooted in the Bible has influenced our ideals as a nation, but far too often America has not lived up to its ideals. While America is known as a land of freedom and opportunity, it is also well known as a land of crime, violence, racial prejudice and many other social problems." Graham addressed an audience of about 400 students April 2 at Kim Il Sung University in the North Korean capital of Pyongyang. Graham was the first evangelist invited to preach in North Korea since the division of the Korean peninsula in 1945. (*The Christian Century*)

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Six manufacturers—Levi, Perry Ellis, La Monde, Eddie Bauer, Chaps Sportswear, Christian Dior and Van Heusen—contracted with Tan enterprises for clothing made on the tiny island of Saipan, a U.S. protectorate in the Pacific, and then put "Made in the U.S.A." on the product. Workers in the Tan factories are brought from China with falsified passports and promises of good wages, are underpaid and work in conditions that violate U.S. wage and hour laws. The U.S. Labor Department charges that Tan enterprises owes 1,400 hundred workers more than $10 million in back pay. Phillips-Van Heusen has also been cited for abuse of garment workers in Guatemala. To contact management, write Larry S. Phillips, CEO, The Phillips-Van Heusen Corporation, 1290 Avenue of the Americas, New York, NY 10104. (*The Other Side*)

Snynews

Orlando and daughter Tasara Gerig Redekopp vigil outside the South African Consulate in Chicago March 31. The Chicago-Alexandra (South Africa) Sister Community Project illustrates linkages between 10 U.S. cities and 10 communities threatened with removal in South Africa. It is coordinated by Joan Gerig for the Chicago Committee in Solidarity with Southern Africa, (312) 421-5513. In Alexandra, one of the poorest and oldest townships and bordering an affluent white suburb of Johannesburg, 40 people were killed and 350 injured in March alone.

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Lao Mennonite Conference of the United States and Canada plans to meet May 29-31 at Camp Luz, Kidron, Ohio. Last year 60 Lao leaders and 20 young people met at Orrville (Ohio) Mennonite Church to train new pastors, teach hymns and hold revivals. For information contact Tong Chitchalerntham, Bethel Mennonite Church, Mountain Lake, MN 56159.

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Christian Peacemaker Teams welcomes requests and invitations from local congregations, district/provincial peace committees or conferences to develop peacemaker events. CPT also offers a network of alerts about human rights in the Middle East. The steering committee includes J.R. Burkholder, Judy Groff, Kyle Hall, Robert Hull, Lois Kenagy, Jane Miller, David Radcliff and Hedy Sawadsky. Gene Stoltzfus is the staff person. Contact CPT at 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513.

American history by peace scholars would demand that several criteria be met.

"The Anabaptist tradition audaciously affirms that it is possible for humans to know the will of God and to do it," Juhnke said. "The conviction that individuals and groups can make choices for good and for evil is not alien to most American historical writing. When it comes to American wars, however, a kind of determinism often takes over. Historians recount the causes of war, the events which led up to war, the point from which there was 'no turning back' from violence. The very structure of the narrative creates an impression of inevitability."

He said that peace church historians would have to overcome their traditional belief in separatism between church and world. They also must recognize the need to address the claims of oppressed people for justice. They must provide convincing evidence that their version of American history is true and just.

"If every racial, ethnic and interest group writes its own history of America, and no group has reasonable grounds to claim that its view is more truthful than any other, the matter is reduced to sheer political power," Juhnke said. In such a circumstance, he said, the pacifist minority would make only a minor, if any, impact on interpretation of American history.

"In calling for a pacifist re-envisioning of American history, then, we are not merely asking the world to pay attention to our peculiar fiction," he said. "We rather propose to offer a telling of American history that is convincingly truthful, that explains more completely and satisfactorily than alternative narratives and that has power to persuade those willing to listen." *Joel Yoder*

Columbus 500 Task Force finalizes plans

Newton, Kan. (GCMC)—A number of tepees will grace the grounds at Sioux Falls '92, the triennial sessions of the General Conference Mennonite Church, July 22-26. The Columbus 500 Task Force hopes to place several tepees at the adult convention site and one at Augustana College, where the youth will meet.

One of the tepees was used on the set of the 1990 film *Dances with Wolves.* Displays and crafts will accompany the tepees.

Drumming: Central to Native American life is the craft of storytelling. Ted Risingsun, Joe Walks Along and Lawrence Hart are among the storytellers for the conference. Drumming and singing are also planned.

American Indian Services of Sioux Falls has been asked to drum on Friday night, and plans are in the works for a program of exhibition dancing that would feature singing, drumming and hoop dancing.

The Columbus 500 Task Force was put into place by a resolution passed at Normal '89. The group has planned events and prepared resources that honor Native people in the quincentennial year of Columbus' arrival in North America.

Do Justice
Love Kindness
Walk Humbly
SIOUX FALLS '92

Much of their work has focused on plans for Sioux Falls '92, particularly the Saturday evening program, which has a Native peoples theme. Emma LaRoque, professor of Native studies at the University of Manitoba, Winnipeg, will speak. The Circle Keepers, a primarily Cheyenne group, will dance and sing; students from Hopi Mission School, Kykotsmovi, Ariz., may also sing. The Columbus 500 group is preparing a "Statement of Confession" for the service.

A trip to Pipestone, Minn., is among the Sioux Falls '92 tour offerings. Pipestone is the site of a quarry where Plains Indians carve stone to make peace pipes. This area is respected as neutral territory among the tribes and holds religious significance.

Beyond the Sioux Falls '92 events, the task force is working with the General Conference Commission on Education to print a poster and compile a book by Native artists and writers. They also hope to hold a symposium on Native history in 1993.

Record

COM—Commission on Overseas Mission
MCC—Mennonite Central Committee

WORKERS

Palmer Becker, pastor at Bethel Church, Mountain Lake, Minn., will speak at the Northern District Conference June 19-21 at Huron (S.D.) University. The theme is "Here Comes the Bride!" (Philippians 3:14).

Nelson Castro, pastor at Iglesia Mennonita Hispana en Montreal Shalom, was licensed for ministry Jan. 26. Originally from Chile, he and Edith, his wife, have been church planters in Montreal since 1989.

Lee Delp has been named lay minister at Grace Church, Lansdale, Pa.

Wilmer Denlinger, pastor at Lower Skippack Church, Skippack, Pa., will retire Oct. 4.

Stanley Eitzen, professor of sociology at Colorado State University, Fort Collins, received the Distinguished Achievement Award May 23 from Bethel College, North Newton, Kan. Eitzen is widely published, with 14 books to his credit (many in their third or fourth edition).

Ray Frey, stewardship director for the General Conference Mennonite Church for 11 years, has resigned effective Dec. 31. His future plans are undecided.

Keith Harder, pastor at First Church, Hillsboro, Kan., taught a course in "Values and Issues" April 27-May 21 in Tule, Russia, for a group of Tabor College (Hillsboro) students. He also lectured some classes of Russian students.

John Hess-Yoder has begun a new part-time position with Mennonite Foundation as western-region representative for clients in Oregon and Washington. He will continue as mutual aid counselor for Mennonite Mutual Aid.

Sam Lapp will begin Aug. 1 as administrator at Camp Men-O-Lan, Quakertown, Pa. He succeeds **Ray Linberger**, who has resigned after 14 years in that position. **Tim Hillegas** is the office manager. **Bob Laubach** is the program director. **Perry Rotenberger** is the facilities director.

Ray and **Brenda Martin Hurst**, co-pastors at Tabor Church, Newton, Kan., began a three-month voluntary service term April 27 in Washington under Mennonite Board of Missions, Elkhart, Ind. They are at Christ House, a 34-bed facility where homeless patients may stay as long as their illness requires.

David T. Martin will begin in September as lead pastor at Stirling Avenue Church, Kitchener, Ont.

Joseph Miller has been licensed at Bethel Church, Lancaster, Pa.

Lawrence K. Miller, Chicago, was the guest speaker May 23 at Freeman Academy's alumni banquet. He graduated from the academy in 1982.

David Waldowski, pastor at Good

Eitzen

Frey

L. Miller

Nafziger

Parker

Sandoval

Shelly

B. Unruh

V. Unruh

M. Zehr

Thirty specialists in international development will speak at the transcultural seminar May 24-June 5 at Eastern Mennonite College. Sponsors of this annual seminar are Bethel (North Newton, Kan.), Goshen (Ind.) and Eastern Mennonite colleges. Three semester hours of college credit or two hours of seminary credit are offered. Contact EMC, Harrisonburg, VA 22801-2462, (703) 432-4211 or (703) 434-6208.

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A Labrador Innu mother was reunited with the son who was taken away as an infant 20 years ago for reasons neither understands. Rose Mary Selma said she lost her son—then named Pien Joseph Selma—when he was barely a year old. She had left the ailing baby in the care of a hospital at Sheshatsheit, the main Innu settlement in Labrador. Later she was asked to sign a release to transfer the child to another hospital, but this was used as authorization to put the baby up for adoption. (Canadian Press)

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A dramatic shift in U.S. foreign policy to Ethiopia, Sudan and Somalia was marked April 21: President George Bush signed into law the Horn of Africa Recovery and Food Security Act, directing the United States to increase grass-roots devlopment and peacekeeping efforts and renounce the use of military solutions. Bread for the World's network of 44,000 members and 1,000 parishes and churches sent more than 100,000 letters to the U.S. Congress calling for passage of the bill. "We have begun to address militarization," said BFW president David Beckmann, "which has been the root cause of recurring mass famine."

A conference on "Pacifism in American Religious Traditions (Other than Historic Peace Churches)" will convene at Goshen College Sept. 24-26. Scholars will present papers on Mormons, Catholics, Black Pentecostals and more. Pepperdine University, Malibu, Calif., is a co-sponsor. Contact Theron F. Schlabach, Pacifism Conference, Box A53, Goshen College, Goshen, IN 46526.

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From July 18-Aug. 17 is a workshop for "first world" Christians offered by Latin American Christian communities. "A Program of Conscientization for North Americans" (PCNA) is hosting the event for the 16th year. Contact Peter Stucky, director, Apartado Aereo 53-024, Santafé de Bogotá, Colombia. Telephone (571) 244-1750 or 287-3660, or FAX 571-288-0409. PCNA programs are planned by a Mennonite and Catholic team.

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The Beacon English Higher Secondary School in Korba, India (this year serving more than 3,300 students, age 4 through grade 12), is 25 years old. Edward Burkhalter, retired missionary to India with the Commission on Overseas Mission, now of Berne, Ind., gave the keynote address for the celebration last December. Principal S. Gardia has to turn away applicants because of lack of space. The school was started by COM workers Lubin and Tillie Jantzen and Harold Ratzlaff. J.R. Benjamin was the first principal. A Christian witness is maintained through daily chapels. Students from Christian homes comprise 15 percent of the student body.

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In February the Western District Conference historical committee provided books from the *Mennonite Experience in America* series (Herald Press) to 38 church libraries in the Western District.

Shepherd Church, Sioux Falls, S.D., was the commencement speaker on May 24.

Tim Nafziger, Assembly Church, Goshen, Ind., began a three-year MCC term in April in Recife, Brazil, as an urban community development worker.

Arnie Neufeld will begin in August as lead pastor at Grace Church, Winkler, Man.

Miriam Nofsinger, Peoria-North Church, Peoria, Ill., has begun as general chairperson of The Meadows Family Care Fund—*Building for the Future*. She works for the Meadows (Ill.) Mennonite Retirement Community.

David Ortis, pastor at Emmanuel Church Abbotsford, B.C., resigned in March.

Alice Parker, a New York City-based free-lance conductor, conducted her second annual workshop on congregational singing at Associated Mennonite Biblical Seminaries, Elkhart, Ind., March 13-15.

John and **Mary Pauls**, Winnipeg, spent November 1991 through January in India, making repairs at mission hospitals in Jagdeeshpur and Champa.

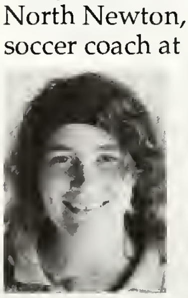
Luis Fernando Sandoval now works for MCC U.S. as coordinator of LINCARA (Lancaster [Pa.] Inter-Religious Network for Central American Refugee Action), part of the Overground Railroad, which provides refugees with legal passage across the United States to Canada, where they can apply for citizenship.

Ernie Sawatsky, pastor at Lethbridge (Alta.) Church, has resigned effective March 1993.

Tim Schrag, pastor at First Church, Beatrice, Neb., and his family began a four-month MCC term May 15, working with youth in the Harlan and Whitesburg, Ky., area.

Linda Shelly, Akron (Pa.) Church, began May 4 as secretary for MCC programs in Latin America and the Caribbean. She succeeds **Rich Sider**.

D.J. Sims, Bethel College Church, North Newton, Kan., has been named soccer coach at Bethel College.



J. Zimmerly

Sharon Speigle, associate pastor at Oak Grove Church, Smithville, Ohio, has resigned effective June 30. She will pursue additional education in pastoral counseling.

Richard Stoltzfus, a 20-year veteran of commercial flying for a nationally recognized carrier, will be the guest speaker at a retreat for aviation professionals and their families June 21-24 at Laurelville Mennonite Church Center, Mount Pleasant, Pa. His theme is "Trust."

Judy and **Wendell Unrau**, co-pastors at Covenant Fellowship, Clackamas, Ore., for seven years, have resigned effective Aug. 31.

Belva and **Verney Unruh**, First Church, Newton, Kan., received the Outstanding Alumni Award May 23 from Bethel College, North Newton, Kan. The Unruhs were COM workers in Japan from 1951 to 1966 and in Taiwan from 1979 to 1989. Verney was Asia secretary for COM from 1966 to 1979.

Bob Wiebe, director of Camps with Meaning in Manitoba, was commissioned Feb. 15 at Burrows Bethel Church, Winnipeg.

Eldon Wiebe, pastor at First United Mennonite Church, Vancouver, has resigned effective this spring.

George Wiebe, music professor at Canadian Mennonite Bible College, Winnipeg, will retire in June 1993.

Wendell Wiebe-Powell was licensed for ministry March 8 at Bethel College Church, North Newton, Kan.

John and **Marcia Yoder-Schrock** began May 1 as family life coordinators at Bethesda Church, Henderson, Neb.

Marvin Zehr, founding pastor at Hope Church, Wichita, Kan., has resigned and will begin Sept. 1 as Western District Conference minister. **Floyd Bartel**, current conference minister and church planting coordinator, will be associate conference minister.

Terry Zehr will begin Aug. 15 as pastor at West Zion Church, Moundridge, Kan.

Richard Ziemer, pastor at Eden Church, Schwenksville, Pa., completed his work there in January.

Joanne Zimmerly, Owl Creek Church, Beaver, Ohio, began a one-year Mennonite Voluntary Service term Jan. 5 as a children's counselor at Rainbow House in Chicago.

Terry and **Karen Martens Zimmerly** will begin in July as co-pastors at Grace Church, Regina.

—*compiled by Sharon Sommer*

See page 237 for a special deal.

The **Cedar Hills Mennonite Church** of Surrey, B.C., is looking for a **senior pastor**.

Please send resumé to Pastoral Search Committee, c/o Vic Funk, 11482 - 85 Ave., Delta, BC V4C 2T7.

Positions open at **Freeman Academy**, Box 1000, Freeman, SD 57029, (605) 925-4237:

1. **Development coordinator**, approximately one-half time,
2. **Instrumental music**, part time,
3. Fifth- and sixth-grade **teacher**,
4. Assistant **coaches** for soccer, basketball and track.

Freeman Academy is a Christian school, grades 5-12, affiliated with the General Conference Mennonite Church. To apply, send letter and credentials to Leroy Saner, Principal.

St. Clair O'Connor Community, an innovative, non-profit, intergenerational, Mennonite housing project located in Toronto, is seeking a qualified and experienced **administrator**.

Accountable to a volunteer board, the administrator is responsible for the effective operation of the complex, which includes a licensed nursing home, residential apartment units, primarily for seniors, family townhouse dwellings, a store and a community centre.

The successful candidate will be responsible for staff supervision, financial management and the maintenance of relationships within the community, government agencies and sponsoring congregations.

He/she must have completed or be eligible to complete the Longterm Care Management Course as required by Ontario Nursing Home legislation and possess strong team-building and communication skills. A minimum of five-years experience in administration working with a multidisciplinary management team would be an asset. Knowledge of Mennonite beliefs and philosophy in an urban setting would be preferred.

Salary and benefits commensurate with experience.

Interested applicants should submit a resumé in confidence before **June 10** to Chairman, Search Committee, 5 Concorde Place, Apt. 3401, Don Mills, ON M3C 3M8.

Pleasant View Homes for the developmentally disabled, located in Broadway, Va., is accepting applications for the position of **executive director**. Qualifications include training and experience with the mentally disabled, a deep commitment to the church, enjoyment and business skills. The board is seeking a person who will promote loving care and concern for the developmentally disabled.

Resumés should be submitted by **June 30, 1992**, to Linford K. Gehman, Route 1, Box 127, Bergton, VA 22811, phone (703) 852-3257.

The **Mennonite Collegiate Institute** invites applications for 1992-93 for the following positions:

Teacher of English—senior high English. Preference will be given to applicants with additional competence in ESL, drama and Bible.

Residence Life Coordinators (one female and one male)—Christian commitment, enthusiasm for working with teenagers, leadership abilities, experience and/or training in counselling and interest in music or sports are desirable qualifications. Both married and single applicants will be considered.

Send your resumé to Allan Dueck, Principal, Box 250, Gretna, MB R0G 0V0, phone: (204) 327-5891, FAX: (204) 327-5872.

Rosthern Junior College invites applications for people to teach and assume leadership in the following areas: (1) **choral music**, (2) **drama**, commencing in the fall of 1992. FTE and other responsibilities/subjects to be arranged. Include with resumés other areas of interest and/or expertise.

Please direct inquiries and resumés to Erwin Tiessen, Principal, Rosthern Junior College, Rosthern, SK S0K 3R0, phone (306) 232-4222, FAX (306) 232-5250.

RJC is a Mennonite High School offering an academic and residential program for Grades 10-12. The school is supported by the Conference of Mennonites of Alberta and Saskatchewan. Applicants are expected to support the mission and goals of Rosthern Junior College.

Athletic director, Locust Grove Mennonite School, starting this fall. This full-time, professional position includes teaching physical education and health, some coaching and administration of a two-person physical education department.

Contact Dave Helmus at the school, Box 37, Smoketown, PA 17576, (717) 394-7107.

Houseparents wanted. Mennonite-operated **emergency shelter** for 8-10 children ages 4-8. Human services baccalaureate degree preferred. Stipend with live-in.

Apply to Agape Homes for Youth, Inc., c/o 5245 Menno Simon Parkway, Sarasota, FL 34232, (813) 378-4311 or (813) 371-6367.

Akron Mennonite Church is seeking a music leader on a one-fourth- to one-third-time basis to resource their **music** ministry. This person will provide leadership in music for children, youth and adults. The applicant should be proficient in choral directing and in a keyboard instrument. The position is open beginning September 1992.

Applications may be sent to Beryl Jantzi, Akron Mennonite Church, Box 208, Akron, PA 17501.

Crossroads is looking for two people to **tutor** elementary school children who are below grade level. We need them June 1 to July 31. This is a part-time position—20 hours a week with some remuneration.

Contact Ruth Hunsberger, 2916-18 N. Sixth St., Philadelphia, PA 19133, (215) 223-7897.

Richmond Mennonite Fellowship, a small urban worship community, seeks part-time **pastor**. Potential to be creative in worship and community building. Seminary training and experience preferred.

Send resumé to Richmond Mennonite Fellowship Search Committee, 1010 W. Laburnum, Richmond, VA 23220.

THE **Mennonite**

Circulation secretaries: Doris Yoder, Box 347, Newton, KS 67114, and Rose Retzlaff Klassen, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4. **Business manager:** Dietrich Rempel. **Special editions editors:** Western District, Debbie Ratzlaff, Box 306, North Newton, KS 67117; *Window to Mission*, Bek Linsenmeyer, Box 347, Newton, KS 67114; Associated Mennonite Biblical Seminaries, John Bender 3003 Benham Ave., Elkhart, IN 46517.

Consultants: (Alberta) Henry and Erna Goerzen, Route 1, Didsbury, AB T0M 0W0; (British Columbia) Amy Dueckman, 33247 Ravine, Abbotsford, BC V2S 1V7; (Central District) Lynn Liechty, 666 Columbus St., Berne, IN 46711; (Eastern District) Jay B. Gordon Jr., 108 Country Side Lane, Telford, PA 18969; (Manitoba) Mary Lou Driedger, Box 3027, Steinbach, MB R0A 2A0; (Mennonite Conference of Eastern Canada) Margot Fieguth, 99 Veronica Drive, Mississauga, ON L5G 2B1; (Northern District) Helen Friesen, Box 471, Mountain Lake, MN 56159; (Pacific District) Clare Ann Ruth-Heffelbower, 3198 E. Menlo Ave., Fresno, CA 93710; (Saskatchewan) Sally Kasdorf, 703-Fourth Ave. N., Saskatoon, SK S7K 2N2; (Western District) Leland Harder, Box 363, North Newton, KS 67117.

The Mennonite is available on cassette tape for $30 (U.S.) per year. The past 15 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106.

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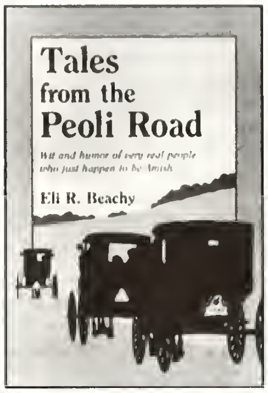
Tales from the Peoli Road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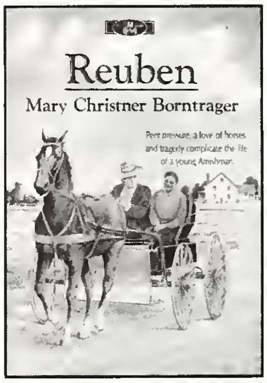
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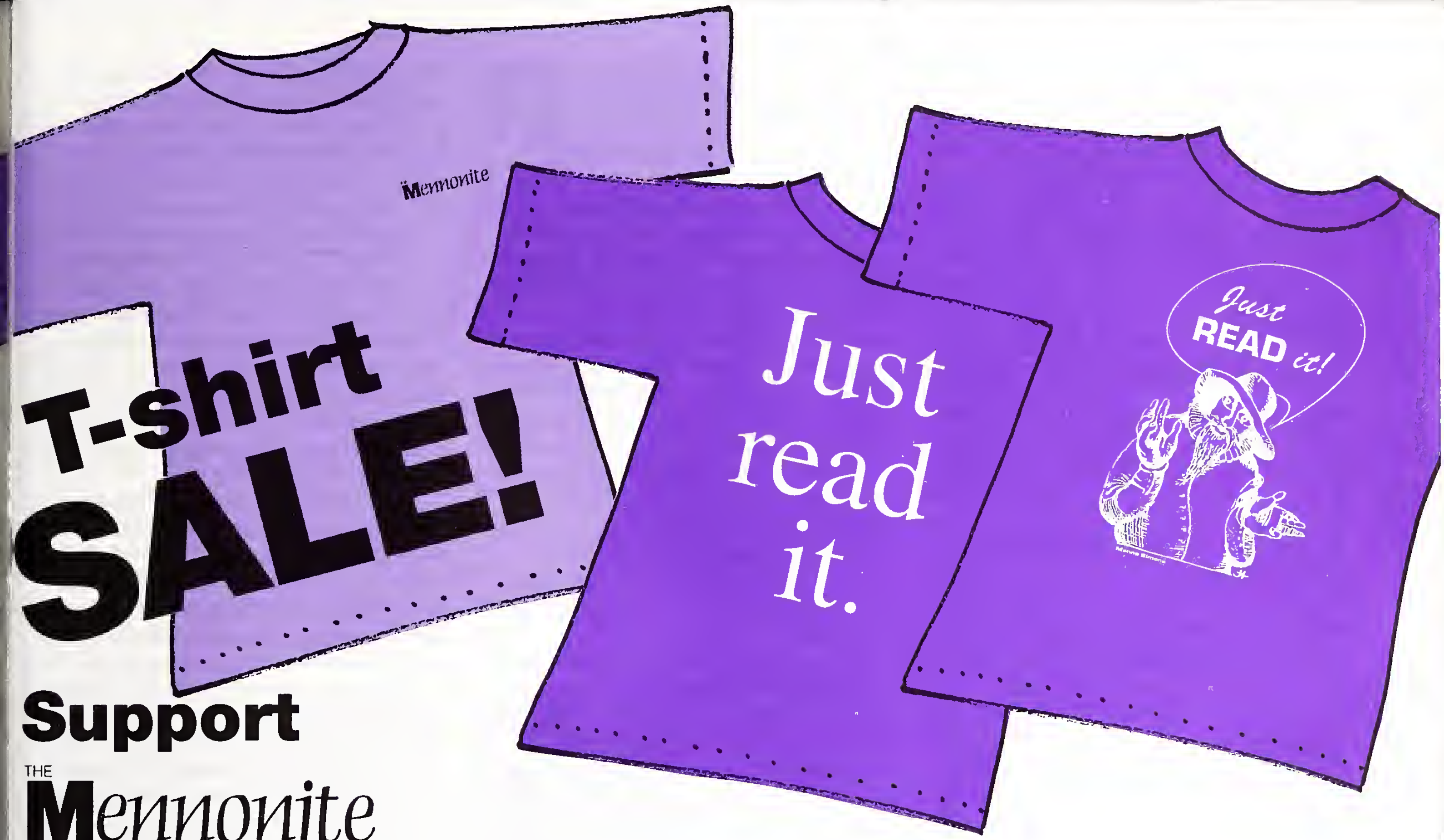
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TM5/92TS

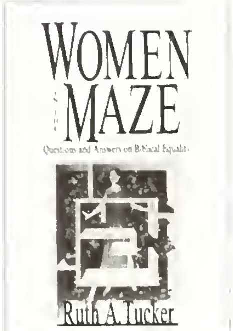
Reviews

BOOKS

Are boys better than girls?

Women in the Maze: Questions and Answers on Biblical Equality *by Ruth A. Tucker (InterVarsity Press, 1992, 276 pages)*

Reviewed by Reta Finger, 5748 W. Race, Chicago, IL 60644



"Dear God, Are boys better than girls? I know you are one, but try to be fair." This familiar prayer of a little girl establishes both the form and content of Ruth Tucker's book. Women are caught in a jumble of conflicting information about their worth and their place in church and society. By posing questions Christians often ask about gender relationships, Tucker provides answers to help both women and men pick their way through the maze.

In light of the stream of religious feminist books published during the last couple of decades, what is distinctive about this one? First, the-question-and-answer format makes it easy to read in small chunks, and the style is inviting—full of illustrative anecdotes and human interest. Tucker is obviously appealing to lay people and youth in conservative and/or Evangelical churches who may be only beginning to question traditional patterns of male-female relationships.

Second, this book presents well-organized sections on theology, biblical exposition about women in both testaments, women in church history, and contemporary feminist issues. Such a broad swathe does not provide great depth, but Tucker has condensed well and kept up to date with recent research and events.

Third, Tucker argues for "biblical feminism," presented from her background in the Reformed tradition. For her the Bible is authoritative, and her main sparring partners are traditional Evangelicals who oppose women's leadership and role equality. She insists that the gospel calls both women and men to ministry and leadership without regard to gender; to ignore that is to distort the biblical teachings.

Though agreeing with Tucker's overall thrust and conclusions, I have two caveats. One is that she does not deal in any depth with how we interpret ancient texts written within different times and cultures from our own. She does cite some specifics on texts like 1 Timothy 2:9-15 and 1 Corinthians 14: 35-37 but hardly does justice to the ways all the biblical writings reflect the thoroughly male-dominated cultures out of which they emerged.

Second, I dislike Tucker's cursory responses to the tough questions of homosexuality and abortion. She too easily assumes that Evangelical feminists will be prolife and against any homosexual practice whatsoever.

These discomforts aside, I recommend *Women in the Maze* as an *introductory* text on biblical feminism for your high school or adult Sunday school class. Once a door is opened, various issues can be studied in greater depth later.

Stories of Native resilience

Last Stand of the Lubicon Cree *by John Goddard (Douglas and McIntyre, 1991, 228 pages) and* **People of the Pines** *by Geoffrey York and Loreen Pindera (Little, Brown and Co. Ltd., 1991, 438 pages)*

Reviewed by Neil Funk-Unrau, 414 Victor St., Winnipeg, MB R3G 1P9

These two books shatter any illusions that injustices toward aboriginal peoples are only a thing of the past. They tell the stories of two Indian communities, geographically far apart but socially and politically fighting the same desperate struggle for survival. Governments and corporations continue to steal aboriginal land and resources just as they did many years ago.

The Lubicon Lake Band of Cree Indians in northern Alberta was first promised a reserve more than 50 years ago. Goddard has researched in great detail the basis for that promise and the many tragic attempts to see it fulfilled. He describes how, in the process, a once-thriving bush economy has been destroyed in the rush to extract the oil and gas lying beneath the surface of Lubicon lands.

People of the Pines, the "inside story" of the 1990 Oka standoff, also presents a people struggling against the greed and hostility of non-aboriginal society. However, this aboriginal society—the Mohawks of Kahnawake and Kahnesatake—gained unprecedented public visibility because it was prepared to respond violently when confronted with violence.

York and Pindera, two of the journalists who stayed with the Mohawks behind the barricades during the most tense and dangerous times, describe the 78-day standoff against the Quebec police and the Canadian army. The writers also use this situation as a window into the centuries of Mohawk struggle against outside governments. The Mohawk people, along with other members of the Six Nations Confederacy, have always seen themselves as politically separate from both Canada and the United States. The confrontation in 1990 did nothing to change this strong conviction or the willingness to act on it when threatened again.

I was struck by the amount of information either missed or deliberately distorted during the massive media coverage in the summer of 1990. Instead of romanticized martyrs or bloodthirsty terrorists, the warriors and their supporters are portrayed as men, women and children trying to carve out normal lives in an abnormal situation—ordinary people pushed into the kind of desperate situation that brings out the best in some and the worst in others.

That said, the book is not an easy one to read from an Anabaptist perspective. The authors grapple seriously with the militant background and the philosophy of the Mohawk warriors. Each reader is left to decide whether or not the willingness to take up arms led to a legitimate defense of Mohawk territory or an unjustified and futile threat of violence.

Both books paint an ugly picture of governments and law enforcement agencies using every possible means—legal or illegal—to take possession of lands and resources held by some Indian community. In both cases the communities have a legitimate moral claim to the land that has sustained them for centuries but are left with no solid legal claim. These two stories together present strong evidence of the injustices inherent in the current federal "land claims" processes.

Both books also describe a people of remarkable resilience and endurance. The Lubicon and the Mohawk communities have suffered blows that would have destroyed many a lesser community, but they keep struggling to regain their pride and their self-reliance.

Influencing culture

Church and Canadian Culture *by Robert E. VanderVennen (University Press of America, 1991, 224 pages)*

Reviewed by Rudy A. Regehr, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4

This ambitious volume was published with the cooperation of the Institute of Christian Studies in Toronto and is a collection of papers given by knowledgeable people in the various denominations to a 1988 conference on the subject. The writers seek to explain how their denominations have influenced Canadian culture beyond the call for individual goodness and how they have responded to it.

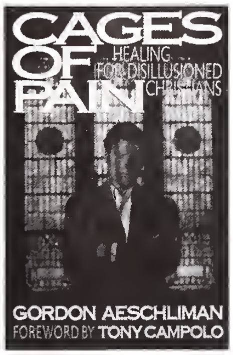
The book begins with a chapter on Christ and culture, using Niebhur's general framework published in 1951. Then follow chapters by knowledgeable insiders from various denominations, both Evangelical and Mainline, including a chapter on Mennonites by William Janzen. The latter, though well done, might well have taken a broader swath through the Mennonite community than it did.

Throughout the book it is clear that the Christian church in Canada has not given up on influencing Canadian culture politically or ethically. While no denomination pretends to speak for the Canadian government, all seek to influence it by bringing the claims of Christ to bear its actions. All appear to believe that our society is not beyond redemption and can be significantly influenced for good by the church.

It helps us understand why the church in Canada has a significantly different attitude toward government from the church in the United States. It should be required reading for anyone seeking to influence binational church bodies.

Resources

- **Women's Concerns Report** marked its 100th issue in January. The newsletter celebrated this milestone in the life of a churchwide forum in which Mennonite and Brethren in Christ women share their experiences. While *Report* has no set subscription rate, it welcomes contributions of $10 per year or $5 for students and those with limited incomes. Order from MCC U.S. Women's Concerns Coordinator, Mennonite Central Committee, Box 500, Akron, PA 17501, or from MCC Canada Women's Concerns Coordinator, MCC Ontario, 50 Kent Ave., Kitchener, ON N2G 3R1.



- **Cages of Pain** by Gordon Aeschliman (Word, 1992, $9.99) analyzes pain, its sources and its cures.
- **Alternative Models of Mennonite Pastoral Formation** (Institute of Mennonite Studies, 1992, $10 plus postage) includes articles by Paul M. Zehr and Jim Egli and responses by Lois Barrett, Harold E. Bauman, Richard C. Detweiler, Ralph A. Lebold and Erick Sawatzky. It is available from IMS, 3003 Benham Ave., Elkhart, IN 46517.
- **That Your Days May Be Long: And Other Religious Dramas** by Kenneth L. Gibble (faithQuest, 1992, $10.95) includes nine religious dramas, including one Christmas play and two Lenten dramas.
- **Where Is Columbus?** is a short play for third- to sixth-grade students and is part of an informational packet ($3 postpaid) available from Joan Weisman, 1803 Cayuga Place, Ann Arbor, MI 48104.
- **Past Stories ... Present Faith** (30-minute video, MBM) is a collection of five stories about older people and the life-changing decisions they have made. It is available from MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497, 1-800-999-3534.
- **Africa's Voices: Luo Spirituals** by S.A. Otieno includes music by Kenyan composers set in Western music notation. For more information write Mennonite Central Committee, Box 500, Akron, PA 17501-0500.
- **Who Has a Mental Illness?** is a bulletin insert ready for duplication by churches. To order the insert with accompanying sermon ideas and resource listing, contact Mental Health Awareness and Education Program, MCC U.S., Box 500, Akron, PA 17501-0500, (717) 859-3889.
- **Our People: The Amish and Mennonites of Ohio** by Levi Miller (Herald Press, 1992, $4.95, $5.95 in Canada) is a revised edition of a pamphlet that looks at the common roots of the Amish and Mennonites within the Anabaptist tradition and explores their differences and similarities.
- **Dumbing Us Down: The Hidden Curriculum of Compulsory Schooling** by John Taylor Gatto (New Society Publishers, 1992, $9.95) asserts that government monopoly mass schooling is structurally unreformable, that public schools take children out of their community, the only context in which meaningful learning takes place, and bombard students with a myriad of unrelated abstractions, thus replacing children's natural motivation to learn with confusion and intellectual dependency.
- **Abundant Living: Wellness from a Biblical Perspective** by Mary Sue Rosenberger (faithQuest, 1992, $3.95) provides biblical guidance for anyone interested in exercising, dieting and "getting in shape."
- **Self-Help Crafts: A World of Difference** (seven-minute video, MCC) introduces Mennonite Central Committee's Self-Help Crafts program. It is available for free loan from MCC offices (see address above).

Howard Zehr (MCC)

—compiled by Gordon Houser

Editorial

'Around every evil gathers love'*

Pentecost (June 7 this year) has everything to say about the recent riots in Los Angeles (and Toronto and other North American cities). "Legal slavery may be in the past," says Andrew Hacker (in his recent book *Two Nations*), "but segregation and subordination have been allowed to persist."

In the deadliest social unrest of the century in the United States and Canada, 55 people were killed in south-central Los Angeles, 2,300 injured and 11,700 jailed. Violence and looting, we now know, went uncontested at the crucial beginnings. In the first hours of the riots, police ignored nine calls from the area (National Public Radio, May 9).

In Toronto the racial unrest was certainly minor in comparison, but unusual for Canada. Hundreds of youth set fires and threw bottles and horse manure at dozens of police in riot gear to protest the acquittal of four policemen for beating motorist Rodney King.

No one condones the rioting, but it *has* been amply modeled in high places. It is hauntingly similar to recent U.S. foreign policy: If you don't like something, trash it. (Witness the invasions of Grenada and Panama and Iraq.)

What we must do is gather Pentecost love and energy around this outbreak of racial tension. The roots of racism also exist in small communities where Mennonites live, like Morden and Marion, Reedley and Rosemary, Buhler and Bally. What most of us watched on our TV screens—whether it was the fire and smoke that began at Florence and Normandy Streets April 29 or all the commentary since—touches each of us, not just our brothers and sisters, including those in three Mennonite churches in the area. (See Lorne Peachey's story on page 228.) Can we understand the anger we saw displayed? It comes close to any of our feelings about personal justice, self-esteem and need for empowerment.

Reconciliation: Pentecost love can take and is taking many forms: Mennonite Disaster Service to rebuild homes; the Council of Anabaptists in Los Angeles (CAL) to distribute food, thanks to money from Mennonite Central Committee U.S. and Mennonite Board of Missions; Christian Peacemaker Teams to assist in reconciliation. (You can send dollar contributions to your local MCC office, designated for the Council of Anabaptists in Los Angeles.)

Thankfully, also, the U.S. government is getting serious about tenant-owned housing, small business loans, school choice for families, "enterprise zones" (bringing employment closer to residential areas). It remains to be seen if these will be backed up with funding and commitment to make them more than Band-Aids on the deep wounds.

Pentecost love in L.A. must be typified by communication, boldness, accountability, worship, team faithfulness, stewardship. It must be neighborhood-based. We should be good at that. We as a people have emphasized it for four centuries. Listen to T.S. Eliot for inspiration: "What life have you if you have not life together?/ There is no life that is not in community,/ And no community not lived in praise of God" (from *Choruses from "The Rock"*). Let's give energy to that in L.A. and in our hometowns.

Without this preventive medicine, you have Option 2: arming ourselves to be "ready" for the next time violence breaks out. Count on it: Choose this and it won't be long before we have another "emergency room" situation, requiring drastic measures. But many seem to be choosing this second option. Many feel that tougher everything is needed for control.

Ironically, those who support, for example, easier access to guns (and repealing the 15-day waiting period for gun purchase in California) are simply hastening the day for "the big one," if you will, the words used for earthquakes.

So we have a choice of two basic responses, prevention or another inevitable emergency room. As you decide which of the two options to choose, read Studs Terkel's new book, *Race: How Blacks and Whites Think and Feel About the American Obsession* . It is a collection of stories about differences, oppression and superiority.

If we choose Option 1, "preventive medicine," these riots *could* be one of the last chapters of racial hatred on our continent. Surely we continue to pray, "Thy kingdom come on earth as it is in heaven," even as we help build new communities of Pentecost, even as we gather love around the evil of racism. On this subject there is no safety or usefulness in silence. *Muriel T. Stackley*

*The words are from a song by Canadian songwriter Bruce Cockburn.

Inside

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Mennonites and the Ecumenical Movement / p. 246
What should be the future of our church? / p. 252

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For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

107: 11
JUNE 9, 1992

How theology touches us

(See page 244.)

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6 WEEKS TO SIOUX FALLS '92

Prologue

Theology, the study of God, informs everything we do. It colors our conversations (the cover), determines how we respond to temptation (page 243), influences what kind of goals we set (page 252). It inspires us to mission (pages 244 and 253), invites us to relate to other Christians (page 246), empowers us to offer quality day care in the Chicago area (newsclip on page 258) and instructs us how to respond to violence in Los Angeles (page 255).

Our ongoing and personal study of God sometimes propels us to formal theological study, and that is the underlying theme of this issue. Helen Baergen's story, "A Knock at Our Bolivian Door," poignantly describes some of what happens on a seminary campus in Cochabamba, Bolivia. God's good news, that the last shall be first, is being carried by the young couple she introduces us to. (Helen's illustrator, Earl Cater, is pastor at Bethany Mennonite Church, Freeman, S.D.)

The July 28 issue of *The Mennonite* will carry an insert featuring our North American center for theological study, Associated Mennonite Biblical Seminaries, Elkhart, Ind. Thirty-six people graduated from AMBS on May 22. *mts*

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Cover: The photo is by Marilyn Nolt.

Correction: Two errors occurred in the article "General Board approves constitutional changes" (page 209) in the May 12 issue. The General Conference will elect *six*, not four, members of the Seminary Board of Trustees. And this sentence was ommitted: *The General Board may appoint one additional member on recommendation of the seminary board.*

Next issue: Hope for the planet

Tempted today

David Orr

When I first met Jesus,
I received him with joy.
All my sins were forgiven.
They were washed away.
And I knew God loved me,
just like a parent loves a child.
I felt wonderful.

But before the water of baptism dried,
I was filled with all sorts of doubts.
The devil came to me
and led me into temptation.
He took me to a magnificent shopping mall
full of the finest merchandise.
He showed me designer clothes
and gourmet foods.
I saw luxurious automobiles
and elegant furniture.
And the devil said to me,
"If God really loves you,
all this will be yours!"

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I tried to serve God.
I taught Sunday school.
I gave to the homeless
and told friends about Jesus.
But Satan appeared to me.
He wore a fine business suit.
And this Madison Avenue, public relations man, Satan,
said I had the wrong approach.
He said all this talk about the cross
was depressing—a real turn-off.
He warned me no one would respond
if I talked about discipleship and sacrifice.

Then he presented his plan
for a successful gospel.
I saw a lofty pulpit
in a well-to-do church.
There were microphones and radio towers,
television cameras and satellites.
There were printing presses
and a direct-mail organization.
There were miles and miles of tape,
cassette tapes and videos.
And he took me to his media consultants.
They checked polls and focus groups
And they recommended
a decency campaign.
"Speak against sin.
Rail against wickedness.
Preach against the devil,
but don't even whisper of the cross."

And he showed me the halls of power
The courts and the Congress.
He put me behind a desk
in Washington, D.C.
The PR man finished his presentation,
"I can give you all of this.
Think of what you could accomplish!"

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Then Satan sat me down
in a big overstuffed chair.
He put my feet up
and he gave me a cool drink.
Then he turned on his widescreen TV,
remote control, cable ready, stereo sound.

I watched for hours
and I saw:
Every life comfortable,
Every hurt healed.
Every disease cured,
Every family content.
Every word inspiring,
Every ending happy.

As the last image faded
Satan leaned over the back of my chair.
In a soft voice he said,
"If God really loves you,
your life will be just like that!"

David Orr, a long-time staff member of Mennonite Voluntary Service, is now the pastor at Friendship Mennonite Church, Bedford Heights, Ohio.

How theology touches us: three glimpses

A knock at our Bolivian door

Helen Baergen

I had planned chicken, rice and a salad for supper. Nothing fancy. No dessert. Nourishing and good food. Then came the knock, right in the middle of our first mouthful.

I had seen these two students in the seminary yard near our house a few minutes before. The baby was in her arms. The man, a few feet away, kicked aimlessly at the dirt, as if ashamed and helpless.

"Please," she said when I opened the door, "could I borrow a bit of sugar?" The sadness in her eyes told me, We're hungry. Can you give us something to eat?

Living on the campus of Baptist Theological Seminary in Cochabamba, Bolivia, near the student housing, I found this the hardest thing to deal with. Perhaps our Mennonite students should consider their financial state a little more before coming to study here. Perhaps the Bolivian churches should feel more responsible for the physical welfare of their future pastors. Perhaps we foster dependency by helping them out of their tight spots. Perhaps it's also good that I have never been able to get rid of my guilt as I walk across the yard with my bags of groceries.

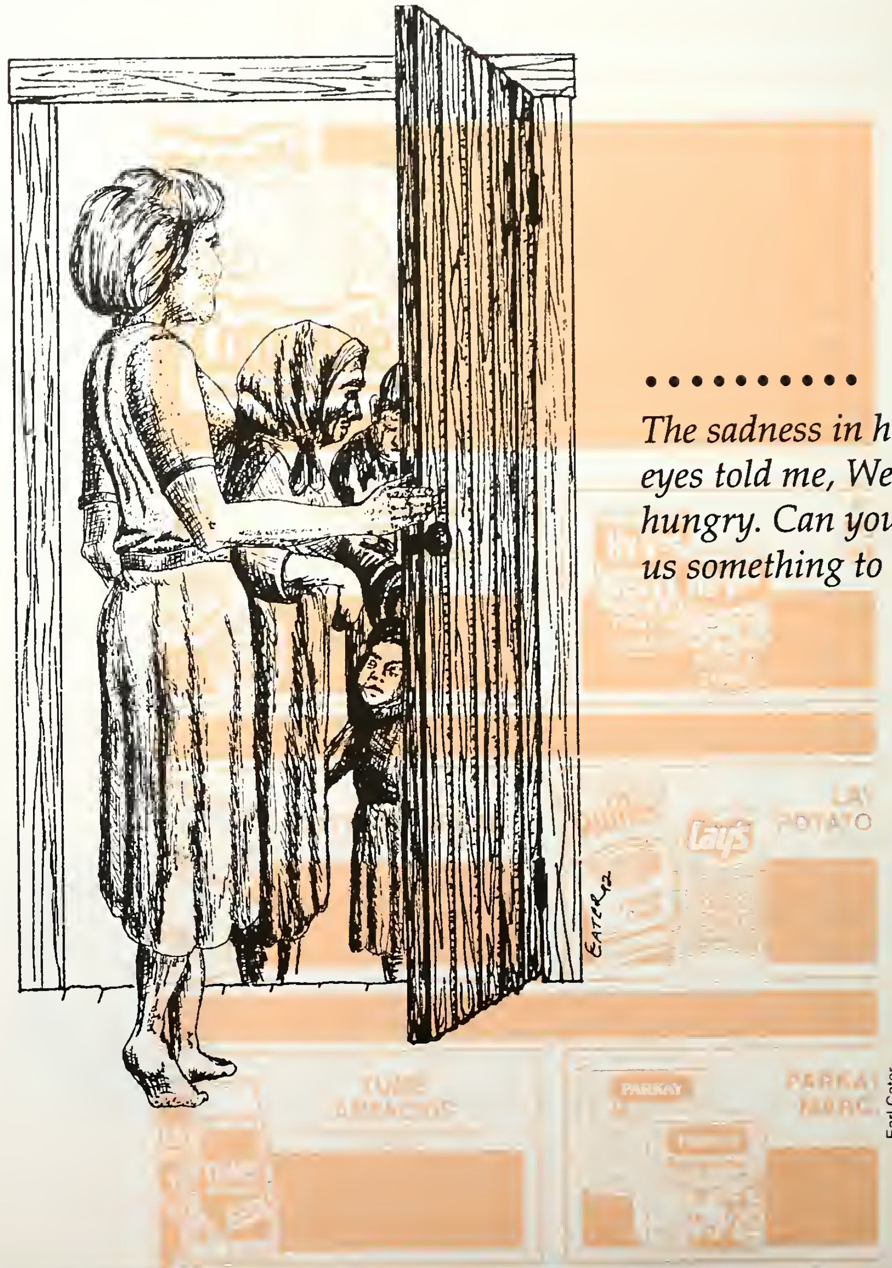
I gave her the sugar, went back to our table, swallowed my food, then said to Rudy, my husband, "We need to visit them tonight. Something's not well there."

Drug trade: We did. They were gentle people, welcoming us with a warm embrace, inviting us to the only two chairs in their small room while they sat on the edge of the bed in which their two little children slept. They talked to us about their year in the Chapare, where they did practical work as part of their seminary training. Chapare is in the jungle valley where so much coca is grown and where the drug trade is becoming ever more dangerous.

She said, "I was so lonely. No neighbors, no water, no electricity. Mosquitoes thick as fog. Rain and hail coming in through the paneless windows. Scorpions and snakes always around. Nightly clandestine movements of the drug traffickers past the house. The nearest "laundromat" [the river] three long, hot kilometers away. And only my two small children for companionship."

He said, "Oh, but it was so good. Holding evangelistic meetings where no one had ever gone with the gospel before. Teaching new choruses to enthusiastic crowds of children deep in the jungle. Returning home in the dead of night along strange jungle paths. Leading a broken motorbike through flood waters in the dark of night and feeling as never before the hand of God protecting and guiding me."

She was proud of him, of his popu-



Earl Cater

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The sadness in her eyes told me, We're hungry. Can you giv us something to eat?

larity among the Chapare people, of his faith in God's leading. But can faith provide food? She said, "In the Chapare we at least always had fruit, lots of it. Here we've had nothing but rice for over a week now. The children cry when I give them more rice. They'd rather have their bottles of sugar water."

They thought they would get a church to hire him as student pastor during this his last year of seminary studies. But the churches weren't hiring much this year, having enough of their own economic problems without adding the pressure of a wage, albeit meager.

And so these two, like other South American seminary students, struggle, and hope that somewhere there will be a place for them to minister, to raise their family, to feel themselves within God's call.

Helen and Rudy Baergen were mission workers for the Commission on Overseas Mission from 1986 to 1990.. They now live in Kitchener, Ont., where Rudy is a pastor at First Mennonite Church.

God tricked me

Matt Friesen

God did a sneaky thing to me, a second-year student at the Associated Mennonite Biblical Seminaries. God somehow managed to pull me out of Elkhart, Ind., and place me smack dab in the middle of Chicago. There I continued my education with the Seminary Consortium for Urban Pastoral Education and have begun working with the United Neighborhood Organization, a community organization in South Chicago.

I quickly learned about community organizing. Its purpose is simple: Pull together several thousand angry neighborhood people, learn about the problems in their lives, focus their energy against the institutions that cause these problems and then lobby, advocate and arm-twist for change.

I have found that few things make good Mennonites queasier than a healthy dose of urban political activism. So why stay in Chicago? Why participate in the world of politics? Why organize people for change?

Because in my first four months here I discovered that community organizing has something to say to Mennonite churches. It reminds us that personal contact is key to any "organization." Good organizers will spend their first year doing nothing but face-to-face interviews, 30-40 hours per week. This engagement builds relationships and unearths concerns that will provide the foundation and direction for later work.

Organizing reminds the church that power is real. Whether it means decisions made over cocktails in corporate offices or over coffee in church fellowship halls, it exists.

Power is neither good nor bad. It simply *is*. If the church or any other institution is aware of it and uses it, power can be a servant. If ignored, it will become the unknown enabler of bad decisions and hurt feelings.

Growth cannot come without risk. Risk yields growth in the same way that endurance yields strength, practice yields skill and vulnerability yields trust. Organizers risk being turned down, disagreed with and yelled at every day. Sometimes the risks outweigh the opportunities, but the hope of a better neighborhood seems to always overcome the fear of failure.

The world of Goshen, Ind., Newton, Kan., and Winkler, Man., is far from Chicago. But although the numbers of people may change, the challenge does not. The church must be careful about its means and ends in political work. It should not ignore or run from the lessons that the public arena has to offer it.

Matt Friesen will be a senior next year at Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517-1999.

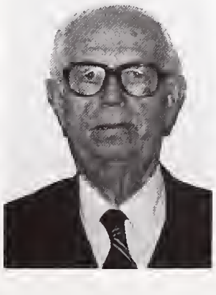
I remember when

Ward W. Shelly

Dispensationalism was said to be the foundation of all preaching. Now, happily, many fundamentalists are changing their tune.

- Anyone spoke of the kingdom, it was spoken of only in terms of the future, ignoring Colossians 1:13.
- Fundamentalists were opposed to all social action. Now many such groups are active in helping the poor and the needy. Some are even involved in politics.
- There was such strong opposition to the Revised Standard Version Bible. Now many people glorify the Living Bible, which is merely a paraphrase according to one man's beliefs.
- It was considered a disaster for a Mennonite to marry a Roman Catholic. Now some Catholics are more spiritual than some Mennonites.
- Conscientious objection to war was taboo in many circles other than Historic Peace Churches. Now most denominations see its significance.
- The church did not try to compete with secular music.
- Clapping hands in a worship service was unheard of in most churches. Now few churches are exempt.
- The doctrine of eternal security was strongly proclaimed. Now we hear gospel radio and TV preachers just as strongly oppose it.

If we look at our Mennonite teachings and doctrines we see that our understanding and emphasis of the Scripture is pretty well on base.


Ward W. Shelly, 1200 Partridge 4A, Metamora, IL 61548, is a retired General Conference Mennonite pastor.

Mennonites and the Ecumenical Movement

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Mennonites have been in dialogue, though not formally members of both mainline and evangelical organizations.

Thomas Finger

The word "ecumenical" carries many meanings. It can designate all relationships among Christians of different denominations. More narrowly, however, it often refers to organizations and dialogues working toward formal Christian unity.

Mennonites have had suspicions about "ecumenism" in the latter sense. This stems partly from our history. When the Anabaptists sought to purify the church, they were accused of disrupting its unity—of not being ecumenical. Standing for Christ's truth and ecumenicity seemed opposed.

Later, as Mennonites became more culturally isolated, relationships with other Christians often ceased. All along we have been a fairly small, close-knit group, usually fearful of giant ecclesiastical structures. Finally, as liberal theology began influencing the 20th-century ecumenical movement, many Mennonites worried that ecumenism involved doctrinal compromise.

During this century, however, Mennonites have become increasingly "ecumenical" in the general sense. We have many more contacts and undertake more local ventures with other Christian groups. Over the past decade Mennonite involvement in more formal ecumenism has also grown, though in diverse and disconnected ways. This article surveys and briefly evaluates North American Mennonite participation in these latter ventures.

1. Interdenominational dialogues: In 1984 the World Alliance of Reformed Churches initiated dialogues with the Mennonite World Conference in Europe.[1] In October 1989 this process continued in North America. At the University of Calgary, Mennonite and Reformed scholars discussed their denominations' differing views of baptism, peace and church-state relations.

A final statement expressed conclusions typical of such conversations.[2] The Reformed encouraged Mennonites (among other things) to consider how to receive those baptized as infants and to avoid using pacifism as an escape from social issues. They expressed appreciation for Mennonites' greater emphasis on church discipline —something, they acknowledge, they had largely lost. The statement encouraged the MWC and WARC to continue such discussions.

Also in 1989 MWC began dialogues with the Baptist World Alliance. Yearly conversations in '89, '90 and '91 have been on this continent, with mostly North American participation. The May 1991 discussions in Hamilton, Ont., covered worship, baptism and the Lord's Supper. The final session, in Amsterdam this summer, will formulate a message on commonalities in faith and in the issues both groups face. Historical Baptist-Mennonite connections in that city will be celebrated.

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Our interdenominational dialogues are aimed at mutual exploration and understanding, not ecclesiastical merger. We are observers in the larger ecumenical bodies.

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In 1987 what is now the Evangelical Lutheran Church in America asked for dialogues with the General Conference Mennonite Church and the Mennonite Church. Apparently both Mennonites and Lutherans were too involved in their own mergers to proceed further. At present, however, such conversations are being explored for Virginia or Pennsylvania for this year or 1993.

2. Relationship focusing on peace concerns: While the above dialogues are fairly new, Mennonites have had longer formal relationships with other peace churches. For years John Howard Yoder (Elkhart, Ind.) represented the Mennonite Central Committee's Peace Section (now called International Peace Office) in a coalition of Historic Peace Churches and the Fellowship of Reconciliation. This group recently published a biblically based *Declaration on Peace*.[3] Duane Friesen (North Newton, Kan.) and a new peace committee designate will represent Mennonites in this group's continuing work.

Between 1986 and 1988 the peace committee appointed John R. Burkholder (Goshen, Ind.) to contact denominational and ecumenical offices on peace issues.[4] He followed up some of these during the Persian Gulf War. The peace committee also sponsors an Ecumenical Peace Theology Working Group; about seven ecumenically active Mennonites hold yearly conferences and discussions.

The Vietnam War gave rise to A New Call to Peacemaking, a coalition among Mennonites, Quakers and Brethren. After years of relative inactivity, this group will organize local dialogues among historic peace and other churches.

3. National ecumenical organizations: The United States and Canada each has a "mainline" ecumenical group and an "evangelical" counterpart. The National Council of Churches of Christ, U.S.A., and the Canadian Council of Churches fill the former roles. The National Association of Evangelicals and the Evangelical Fellowship of Canada occupy the latter.

The Conference of Mennonites in Canada (General Conference) holds "observer" status in both the CCC and EFC. In 1990 a resolution to make that conference an "associate member" of both prompted much discussion, but no vote was taken. Meanwhile, Helmut Harder (Winnipeg), general secretary of the Conference of Mennonites in Canada, attends the larger meetings of both organizations. Lydia Harder (Toronto) attends the Faith and Order Commission of the CCC, while John Redekop (Waterloo, Ont.) of the Mennonite Brethren chairs the entire EFC. Other Mennonites are involved, as Mennonite Central Committee representatives, in coalitions and task forces in CCC and EFC.

In 1984 the Faith and Order Commission of the NCC (U.S.A.) asked for a Mennonite representative. The Mennonite Church and the General Conference Mennonite Church proposed sending observers to both the NCC and the NAE. The NAE, however, forbids any denomination connected with the NCC to participate as a church body in its activities. Due to this restriction, and not from preference for "mainline" over "evangelical" associations, the Mennonite conferences sent me as an observer to the NCC.

Individual Mennonites, however, have had an impact on the NAE. Myron Augsburger (Washington) has long been an influential member. Richard Blackburn, director of the Lombard (Ill.) Mennonite Peace Center, chaired the NAE's social action committee for three years. This committee held several conferences on racism with the National Black Evangelical Association, and helped produce a joint statement adopted by both the NAE and NBEA. Blackburn, Burkholder and others have been active in the NAE's "Peace, Freedom and Security" studies.

North American Mennonites have also participated in the World Evangelical Fellowship (counterpart of the "mainline" World Council of Churches) and the worldwide evangelical Mission Fellowships. Ronald J. Sider (Philadelphia) has organized conferences for the WEF's Ethics and Society Unit, while I will participate in one on the environment this summer.

Meanwhile, while retaining "observer" status, our involvement in the NCC's Faith and Order Commission has increased. In 1989 I co-chaired (along with a Greek Orthodox theologian) a consultation on the continuing significance of the Fourth Century—the century of Constantine and the Nicene Creed. James A. Reimer (Waterloo, Ont.) presented a paper, and J. Denny Weaver (Bluffton, Ohio) also participated.[5]

March 1990 and October 1991 marked the first two sessions of "The Apostolic Character of the Church's Peace Witness," an NCC Consultation on the Peace Issue co-chaired by Marlin Miller (Elkhart, Ind.) and a Roman Catholic representative. Four other Mennonites participated in these consultations; the book emerging from the second will be edited largely at Associated Mennonite Biblical Seminaries, Elkhart.

Finally, I participate in a Faith and Order study group on "ecumenical historiography"—how church history might be explored jointly by scholars from different denominations. We are producing a book of essays, of which I will write the concluding chapter.

4. Some observations: Mennonite participation in formal ecumenical activities has grown steadily over the last decade, though it is still miniscule compared with many other denominations. We have not, however, aligned ourselves with either "mainline" or "evangelical" organizations. True to our historic sense of distinctness and our suspicion of large ecclesiastical bodies, we are dialoguing with both streams while maintaining our identity.

Though ecumenical involvement can dilute a group's theological or ethical commitments, I don't think we are close to that point. Our interdenominational dialogues are aimed at mutual exploration and understanding—not ecclesiastical merger. We are "observers" in the larger ecumenical bodies.

In many instances—for example, the NCC, the Reformed-Mennonite and Lutheran-Mennonite dialogues—we are involved because other Christians sought us out. As they search for their own identity in an increasingly

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We are involved because other Christians sought us out. They are asking how we have remained a peaceful, committed group for so long.

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Cacophony

Doug Hitt

where there is no vision
no dream
the people perish
gasp, cry
and die

where there is no vision
the people pursue other gods
knowledge
doctoral degrees
manufactured serenity
suburban space, guaranteed
investment return
club seats at spacious shrines

where there is no vision
there is no community

Zion
we morn for thee

(See Proverbs 29:18.)

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turbulent world, they ask how we have remained a peaceful, committed group for so long.

We could do much more. Mennonite World Conference has numerous opportunities yet can scarcely fund its own programs. For several years the Mennonite Church has considered creating a part-time ecumenical staff position, but no action has been taken. This fall the general boards of the Mennonite Church and the General Conference Mennonite Church may establish an ecumenical advisory committee. This would be a small but significant step toward coherence among the activities mentioned above.

In many respects, then, our historic distance from ecumenical structures persists. Yet, at least when asked, we are increasingly willing to share with and learn from others in a formal way.

Notes:

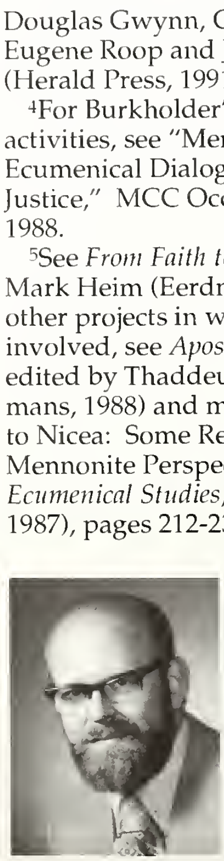
[1] The papers presented and the conclusions reached can be found in *Mennonites and Reformed in Dialogue* (Mennonite World Conference, 1984).

[2] For the papers, discussions and final statement, see *Baptism, Peace and State* edited by Ross T. Bender and Alan Sell (Wilfred Laurier University Press, 1991).

[3] *A Declaration on Peace* edited by Douglas Gwynn, George Hunsinger, Eugene Roop and John H. Yoder, (Herald Press, 1991).

[4] For Burkholder's report on his activities, see "Mennonites in Ecumenical Dialogue on Peace and Justice," MCC Occasional Paper #7, 1988.

[5] See *From Faith to Creed* edited by S. Mark Heim (Eerdmans, 1991). For other projects in which I have been involved, see *Apostolic Faith in America* edited by Thaddeus Horgan (Eerdmans, 1988) and my article "The Way to Nicea: Some Reflections from a Mennonite Perspective," *Journal of Ecumenical Studies*, Vol. 24, #2 (Spring 1987), pages 212-231.



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Letters

How sacred is human life?

Writer's note: *This statement, written on behalf of some Arizona Mennonite pastors, arose out of discussions before and after the execution of Don Harding. The statement found general acceptance in the Phoenix and Tucson-area Mennonite churches but encountered strong opposition as well. Arizonans in general favor capital punishment.*

The pastors represented churches affiliated with the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren and Bible Fellowship. I drew up the original statement, which has now been through several revisions. Al Whaley, pastor, First Mennonite Church, 1612 W. Northern Ave., Phoenix, AZ 85021

An open letter to Arizona Mennonite churches (a statement for testing): The execution of convicted killer Don Harding in the gas chamber of the Arizona State Prison in Florence (April 6) raises questions for us. These questions are related to our faith and our desires to be followers of our Lord.

The first question is fundamental: Can capital punishment be justified from Scripture, particularly from the New Testament? "An eye for an eye" is the standard of the Old Testament (Genesis 9:5-6; Numbers 35:30), but Jesus came to fulfill the Law and the Prophets (Matthew 5:17). Jesus' teachings differ from the Old Testament Law because they deal with the individual Christian given the right to take human life.

The second question concerns evidence from sociology. Studies have repeatedly shown that capital punishment does not serve as a deterrent to crime as its proponents often maintain. States not having a death penalty frequently have lower murder rates than states that do enforce the death penalty.

A third concern is the preservation of the Anabaptist vision for regard of human life. Traditionally, Mennonites oppose the taking of life through actions of the military, euthanasia, murder and capital punishment. Anabaptists stand behind the 1932 statement of Mennonite historian C. Henry Smith: "Human life to the Mennonites is sacred and not to be snuffed out for any reason whatsoever, individually or collectively." One of the charges against Felix Manz, the first Anabaptist martyr, was that he rejected capital punishment. And in 1910 Mennonite leader Daniel Kauffman said, "The taking of human life, whether upon the field of battle, on the gallows or in the electric chair or in a conflict between individuals, belongs to uncivilized nations." Christ through his redemptive work has fulfilled the requirement of the death penalty and has given the church a ministry of reconciliation. In view of the historical ineffectiveness of capital punishment as a deterrent to crime, our conviction is that the death penalty should be abolished. In view of our responsibility to be ministers of reconciliation, we wish to labor faithfully to bring estranged people together—and to work for economic, social and religious conditions that reduce crime. Our hope for us as Mennonites is that we will respect every facet of human life because all people are created in the image of God.

Spending God's money

If "one reader of the 1890 *Gesangbuch mit Noten* resented using a luxurious morocco leather binding, saying the money could have been given to missions" (April 14 issue), what could one say about spending hundreds of thousands of dollars for new songbooks in 1992, when the ones in use are still in fairly good condition or can be repaired?

Who decided to spend all that money for all those books? Who will decide whether and when any congregation should spend the dollars to buy new songbooks when we don't need them? What kind of stewardship is that?

Do we as Christians decide to spend for local use in comparison with sending out God's Word to the millions in the world that don't have the Bible? Would a congregation consider having a special prayer meeting to ask God whether or not we should now spend his money to buy new songbooks? *C.B. Friesen, 200 SW 14th St., Newton, KS 67114*

Thanks, Martha

My thanks to Martha Graber [who reads each issue of *The Mennonite* onto audio cassette tape]. *Mary Mae Schwartzentruber, Nairn Mennonite Church, Box 9, Ailsa Craig, ON N0M 1A0*

"Mice" is no insult

I respond to Monty Ledford (April 14 issue). He states that the Pastoral Project finding that "pastors also need constant support" makes "pastors sound like a pretty frail bunch." He quotes three of Paul's statements to make his point.

A careful reading of Acts shows that Paul usually traveled in the company of co-workers and others who supported him. [The book of] Acts also cites numerous instances of Paul being cared for by friends. In his letters Paul states that co-workers who are with him send greetings to those to whom he is writing. He thanks Prisca and Aquilla "who risked their necks for my life." Paul was hardly a loner who depended solely on the strength God gave directly to him.

Most striking is Monty's quote from 2 Timothy 4:16: "Everyone deserted me, but the Lord stood at my side." Read it in the context of what Paul said just before and after that statement. "Do your best to come to me soon. For Demas, in love with this present world, has deserted me ..., Crescens has gone to Galatia, Titus to Dalmatia. Luke alone is with me ... Erastus remained at Corinth, Trophimus I left ill at Miletus. Do your best to come before winter." While Paul affirms his faith in God's strength, he is still lonely for human companionship and needs the support of his friends and co-workers.

Monty concludes by asking, "Are we men or mice?" Mice are among the hardiest of God's creatures, so a comparison to them is not an insult. Neither are all pastors men; some are women. But all of us pastors need the strength, help and understanding that God provides through human companionship and affirmation. *Lamont A. Woelk, 24 N. Main St., Richlandtown, PA 18955*

Having served as deaconess in our church for eight years and having experienced two pastoral resignations, I am compelled to look earnestly at the issue of power in the church and to respond to Monty Ledford's letter.

Considering how many women are involved in church ministry, I find it disconcerting that he asks whether pastors are men or mice. If I were to ask, "Are we women or lions?" the sex-stereotyping could come full circle, eliciting snickers or snarls.

Women's issues aside, my experience correlates with the findings of the Pastoral Project: Pastors also need support. Yes, this makes pastors sound like the rest of us, frail humanity. Mr. Ledford uses several quotations, but he neglected to mention, "When I am weak, thou art strong." Is this not the role of pastors: to bring people to the power love of God, not to the power attraction of men?

The more people in leadership are willing to be vulnerable the more the parishioners are willing to open up their wounds and begin the healing process. Who wants to bare one's soul to pastors and deacons who are not willing to trust us to help bear their burdens? Support and care in a congregation is a give-and-take congregation/pastor relationship.

Jesus chose three special friends to be his support, also during his most vulnerable time. When Jesus was weakest his impact was also the greatest. While Jesus was dying the soldier recognized him as the Son of God. When we are willing to expose our frailties and acknowledge God's creative and recreative energy, "gentiles" may recognize the God we serve. *Maria S. Matty, 3042 Tims St., Clearbrook, BC V2T 5G8*

Support and witness

My wife [Rachel P. Sonwani Bagh] and I thank each of the supporters [Women in Mission and the Commission on Overseas Mission] for generous gifts to help us complete the Master of Theology in Christian Ministry at United Theological College in Bangalore. *The Mennonite* helped me a lot regarding the General Conference Mennonite Church stand on peace concepts and doctrines. *P.N. Bagh, 60/64 Stanley Road, Allahabad, U.P., India 211002*

Mennonite preacher

Anita Speer Smith

Dear friend, dear Mennonite brother,
yours is the fine balanced
courage
of simplicity—
complex, I would go on to say,
but turning upon the core of
truth.
Aware of our inward
examining
you return again, again
with openness toward the light
that never blinds
but helps our eyes to see.

You speak of peace
and in your voice
presence
utters its wordless lesson.
We need not fear ourselves or crumbling worlds.

Anita Speer Smith is a member of First Mennonite Church, 1980 W. 46th St., Indianapolis, IN 46208.

10 *o'clock news: Define 'Christian'*

Two governors from the second century C.E. have to deal with stubborn believers.

Eleanor Niemela Beachy

About 112 C.E.: Today Governor Pliny here in Bithynia received instructions from Rome concerning a question for all governors these days: "What is a Christian?"

Should Christianity be treated as a new religion or as an extension of the Jews' religion? What should be done about those claiming to be Christians?

Governor Pliny addressed these questions to the Emperor Trajan. His letter stated in part, "I asked the accused whether they are Christians. If they confessed, I asked a second and a third time, threatening penalty. Those who persisted I ordered to be executed, for I did not doubt that whatever it was they professed they deserved to be punished for their inflexible obstinacy."

The governor also mentioned the torturing of two women who are called *ministrae* in their community, but did not get any information from them beyond what he calls superstitious notions.

Does Christianity have the same status as Judaism? The Jews also refuse to worship the gods or offer incense on the altar of the emperor, but they have generally been exempt from this requirement as have adherents of other recognized religions in the land of their origin.

The beliefs of Christians are based on a Jew who was executed by the Roman government over 100 years ago—Jesus of Nazareth. His first followers were Jews, including one Paul of Tarsus, who took the idea to gentiles across much of the empire that Jesus was the Messiah. This Paul was executed in Rome under the Emperor Nero.

Christians refuse to worship the gods. Many will not buy meat that has been offered to the gods. Their sculptors refuse to carve figures representing the gods on tombs or monuments. They do not send their children to schools where they will be indoctrinated about the gods. They preach against luxury. They do not attend gladiator contests and will not serve in the army.

The Christians live in families, have a high moral code and generally make a living in agriculture or handicrafts. It is said that when a plague strikes a city, they often stay to care for the victims when everyone else leaves.

Nevertheless, it is feared that so many people turning away from the gods will bring disaster on the entire state. When a plague strikes an area, people become eager to toss the Christians to the lions. At death, Christians are said to exhibit great courage.

Evidently the emperor considers Christianity a religion separate from Judaism. Therefore, in answer to Pliny, he said the governor's handling of cases is satisfactory.

166 C.E. (under the reign of Augustus Marcus Aurelius): Today in Smyrna an 86-year-old bishop of the Christian cult, Polycarp, was arrested, tried and executed on charges of atheism. He had been hidden on a small farm but was hunted out on the insistence of the citizens of Smyrna. They fear the wrath of the gods.

Christians continue to show stubborn resistance to honoring the emperor and the gods. Charges of cannibalism have not been proved, but they do admit using the words "This is my body, this is my blood" in their rituals. The citizenry called for the death of Polycarp, a leader in this movement for more 60 years.

When Polycarp was found, he invited the arresting officers to eat a meal. He also requested an hour for prayer. This they granted.

At the trial the governor followed the procedure established by Pliny at the beginning of the century: offering the prisoner three chances to save himself. "Take the oath," said the governor, "and revile Christ."

When a plague strikes a city, the Christians often stay to care for the victims when everyone else leaves.

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Polycarp answered, "For 86 years have I been his servant, and he has done me no wrong. How can I blaspheme my King who saved me?"

Giving Polycarp one final chance, the governor said, "Swear by the genius of Caesar."

Polycarp answered, "If you vainly suppose that I will swear by the genius of Caesar, if you pretend you are ignorant as to who I am, listen plainly: I am a Christian. If you wish to learn the doctrine of Christianity, fix a day and listen."

The governor then ordered his herald to go out in the arena and announce three times, "Polycarp has confessed that he is a Christian." The crowd roared for Polycarp's death.

Tied to the stake, Polycarp prayed, ending with, "I glorify thee through the everlasting and heavenly high priest, Jesus Christ, thy beloved child, through whom be glory to thee with him and the Holy Spirit, both now and for the ages that are to come. Amen."

The fire was lit, and the bishop died. But it appears doubtful whether the movement will die with him.

Eleanor Beachy is co-pastor with Perry, her husband, at Bergthal Mennonite Church, Box 236, Pawnee Rock, KS 67567. Three more "telecasts" will follow.

Who's in charge here?

The case of delegated authority (Micah 6:8)

Esther Patkau

Setting: a courtroom, 720 B.C.

Presiding judge: the sovereign Lord

Courtroom clerk: prophet Micah

The accused: God's people

The case: The supreme Sovereign has delegated divine authority to rulers and leaders to guide his people (3:1), but they have proved to be corrupt.

The accusation: "Hear this, you leaders … who despise justice and distort all that is right … who build with bloodshed … and wickedness. Her leaders judge for a bribe, her priests teach for a price and her prophets tell fortunes for money. Yet they lean upon the Lord and say, 'Is not the Lord among us?'" (3:11).

Self-centered, self-righteous rulers took money for themselves, defrauded the people, corrupted the worship of the Lord, forgot the position to which God had delegated them. They had received authority to rule according to God's requirements and were accountable to the Lord for their decisions and actions.

"Stand up and plead your case," said the Lord. "My people, what have I done to you?" With the desperation of a parent struggling in a relationship with a wayward child, the Lord cried out, "How have I burdened you?" Where in your estimation have I neglected to do my utmost for you? Did I not deliver you out of slavery into freedom? Did I not choose you as a people in whom I would delight? Under my authority and righteous rule, man, beast, nature and every creature should fare well. Did I not provide for you in all your journeys? Did I not bless you with prosperity and peace?

Why won't the people recall God's righteous acts? Bountiful provisions? Tenderness and mercy when they rebelled? God's dealings with them were just and compassionate, yet they went after their own wisdom, set up idols of their own choosing and used their power to serve their own desires. That led to social injustice. God had seen their corrupt plans. The delegated rulers misappropriated their power. They defrauded the common people of their homes and land (2:1-2; 3:2-3). They were dishonest in their dealings, covered up their lies and used deceptive, false measurements in business (6:11-12). Because they called themselves by God's name, they thought they would not be held accountable for their wickedness. God was patient with the rebellion, self-seeking wickedness, dishonesty. But the time had come to open the books and reveal the injustices and the impending disasters.

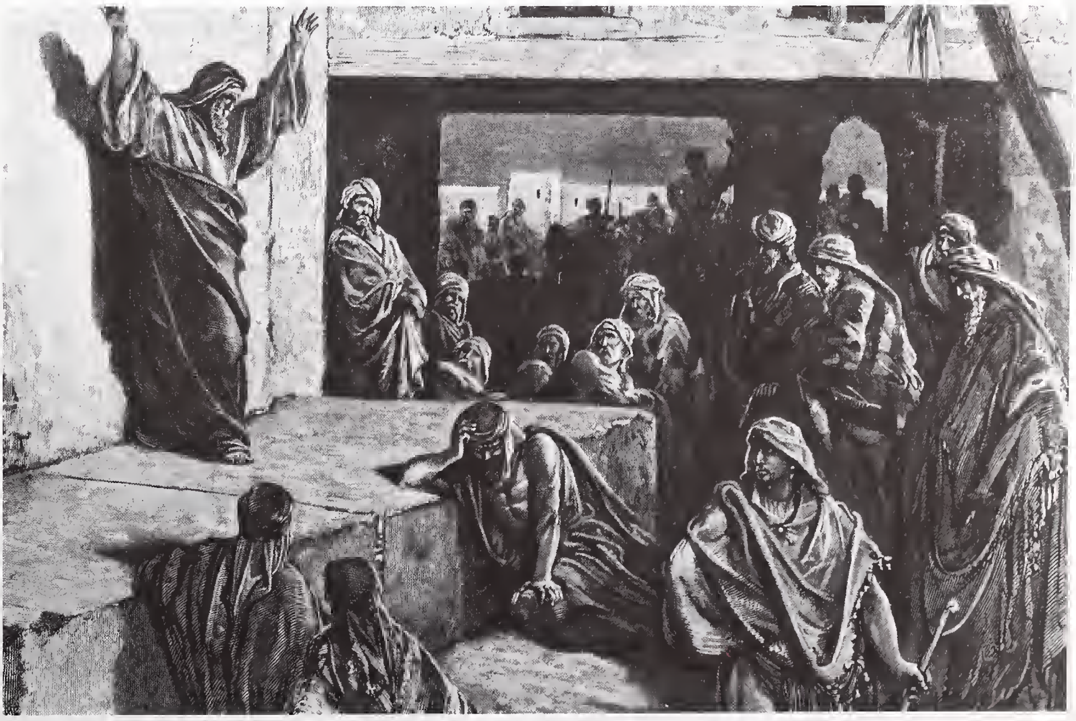
With audacity, the delegated leaders posed a self-righteous counter question: "With what shall I come before the Lord and bow down before the exalted God?" God commanded sacrifices and offerings of flocks and oil. Have we not done that? Is it not sufficient that we gave God a portion? Must we sacrifice all our animals? Does God demand all our possessions? Does he demand even the death of our children? What can we pay to eliminate our sins? With what will God finally be satisfied?

God's answer was not something new: The Lord does not demand the death of the children—for they are not the possessions of the parents but only a gift entrusted for a time by the Lord himself. The Lord does not demand that rivers of blood flow in sacrifice. "I have no pleasure in the blood of goats. Stop bringing meaningless offerings" (Isaiah 1:11).

God had already stated his requirements. They are simple. They are clear. They are good. They are the same for the individual, the leaders, the nation. Follow them and God will approve of you.

What does the Lord require? Act justly. Love mercy. Walk humbly with your God.

This is the first of three Bible studies on the triennial conference theme by Esther Patkau, 2206 Wiggins Ave., Saskatoon, SK S7J 1W7.



RNS

God's requirements are simple: *Micah speaks to the leaders.*

What should be the future of our church?

A report from a committee on the long-range vision and goals of the General Conference Mennonite Church and the Mennonite Church

Many people have identified the need for a long-range vision for Mennonites. In 1990 the general boards of both the Mennonite Church (MC) and the General Conference Mennonite Church (GCMC) agreed to appoint members to a conjoint committee to work at this task.

The mandate of this committee, in conversation with the church, is to articulate a vision of God's call to the MC and GCMC, identify priorities within that vision and engage the church in living out that vision in the '90s and beyond.

The committee engaged in reading, prayer and reflection and invited their constituencies to share what they understand God is calling the church to be and do in the coming decade. It now offers the following for testing and the further discernment of the church.

Guiding vision of the committee: Called by God, redeemed by Jesus Christ, empowered by the Holy Spirit, we seek to be a community characterized by grace, joy, hope and love, engaged in reconciling all creation to God, committed to peace and wholeness, discipled through and for worship, community and mission.

Perceived strengths of the GCMC and MC: a discipleship that grows out of the life and teachings of Jesus and encompasses all of life, a strong sense of community, global service and mission, vision and practice of biblical peacemaking, a strong music and singing tradition, and institutions that enhance our Mennonite identity and mission (schools, camps, conferences, publications, mutual aid, health care).

Current areas for growth: deepening our spirituality centered in Christ; strengthening understandings and practice of Christian community, enhancing congregational well-being; reworking our understandings and exercise of leadership, power and authority; inviting and including others in the faith community; increasing our sensitivity and response to those in need; and confronting ethical relativism.

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> We seek to be a community characterized by grace, joy, hope and love, engaged in reconciling all creation to God, committed to peace and wholeness, discipled through and for worship, community and mission.

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Five emerging themes for the 1990s and beyond:

Renewal: Seek a living relationship with Jesus Christ. Experience the empowerment of the Holy Spirit. Live in harmony with God's creation. Encourage corporate and personal spiritual growth. Acknowledge our shortcomings and embrace the grace of God. Become a people of celebration and joy. Revitalize worship. Cultivate competent spiritual leadership.

Community: Redefine the meaning and shape of community in our contemporary context. Strengthen our ties within the global community. Model relationships and values that form an alternative to the dominant society. Empower people of all ages to use their gifts. Address and seek to heal the abuses and hurts of people in our families, churches and society. Grow in our ability to handle conflict constructively. Create new forms of expressing mutual aid.

Invitation and inclusion: Find new ways to articulate and share our faith. Become a church of many peoples. Develop an openness to the gifts, views and participation of all. Give priority to urban ministries.

Discipleship: Apply our faith to daily life. Engage people in service and mission. Advocate for the disenfranchised. Live as peacemakers. Cultivate simple lifestyles.

Structures: Simplify congregational and denominational structures. Reshape structures around a ministry focus.

This statement is now offered to the church for testing and response through publication in *The Mennonite* and in *Gospel Herald*. Send your comments to Vern Preheim, Box 347, Newton, KS 67114.

GCMC members of the vision and goals committee are Abe Bergen, Winnipeg; Janeen Bertsche Johnson, Wichita, Kan.; Ronald Krehbiel, Freeman, S.D.; Clare Ann Ruth-Hefflebower, Fresno, Calif.; Alberto Quintela, Minneapolis, and Vern Preheim, Newton, Kan.

MC members are Donella Clemens, Souderton, Pa.; Stanley Green, Monrovia, Calif.; Gerald Hughes, Cleveland Heights, Ohio; James Lapp, Elkhart, Ind.; Rick Stiffney, Goshen, Ind., and Eleanor Snyder, Kitchener, Ont.

Freeing people to be themselves

David and LaVeta Habegger served in pastoral ministry for 48 years across the United States.

Donna Lehman

David and LaVeta Habegger's 48 years of ministry extended from an Indian reservation in Montana to a coffeehouse ministry in Elkhart, Ind. They served in all five U.S. districts of the General Conference Mennonite Church.

In honoring their retirement last year, Mark Weidner, Central District Conference minister, said, "David was my pastor when I was a teenager in Allentown, Pa. He was real to young people. He went hiking and roller skating with us. He loved life and God."

David preached his first sermon at the age of 18 and was ordained in 1949 at age 24. He earned a doctorate from Claremont School of Theology in California. While raising their five children, LaVeta participated in Christian education and taught Sunday school.

David wanted to work with the Cheyenne in Montana, where he and LaVeta served after his ordination. This vision stemmed from David's missionary parents and his childhood years on the Cheyenne reservation.

David claimed Colossians 3:6 as his motto: "You are serving the Lord Christ." The Habeggers' openness and requests that followed eventually led them throughout the United States.

They pastored mostly urban churches. Gifted in administration, goal setting and church planting, David also gave leadership to the General Conference and was active on committees. He worked part time for seven years and full time for four as church planter and program coordinator for Western District Conference.

In 1976 David began a non-traditional dual-conference church in Wichita, Kan., called Mennonite Church of the Servant. Services began in the home they purchased. Concerned for unity among Mennonites, David continued serving in dual-conference churches.

David always asked, "Who should we be visiting?" He says, "I was concerned that people not only be included but participate in meaningful ways by using their gifts—even when gifts seemed far out."

Mark Weidner observed that "David related to people of all ages and made the ministry look attractive. This example freed me to be myself as a minister." The sentiments of "freeing people to be themselves" in the use of their gifts can be echoed by hundreds of people across our conference whose lives the Habeggers shepherded.

Donna Lehman lives at 3213 Ponema Court, Fort Wayne, IN 46815-6345.

"I was concerned that people not only be included but participate in meaningful ways by using their gifts—even when gifts seemed far out."

'Serving the Lord Christ': *David and LaVeta Habegger with a cake presented by First Mennonite Church, Champaign-Urbana, Ill.*

The village that threw out the military

Nobody knows why, but for some reason the villagers refused to obey the military. Fifteen people died, but the military is gone, removed without guns by the courage and will of simple people.

J. Lorne Peachey

Something snapped: *Simple crosses and monuments mark the site of the Dec. 2, 1990, massacre at Santiago Atitlán in Guatemala. In the background is the hut where villagers tell their story.*

J. Lorne Peachey

Santiago Atitlán is an hour's boat ride from Panajachel, one of Guatemala's biggest tourist centers. Tourists who take the boat across Lake Atitlán find a bustling town of 28,000. Women sit in their shops by the street, selling pottery or fruit or corn for the day's tortillas. Men are out in their boats fishing in the lake or up in the mountains cutting wood for the family's fires. Children fill plastic water jugs in the lake, stopping to say "uno quetzal" (20 cents) if a tourist wants to snap a picture.

When the sun sets, the villagers come into the streets and visit on the corners. Children play marbles in front of the municipal building. Wave after wave of hand-clapping and singing come from a dozen or more Evangelical churches scattered throughout the town. Some go to the Catholic church for evening mass.

Here there is laughter. Here children chase each other. Here neighbors share a bit of gossip, and young and old greet each other as they pass on the streets. Even the few North American tourists brave enough to spend the night in one of the town's spartan but adequate lodgings are greeted with smiles and friendship.

But it was not always so. Before Dec. 2, 1990, Santiago Atitlán was a town of fear. During the day soldiers patrolled the village. The tourists left soon after lunch. By 5 p.m. the villagers had shut themselves into their houses. There they frequently heard gunfire as mysterious masked men roamed the streets.

Social workers: Kidnappings and "disappearances" were common occurrences, particularly of church leaders, teachers and social workers. Local leaders estimate that as many as 1,000 of their townspeople were assassinated during the 1980s.

"We couldn't go out, even a kilometer away, because we didn't know if we would come back alive," say town leaders today. Many have family members who "disappeared." Some received numerous death threats during the late '80s.

The townspeople believed the source of the assassinations and the violence was the military, camped in a base a quarter mile outside the town. The base was there, the military said, because Santiago Atitlán was suspected of harboring "subversives," i.e. communists.

On Dec. 1, 1990, the military rode into town, demanding that citizens turn over one of their number—for "subversion." Though they had done so before, this day something snapped. Nobody knows why, but for some reason they refused. They were fed up. Instead of obeying, someone went to the Catholic church and rang the bell. "It wasn't planned, it couldn't have been planned," the town's leaders say today.

Over 5,000 people turned out in the plaza in front of the church. Without plan or organization they moved in the moonlight, down the dirt road beside the lake to the military compound.

"Buenos dias," said the men at the head of the crowd when they reached the gate to the base, for by now it was 1 a.m. Out of the darkness came bullets from M-16s. Thirteen villagers lay dead, more than 20 wounded.

By the time the sun came up, 20,000 people had signed a petition asking the president of Guatemala to remove the military from outside the town. Five hundred people climbed into vehicles for the two-hour drive to Guatemala City to deliver the petition.

"Then a miracle of God happened," Santiago Atitlán's leaders say today. In a country where civilian government has little power, where the military apparently rules at whim, the president ordered the military out of Santiago Atitlán within 15 days. They left, after killing two more townspeople in what can only be described as revenge.

Today, some 36 months after the massacre, Santiago Atitlán is completely disarmed. Instead of the mysterious masked men, patrols called *rhondos* walk the street to keep order. They carry a twig, a flag and a whistle—but no weapons. For 36 months not a single shot has been heard in that town.

For the first time in more than 10 years Santiago Atitlán farmers can climb the mountains to their fields. "It's like being in paradise," says one. "No one is threatening anybody."

Four times the military has tried to come back into town. When that happens the Catholic church bell rings again, and the citizens come out, always unarmed, to block their way.

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> Today Santiago Atitlán is completely disarmed. For 36 months not a single shot has been heard in that town.

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"Thirteen people sacrificed their lives so that we can have peace," Santiago's leaders say today. Where they fell, simple crosses and monuments mark that sacrifice. A thatch-roofed hut stands nearby, under which townspeople tell their story to North American tour groups who come to visit.

After the story, the tour group turns to view the land where the military base once stood. Here where once were barracks, with deep torture pits still visible, they find coffee trees. These the villagers of Santiago Atitlán have planted in what was once the home of their enemies.

J. Lorne Peachey, Scottdale, Pa., spent the night of March 17 in Santiago Atitlán along with a group of Self-Help Crafts shop managers touring Guatemala. He is the editor of Gospel Herald, *the weekly publication of the Mennonite Church.*

News

Mennonites respond to violence in L.A.

Akron, Pa. (MCCU.S.)—William Irvin has at least two major reactions to the April 29 Rodney King verdict and the ensuing turmoil in Los Angeles—anger and hope. As an African-American, he is angry over the acquittal of four white police officers videotaped beating King. Yet he retains profound hope in the church as a reconciling force in multicultural urban settings.

The Rodney King trial outcome hit a particularly raw nerve because "every African-American male in this country has experienced some kind of brutality by the police, whether psychological, emotional or physical. An African-American can be one in a string of cars going five miles over the speed limit and he'll be the only one pulled over," says Irvin, pastor at Prince of Peace Anabaptist Fellowship in Los Angeles.

Belizian Mennonite Basil Marin, for example, was the target of police brutality on Feb. 4, 1991. Police manhandled Marin, despite his having suffered injuries in a serious car accident. Only after noticing his Bible on the front seat did they call an ambulance. Marin is the minister at Family Mennonite Church in Los Angeles.

Irvin was also outraged at media coverage of the Los Angeles rioting. Media portrayal of the looters as African-Americans was "fallacious and appalling," Irvin says. He witnessed people of all ethnic backgrounds, including whites, among the looters.

Ghana: Such media reporting gives the impression that Los Angeles' many ethnic groups are hopelessly divided. On the day rioting began, however, Irvin had been speaking with businesspeople of diverse backgrounds—from Israel, Nigeria, Ghana and Korea—about a gift shop he is opening. Called "World at a Glance," the shop will carry Self-Help Crafts as well as African products. Although they were in the south-central area

"An Artist's Look at India, Thailand and Bangladesh" was the title of a three-week tour in February. Six people visited artists in the three countries who make products for Self-Help Crafts, writes Ruth Quiring of First Mennonite Church, Calgary.

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The Pew Charitable Trusts has awarded $160,000 to Associated Mennonite Biblical Seminaries, Elkhart, Ind., for phase one of a project to develop "a missiology of Western culture." The study is being directed by Wilbert R. Shenk, associate professor of missions and director of the Mission Training Center at AMBS. The new broad-based project calls for the church in the industrialized Western world to prepare for missionary activity at home with the same dedication it invested in taking the gospel to other cultures.

Shenk

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"Dirk's Exodus," the dramatic portrayal of the life of Dirk Willems by James Juhnke, history professor at Bethel College, North Newton, Kan., will be featured in four showings at Sioux Falls '92, the triennial sessions of the General Conference Mennonite Church. The performances will be July 23-26; tickets are $5 in advance, $6 at the door. Also showing at Sioux Falls '92 will be the "Mirror of the Martyrs" traveling exhibit, on loan from Kauffman Museum in North Newton. The exhibit shows 30 of the original 104 copper printing plates used to illustrate the 1685 edition of *Martyrs Mirror.* It will be on display at the Elmen Center on the campus of Augustana College. Tickets are $1.50 in advance, $2 at the door.

Belief in biblical literalism is held by 32 percent of people in the United States—a new low, according to the Princeton Religious Research Center. The poll shows that the most prevalent U.S. view is that the Bible is inspired by God but contains passages that need not be interpreted literally. (*Mennonite Weekly Review*)

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Swift Current (Sask.) Bible Institute held its graduation and closing weekend April 24-26. A musical, "Embrace the Cross," was performed. C.J. Dyck brought the Sunday morning message, "Walking in the Resurrection." Nineteen students from Alberta and Saskatchewan graduated from SCBI's two-year program.

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Students from three peace church seminaries went to Washington April 25-29 to interact with church and government leaders. "Gathering in Washington gave us access to resource people who represent our denominations to the government," said Ruth Isaac, a student from Associated Mennonite Biblical Seminaries, Elkhart, Ind. The students met with officials from the U.S. State Department, Pentagon, Congressional staff and from Mennonite and Quaker offices.

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The Mennonite Conference of Eastern Canada has cleared its 1992 fiscal year-end deficit. On April 14, Ron Sawatsky, moderator, and Clare Schlegel, treasurer, invited all congregations in the conference to offer thanks to God. Congregations responded generously to a special plea for above-budget donations before the April 3-4 annual sessions in Leamington, Ont. Offerings at the April meetings were not required to wipe out the deficit, and will be applied instead to this year's operating budget. Officials expect that registration fees will cover the costs of the conference. (Ferne Burkhardt, *Mennonite Reporter*)

where violence would later erupt, "we had very congenial talks," Irvin says. He believes cooperation is more typical of Los Angeles than the rioting and looting.

Eloise Hiebert Meneses, an anthropology professor from Peoria, Ariz., who studies and teaches about racism, says the situation for ethnic minorities deteriorated in the 1970s and became "noticeably worse" in the '80s. Various court decisions have stripped away the intent of earlier legislation to protect civil rights. Meneses, a member of the West Coast Mennonite Central Committee and MCC U.S. boards, attributes this deterioration in part to a mistaken belief that racism was eliminated during the 1950s and '60s.

Meneses notes the increased visibility of white supremacy groups like the Ku Klux Klan, whose members leaflet students at Arizona State University, where she teaches. "Ordinary people who would not have tolerated the KKK in the '60s or would at least have not voiced support for them are now displaying an attitude of tolerance. That's scary to me," she says.

Both Irvin and Meneses acknowledge the need for fundamental changes in U.S. institutions to meet ethnic minority groups' needs. Both speak hopefully about the reconciling role the church can play. A first step would be for churches to include more minority people in their decision-making bodies.

"A person can't say 'I love you in the name of the Lord' and then get up off his knees and not want to be bothered," Irvin says.

Despite the divisiveness now evident in American society, Meneses says, "God's Spirit can work through the church. The church can help shape the future."

The future must involve cooperation between ethnic groups. "We have to work together," Irvin says. "We can't sweep the issues under the rug like we did before. We have to do something different in the '90s." *Emily Will*

'Look at me, Lord'

The 36 congregations of the Council of Anabaptists in Los Angeles have issued a pastoral letter that begins: "'Look at me, Lord,' the city cries, 'see me in my misery' (Lamentations 1:11b)." It goes on to point out the need for relief, reconstruction, reconciliation and redevelopment. The letter calls upon "sisters and brothers in Mennonite congregations across North America to

- Pray for our city and our churches that will be at work in the rebuilding effort.
- Give serious attention to the implementation of the Statement on Racism that was endorsed at Oregon 91 [and at Normal '89].
- Partner with us through financial gifts at this 'kairos' moment in response to God's call and the catastrophe in Los Angeles.

… Address any inquiries to The Council of Anabaptists in Los Angeles, 570 E. Orange Grove Blvd., Pasadena, CA 91104."

Hege resigns as news editor

Newton, Kan. (GCMC)—Beth Hege, news service editor for the General Conference Mennonite Church, has announced her resignation effective Aug. 7. She joined the General Conference staff in July 1990.

Freedom to write: *Hege*

Hege plans to pursue a master's degree in international studies with a concentration in journalism at the University of Oregon, where she was awarded a Graduate Teaching Fellowship from the College of Arts and Sciences. She holds bachelor's degrees in history and German from Bethel College, North Newton, Kan.

"I consider myself lucky to have held such a fun and challenging job," she said. "I liked visiting congregations and meeting the people of the General Conference. My colleagues at the office were wonderful, and I appreciate the freedom I was given to write."

Hege's hometown is Aberdeen, Idaho, and she is currently a member of Shalom Mennonite Church in Newton.

Sommer resigns as editorial assistant

Newton, Kan.—Sharon Wiebe Sommer has resigned as editorial assistant of *The Mennonite*, effective July 31. She and John, her husband, will begin a three-year assignment in August in Tokyo with the Commission on Overseas Mission of the General Conference Mennonite Church. They return to the Japan Anabaptist Center, where they were interim staff 1989-1990. They will host international visitors for bed and breakfast, and work with the center committee in setting direction and program.

To Japan: *Sommer*

Sommer began working with *The Mennonite* in September 1983 and became editorial assistant in June 1984.

She is a member of Faith Mennonite Church in Newton. She and John have two children, Michelle, 18, and Brian, 15. Michelle will attend Bethel College (North Newton, Kan.) in September. Brian will attend Christian Academy in Japan.

Youth workers discuss 'smell' of youth ministry

Toronto (GCMC/MC)—The smell of baking bread symbolizes the vision youth ministers have for their work in the General Conference Mennonite Church (GCMC) and the Mennonite Church (MC), concluded participants at the annual Youth Ministry Council held here April 23-28.

Susan Allison Jones, Kitchener, Ont., explained the symbolism: "It needs heat for things to happen, it takes people to prepare it, it needs a catalyst, it takes many grains to make the right mix, it is life-giving, is meant to be shared, requires cleaning up, the recipe is flexible beyond the core ingredients, and the smell permeates the surroundings."

Jones, youth minister for the Mennonite Conference of Eastern Canada (MCEC), spoke for a small group that worked on the "smell" of youth ministry. "We chose baking bread because it is an aroma that permeates rather than preserves, like a cedar chest does. We think youth ministry should be a 'reaching out' ministry," she said.

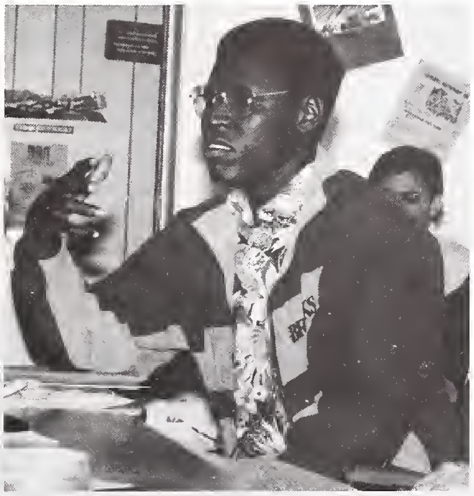
Other small groups struggled to define the church's involvement with young people. They focused on the vision and goals, an ideological framework, the settings in which youth ministry happens, and the best model of youth ministry.

The small-group discussions capped several days of presentations, reports, worship and recreational times together. The Youth Ministry Council is comprised of district, provincial and conference youth ministers from throughout North America from both the GCMC and the MC. Denominational representatives involved with youth-oriented materials and structures joined the 17 youth ministers for the meeting.

Setting the tone for the discussions were three papers presented by Abe Bergen, GCMC secretary for youth education, and by youth ministers Jeff Wright (Pacific District) and Mike Bogard (Western District).

"The goal of youth ministry is the creation of a missionary community of young disciples who worship Jesus Christ," said Wright. "Unless mission lies at the heart of who we are, our community is pointless, and our worship is expressionless."

Jerry Holsopple of Mennonite Media Ministries, Harrisonburg, Va., said, "Our programming is in a mainte-



Carol Duerksen

A critical moment: *Imbenzi George reports on his work in British Columbia.*

Why is the Great Commission being carried out so slowly in Canada? Fred Friesen, professor of missiology at Mountain View Bible College, Didsbury, Alta., offered three reasons in a series of lectures March 29-30 at Bergthal Mennonite Church in Didsbury. First, in a society of religious plurality, Christians dialogue with people of other faiths but do not proselytize. Second, Christians debate about whether or not those outside of Christ are lost. Third, the authority of the Bible is not recognized. ***Henry and Erna Goerzen***

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Rigoberta Menchú Tum of Guatemala, a candidate for the 1992 Nobel Peace Prize, said March 28 that while apartheid was disappearing in South Africa, "in Guatemala it exists unchecked and with no indication it will end, as the 22 ethnic groups who comprise the majority of the population continue to suffer discrimination." She further explained that in South Africa apartheid is at least officially acknowledged, while in Guatemala it is not "institutionalized" and that an "implicit segregation prevails." (Latin American Ecumenical News)

• • •

Canadian laws against pornography were upheld in a unanimous Supreme Court decision earlier this year. The case involved a Winnipeg video store charged with selling obscene tapes. The judgment concluded that "avoiding the harm associated with the dissemination of pornography in this case is sufficiently pressing" to warrant some restriction on the freedom of expression provided in the Charter of Rights and Freedoms. The court set a precedent by upholding the law, not on moral grounds but on the grounds that it prevents harm to women. The decision made Canada the first country to recognize in its law a connection between hard-core pornography and violence against women. ***(Mennonite Reporter)***

News of David Bosch's death April 15 shocked Mennonites. Bosch, 62, who won worldwide respect as one of this generation's foremost missiologists, was a counselor and friend to Mennonite mission efforts in southern Africa. Colleagues and friends paid tribute to Bosch, a white South African Dutch Reformed pastor and university professor, at his funeral in Pretoria April 22. A black colleague recalled how Bosch defied apartheid laws to minister to people in the townships. Many commented on the irony of how Bosch died. He was injured in an automobile accident and bled to death when emergency personnel were slow to come to his aid. One person said, "He died the same way as many township blacks—violently, alone and needlessly." General Conference Mennonite Church workers Jonathan and Mary Kay Larson, from Botswana, represented Mennonites at the funeral.

Bosch

• • •

In the 15 years that day-care director Jeanette Kreider has worked at a center in Markham, Ill., there wasn't one day like the one this spring when she opened a letter that said, "We are pleased to award Community Mennonite Day Care Center a $10,000 Special Merit 1991 Good Samaritan Grant for its outstanding day-care center." Community Mennonite Day Care Center was one of 11 church-run day-care centers in the greater Chicago-northern Indiana area that was awarded a cash prize from CBS television affiliate WBBM-TV. The station sponsored a "Good Samaritan Grant" contest for the best child-care center run by a church, synagogue or mosque. The Markham center placed first. Of the top five day-care centers, three were Mennonite-church affiliated. Bethel Day Care Center in Chicago also received $10,000 for placing in the top four, and Reba Place Day Nursery in Evanston placed fifth and won $5,000.

nance mode—for the kids we already have. Isn't it strange that they have to ask permission to bring a friend? It takes more money and more food. Having missionary goals and agenda is different from being in a maintenance mode."

Manitoba conference youth minister Pam Peters-Pries, Winnipeg, said it is important to look at what is being maintained and that youth should know who they are and where they come from before being sent out.

Full basket: Brad Eberly, Phoenix, Ariz., youth worker, challenged her: "We spend so much time looking at identity. Youth need to go out and be challenged and then think about their identity. We aren't nurturing people with a vision—we are nurturing people with a full basket who don't know how to spill it."

Bogard's presentation suggested the merger of a standard youth ministry model with a congregational discipling model to best "enable youth for worship, equip youth for community and empower youth for mission.

"We can make youth disciples through their experience of worship, community and mission as they participate in congregational life, Sunday school or Bible study, youth group, catechism, mentoring and family life," Bogard said.

Combining input from both Wright and Bogard's papers, Bergen suggested continued involvement with the original model but with the additional emphasis on service and mission.

Reports from youth ministers and agency personnel were a significant part of the council. Imbenzi George, youth worker in British Columbia, generated comments on the role of youth ministers within a congregation.

"In Ontario I see the churches hiring youth pastors, and it is seen as a stepping stone to being a 'real pastor,'" Glyn Jones, MCEC youth worker said.

Credibility also came under discussion during Bogard's presentation. "We are at a critical moment," he said. "Our discussions will matter only if we speak boldly for and about those who work with youth. We need to be advocates for young people who can make a difference. And we need to give ourselves credibility."

Peters-Pries responded, "We will gain credibility when we minister to the whole young person—not just entertain them but disciple their entire lives." *Carol Duerksen*

Guidelines for ministry discipline released

Newton, Kan. (GCMC/MBCM)—After a year of development and revisions, the Ministerial Leadership Services office of the General Conference Mennonite Church and the Board of Congregational Ministries (MBCM) of the Mennonite Church have produced a document to help churches deal with misconduct by pastors.

John Esau of the GCMC coordinated the effort and says that "even though the issue pushing us right now is sexual misconduct, the document applies to any ethical violation."

The seven-page "Guidelines for Discipline in Ministerial Credentialing" is an effort to provide legally sound advice in a Christian context and to encourage consistent standards and procedures for dealing with impropriety. In addition to Esau, Anne Stuckey, Dale Stoltzfus and Renee Sauder of MBCM and William Block of the Conference of Mennonites in Canada fine-tuned the document. MBCM, the GC Committee on the Ministry and the GC General Board approved it.

The guidelines are divided into six sections. The first deals with the responsibility of discipline and instructions from Matthew 18. Next is the question of who is responsible for disciplinary action; the third section lists what charges may be leveled for disciplinary action.

The fourth section maps out basic understandings and procedures for processing allegations. The section that follows addresses procedures for appeals, and the last considers the reinstatement of ministry credentials.

"The problem [of clergy sexual abuse] is not new," says Block. "But now more people have the courage to come forward and litigation is more common. There have been some notorious cases in Canada that woke people up to the issue. This is a problem that doesn't respect education or economics or piety. It is found in all strata of society."

The guidelines have been mailed to all area conferences for distribution. Additional copies are available from the GC Ministerial Leadership Services, Box 347, Newton, KS 67114, (316) 283-5100. *Beth Hege*

Record

AIMM—Africa Inter-Mennonite Mission
COM—Commission on Overseas Mission

CALENDAR

June 12-13—Conference of Mennonites in British Columbia, West Abbotsford

June 18-21—Pacific District Conference, Warden, Wash.

June 19-21—Northern District Conference, Huron, S.D.

June 26-28—"Mennonite Higher Education: Experience and Vision," Bluffton (Ohio) College

July 20-22—Conference of Mennonites in Canada, Sioux Falls, S.D.

July 23-25—Triennial sessions, General Conference Mennonite Church, Sioux Falls, S.D.

Sept. 18-20—Central District Conference Women's Retreat, Camp Friedenswald, Cassopolis, Mich.

Sept. 25-27—Aid to Christian Teaching Weekend, Camp Luz, Kidron, Ohio

Oct. 23-24—Western District Conference, Bethel College, North Newton, Kan.

WORKERS

Trevor Bechtel has been licensed for ministry at Charleswood Church, Winnipeg.

P.N. and **Rachel P. Bagh**, Bharatiya (Indian) General Conference Mennonite Church, are 1992 graduates of United Theological College, Bangalore, India. They have returned to the staff of Allahabad (India) Bible Seminary, where they have taught since 1984.

Rachel Waltner Goossen, Goessel, Kan.; **Lawrence Klippenstein**, Winnipeg; **John L. Ruth**, Harleysville, Pa., and **Theron Schlabach**, Goshen, Ind., were worship leaders at "The Church Historian as Interpreter" conference May 21-23 at Goshen (Ind.) College. It was sponsored by Mennonite Church and General Conference Mennonite Church historical committees.

David and **Marcia Kreider** begin this summer as resident caretakers and program directors at Camp Camrec in Washington.

Eleanor M. Loewen, Charleswood Church, Winnipeg, will join the faculty of Catherine Booth Bible College, Winnipeg, July 1. She will teach New Testament and psychology.

Melanie Mueller, Bethel College Church, North Newton, Kan., will begin July 27 as editorial assistant for *The Mennonite*. She succeeds **Sharon Sommer**, who will return to Tokyo with her family in late summer for a three-year COM term (see article on page 257).

Steve Musselman began May 1 as half-time associate pastor at Emmanuel Church, Reinholds, Pa.

Edwin and **Evelyn Peters**, Rosthern, Sask., have resigned their positions of 30 years effective this month. He was administrator of Mennonite Youth Farm complex, which includes Mennonite Nursing Home and Country Gardens retirement apartments. Evelyn was nursing care director. (This is a correction of Record, May 12 issue.)

Carlos Ramiro was licensed for ministry March 8 at Calvary Church, Aurora, Ore.

Ray Ramseyer, x43 at Bluffton (Ohio) College, has been recognized as an outstanding alumnus. Although he never completed his college degree, he has assisted in raising $100 million to $200 million for educational and charitable institutions, including Mennonite-related organizations.

David Ratzlaff, Waldheim, Sask., has been appointed administrator of Mennonite Nursing Home, Rosthern, Sask. He succeeds **Edwin Peters**.

—*compiled by Sharon Sommer*

D. Kreider

M. Kreider

Musselman

Ramseyer

The exodus of Christians from the Middle East is one of the most serious problems facing Middle Eastern Christians—and the political tension that precipitates their leaving is directly related to the Western world's support of Israel, according to Lebanese theologian George Sabra. A preacher and elder with the National Evangelical Church of Beirut, Sabra spent the first week of March at Associated Mennonite Biblical Seminaries, Elkhart, Ind., as part of a visit sponsored by Mennonite Central Committee. Christians of the region have three options, Sabra said: to stay and accept their lot as second-class citizens, to stay and struggle for a more just system or to leave the Middle East. The growing majority are those who immigrate. "The lands that saw the birth of Christ are being systematically depleted of Christians," he said. (Shawndra Miller, *The Goshen News*)

• • •

The Canadian Department of National Defence (DND) will study the issue of how to treat military personnel who become conscientious objectors, Mennonite and other Canadian church representatives were told at an April meeting in Ottawa. The two-hour meeting between representatives from Mennonite Central Committee Canada, the Mennonite Conference of Eastern Canada, the Canadian Council of Churches and the DND was the result of a series of letters between William Janzen, director of MCCC's Ottawa Office, and Marcel Masse, Minister of National Defence. The subject arose because of cases like that of former Private Brian Palmer, who had been unable to gain release from the military when he had become convinced that his duties as a soldier were incompatible with his faith. Palmer, a member of Toronto's Yorkdale Community Church (Mennonite Brethren), told DND representatives that the military had no mechanism to deal with his situation. He was forced to complete his three-year contract.

"Listening, Learning, Loving" was the theme of the third annual Connecting Families retreat held recently at Laurelville Mennonite Church Center near Mt. Pleasant, Pa. Thirty-five people attended the retreat, sponsored and planned by Mennonite or Church of the Brethren families with gay or lesbian members.

• • •

The General Conference Mennonite Church, the Pacific Coast Conference of the Mennonite Church and Peace Mennonite Church in Portland, Ore., are among the defendants named in lawsuits by three women against Jess J. McCall, former pastor at Peace Church. The women are asking for more than $12 million in damages for alleged sexual misconduct by McCall while they were in counseling with him. McCall had worked for the church about five years. He was suspended from his pastoral position last fall after a woman came to church officials and charged McCall with sexual misconduct. The Pacific District Conference's committee on the ministry subsequently withdrew McCall's ordination credentials. "We have turned the matters over to an attorney through our insurance coverage," said Ted W. Stuckey, GCMC business manager and treasurer. (GCMC)

• • •

Elizabeth McMeekin (MCC)

Mennonite Central Committee worker Philip Moses and Miskito Indian children act out the part of flies in a cholera education skit. Moses and Elizabeth McMeekin, his wife, work as community health educators in Miskito communities on Nicaragua's Atlantic Coast. A combination of war damage, returning refugees, demobilized Contras and Nicaraguan government health service cutbacks has created a desperate situation in the border area between Honduras and Nicaragua.

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Pleasant View Homes for the developmentally disabled, located in Broadway, Va., is accepting applications for the position of **executive director**. Qualifications include training and experience with the mentally disabled, a deep commitment to the church, enjoyment and business skills. The board is seeking a person who will promote loving care and concern for the developmentally disabled.

Resumés should be submitted by **June 30, 1992**, to Linford K. Gehman, Route 1, Box 127, Bergton, VA 22811, phone (703) 852-3257.

Opening for an **instructor in Suzuki piano**. Applicant should have Suzuki institute training at least through Book 1 and significant studio teaching experience. Familiarity and experience in traditional piano is a plus. Approximate class size, 30-40 students, plus group lessons. Per student rate, guaranteed contract, no-fringe benefits. Some summer work available. Contract would commence September 1992.

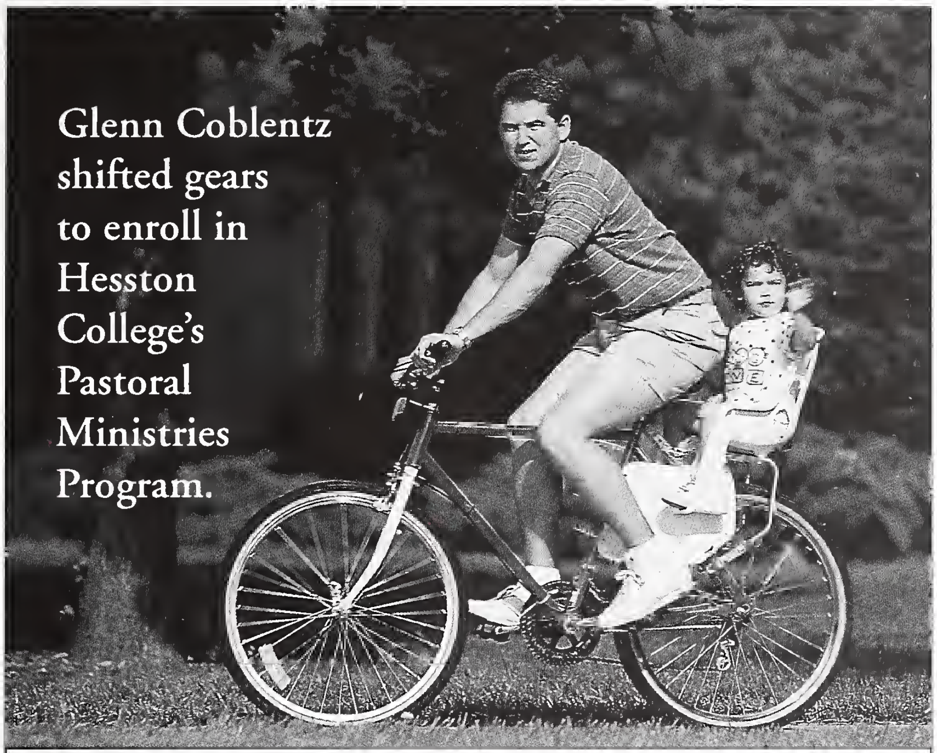
Send resumé to Scott Hosfeld, director, **Shenandoah Valley Suzuki Music**, Eastern Mennonite College, Harrisonburg, VA 22801.

The **Cedar Hills Mennonite Church** of Surrey, B.C., is looking for a **senior pastor**.

Please send resumé to Pastoral Search Committee, c/o Vic Funk, 11482 - 85 Ave., Delta, BC V4C 2T7.

Goshen College has an opening for a **Chemistry Hygiene Officer and Science Hall Associate** beginning July 15, 1992. A degree in chemistry or another appropriate laboratory science is required. The position will be classified as a professional staff position. Salary will be commensurate with training and experience. Duties include developing and maintaining a program for chemical safety and training in OSHA standards on campus and organization of the chemical and equipment stockrooms. Management and organizational skills, mechanical ability and the ability to use data bases and word processing are required. A detailed description of the position is available from the Dean's Office or the Chemistry Department.

Send a letter of application and resumé to John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526. Women and minorities are encouraged to apply. An equal opportunity employer.



Glenn Coblentz shifted gears to enroll in Hesston College's Pastoral Ministries Program.

He sold his landscape business in Phoenix, moved with his family to Hesston, and began life as a student.

> *"Becoming a student after so many years has challenged me. The instructors have asked me to look at issues from both sides of the coin, and I've been encouraged to share my beliefs and respect other people's opinions. I appreciate the way the instructors have not only trained, but also mentored me. They are very open, allow themselves to be seen through their teaching, and are committed to creating church leaders."*

Glenn has answered the call to pastoral ministry. He will use his Hesston training as he pastors the Longenecker Mennonite congregation in Winesburg, Ohio. Hesston gave Glenn the link he needed to move from cultivating soil to cultivating people.

For more information contact:
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"My stereotypes broke down as I met card-carrying Communist party members and Muslims from Kazakhstan. I learned in a new way that they are all people for whom Christ died."

Shirley Showalter Minnich of Hesston, Kan., serves with MCC teaching English and Bible in the former Soviet Union. She is a member of Hesston (Kan.) Inter-Mennonite Fellowship

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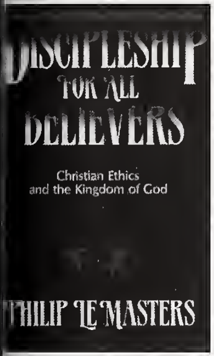
Reviews

BOOKS

How then do we live?

Discipleship for All Believers: Christian Ethics and the Kingdom of God *by Philip LeMasters (Herald Press, 1992, 169 pages)*

Reviewed by Carol Penner, 4868 Martin Road, Route 1, Beamsville, ON L0R 1B1



Is the kingdom of God that Jesus proclaimed significant for Christians today? Does it make a difference in how they live their lives? These are the basic questions LeMasters tackles in this book on social ethics. He concludes that the kingdom of God is central for the Christian—the fact that Jesus rose from the dead cannot be ignored. It is a sign that the new kingdom has begun.

Christians are called to live in hope, as members of a community rooted in the time between Pentecost and the Parousia or Second Coming. They live with the expectation that God's justice will be revealed in a perfect way in the future. Until that time, the church provides the world with a foretaste of that new age.

The author emphasizes that Christians can and should indeed look to Jesus as a model. The scriptural accounts of Jesus' life are important, LeMasters claims, for they provide sound guidance even for today's complicated ethical problems.

The heavy emphasis on academic debate, particularly in the first chapter, suggests that this book is primarily aimed at students and scholars of theology. LeMasters establishes a theoretical base for his ethical system and goes about doing this by first refuting the scholarly claims of many who have gone before him.

This initial debate about ethical theory, however, is abstract and disembodied, particularly in relation to the rest of his book. He compares the eschatological views of scholars such as Albert Schweitzer, Rudolf Bultmann and Jon Sobrino, yet the reader is left wondering what difference these theories made in the way they lived their lives. Schweitzer may not have had a "correct" view of eschatology, for example, yet his altruistic life as a doctor in Africa suggests that his social ethics did not completely miss the mark.

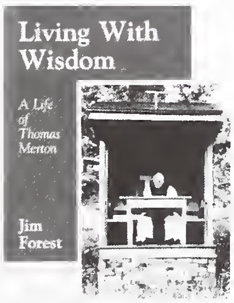
This lack of practical application contrasts with what follows in the rest of the book. A discussion of the difference between the ethical theory of Reinhold Niebuhr and John Howard Yoder is fleshed out in a more satisfying way. LeMasters shows that his ethical system has concrete applications, and he uses the realm of medical ethics as one example of this.

Mennonite students of theology will find this book particularly helpful, as it places the work of John Howard Yoder in a broad context and highlights the importance of the resurrection for the faith community.

A life of Thomas Merton

Living with Wisdom *by James Forest (Orbis, 1992, 221 pages)*

Reviewed by Gordon Houser, assistant editor



What? Yet another biography of Thomas Merton, the famous Trappist monk whose books have sold millions of copies? Yes, and there will be more.

Is this one worth reading? Worth owning? Yes, especially if you are—like me—an avid reader of books by and about Merton, who died in 1968.

Jim Forest, a close friend of Merton's in the early 1960s, in 1980 published a pictorial biography called simply *Thomas Merton*. This new book is a much fuller treatment, yet it contains an abundance of striking photos as well. It is also handsomely designed, with a liberal use of quotations from Merton's books placed so that they complement the text.

While this biography is remarkably thorough for so few pages, Forest shows his bias—one I welcome and that other biographies shortchange—by giving greater attention to Merton's views on peacemaking. He does not neglect other areas of this complicated individual's life, but he provides more in-depth discussion of peace.

The most thorough treatment of Merton's life remains Michael Mott's almost-700-page tome, *The Seven Mountains of Thomas Merton*. However, anyone wishing a shorter, introductory biography will find none better than Forest's *Living with Wisdom*.

Resources

- **The Lamb's War**, edited by Michael L. Birkel and John W. Newman (Earlham College Press, 1992, $19.95), is a collection of 16 essays by religious historians and academic thinkers that probes the historical and theological progress of Quakers.
- **Servants and Stewards** (Edition 14 in All God's People video series) and **Shalom Lifestyles: Whole People Whole Earth** are videos available from MBM Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497, 1-800-999-3534.
- **Youth Discovery Team** (MCC, $6) features 19 songs in English, Tonga, Ndebele, Setswana and Zulu, sung by an MCC-sponsored group of 10 young adults from Botswana, Canada, the United States and Zimbabwe. The cassette tape is available from Mennonite Central Committee, Box 500, Akron, PA 17501-0500, or from MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9.
- **An Act of Love** (13-minute slide set and video) about Mennonite Disaster Service is available for free loan from all MCC offices.
- **Walking the Red Line: Israelis in Search of Justice for Palestine**, edited by Deena Hurwitz (New Society Publishers, 1992, $12.95), explores the struggles with problems of life and dissent in Israeli society.

—compiled by Gordon Houser

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Editorial

Oh Lord, how long?

Why is the Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Ind., not yet a legal entity? Here are two respected institutions, the trusted word in Mennonite seminary training: Mennonite Biblical Seminary (ours) and Goshen Biblical Seminary (the Mennonite Church's). The two seminaries have been sitting side by side for 34 years and have not yet tied the legal knot. Why?

The geography is right (one campus), thanks to Mennonite Biblical Seminary's decision in the 1950s to move from Chicago to Elkhart. I see this as an early vanguard vote of confidence for eventual integration/merger of the two seminaries. In the realm of theological romance, it was a bold move.

The theological affinity was and is right, thank God. The faculty collegiality, by all appearances, is right. And basically, the two seminaries have one student body—that of AMBS.

I experienced this oneness last July when (as a summer student) I needed to go downstate Indiana a little way to visit First Mennonite Church in Berne in the middle of a two-week course. The one car available was owned by Goshen Biblical Seminary. I smiled at the irony, but business manager Virgil Claassen thought it not a bit odd: "We're basically one operation," he assured me. "Just reimburse us for mileage when you get back."

Hope is on the way. The word I heard at the March 1992 Council of Commissions (our annual business meetings) was that within two years AMBS *will* be a legal entity. Two more years? This is already long overdue. And why is it taking that much longer, especially when we're in a cost-cutting mode?

It is for administrators to be diplomatic and patient. It is for administrators to adopt strategy—in this case, as stated, not to move faster than the two individual seminaries are able or willing to move. But 34 years?

Who is it that's unable to let go of that last little bit of power? Are the famous structures of the two denominations in the way again? Is the name a problem? In truth, the name "Goshen Biblical Seminary" is an anachronism; it is now for all practical purposes in Elkhart. Is there another hindrance to becoming one seminary? Where's the hitch?

The strategy, as stated, is to *slowly* diminish the two seminary boards and *gradually* have one governing board. This is admirable, but oh, Lord, how long will it take? Just for starters, airplane fares to board meetings could be cut by at least a third if the powers-that-be could just get their heads and hearts together for the next scheduled meeting.

It is for administrators to tread carefully, to be leary of offending, to be tactful and deliberate.

• • • • •

The two seminaries have been sitting side by side for 34 years and have not yet tied the legal knot. Why?

• • • • •

It is for editors (especially those exiting their desks in three months) to ask questions. As a member of the first student body at Mennonite Biblical Seminary on its Elkhart, Ind., campus (in the autumn of 1958) I *know* how long this process has taken.

Yes, it is a good thing to have one president, Marlin Miller, for the two partners of AMBS. Why not go all the way? One board, one set of bookkeeping, one audit of the books, one diploma, one name.

For the sake of practicality and economy and witness to God's goodness these 34 years, Associated Mennonite Biblical Seminaries should become official and legal with all possible dispatch. *Muriel T. Stackley*

$2.00

Inside

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Must Mennonites be vegetarians? / p. 273

Three resolutions for Sioux Falls '92 / p. 274

THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

107: 12
JUNE 23,1992

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Hope for the planet

(See page 244.)

Make peace with the planet and the people on it.

4 WEEKS TO SIOUX FALLS '92

Prologue

A teaching from Native Americans/Canadians is tenderness for God's creation, all of it. I hope Lawrence Hart's story (see next page) will be told and retold in our circles for years to come. I appreciate it for its honesty. Acts of tenderness and love and respect, restated here, are seldom the easy way. They defy logic. They certainly give the lie to vengeance, and for that we have good scriptural precedent: "Vengeance," says the Lord, "is mine." Acting on that knowledge, even when it flies in the face of reason, should and does free us to act tenderly, lovingly, respectfully. Read about Lawrence's struggle to be a peace chief.

With these pages we add to the Christopher Columbus commemoration. Hilda Franz of Winnipeg said it well (in the January-February issue of *Intotemak* (which means "My Friends" in Saultaux, a Native language spoken in northern Manitoba). She addresses the Native community, "Forgive us for our greed and misuse of the earth's beauty and resources."

And recall the words attributed to Chief Seattle: "The earth is precious to God and to harm it is to heap contempt on its Creator."

Last, apologies to James L. Derstine, pastor at Germantown Mennonite Church, Philadelphia, (Record, April 28) for getting his name wrong. *mts*

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Cover: The photo is by Carolyn Prieb.

Next issue: Caring for one another

The test of a peace chief: How can I honor this enemy?

A woman's blanket helps bridge 100 years of enmity.

Lawrence Hart

A hundred years after the massacre, the peace chiefs made a gesture of reconciliation. The grandchildren of the Cheyenne survivors and the grandsons of the 7th Cavalry embraced and wept.

I am a Cheyenne Indian. I am one of the Cheyenne peace chiefs. Peace chiefs are selected to be a part of a Council of Forty-Four.

A Cheyenne peace chief is committed to live a life of peace, no matter what the cost. Peace chiefs are not to engage in quarrels or take sides in a dispute. Their task is to bring peace and harmony within and without the tribe. One ancient teaching is, "Even if your own son is killed right in front of you, you are to do nothing."

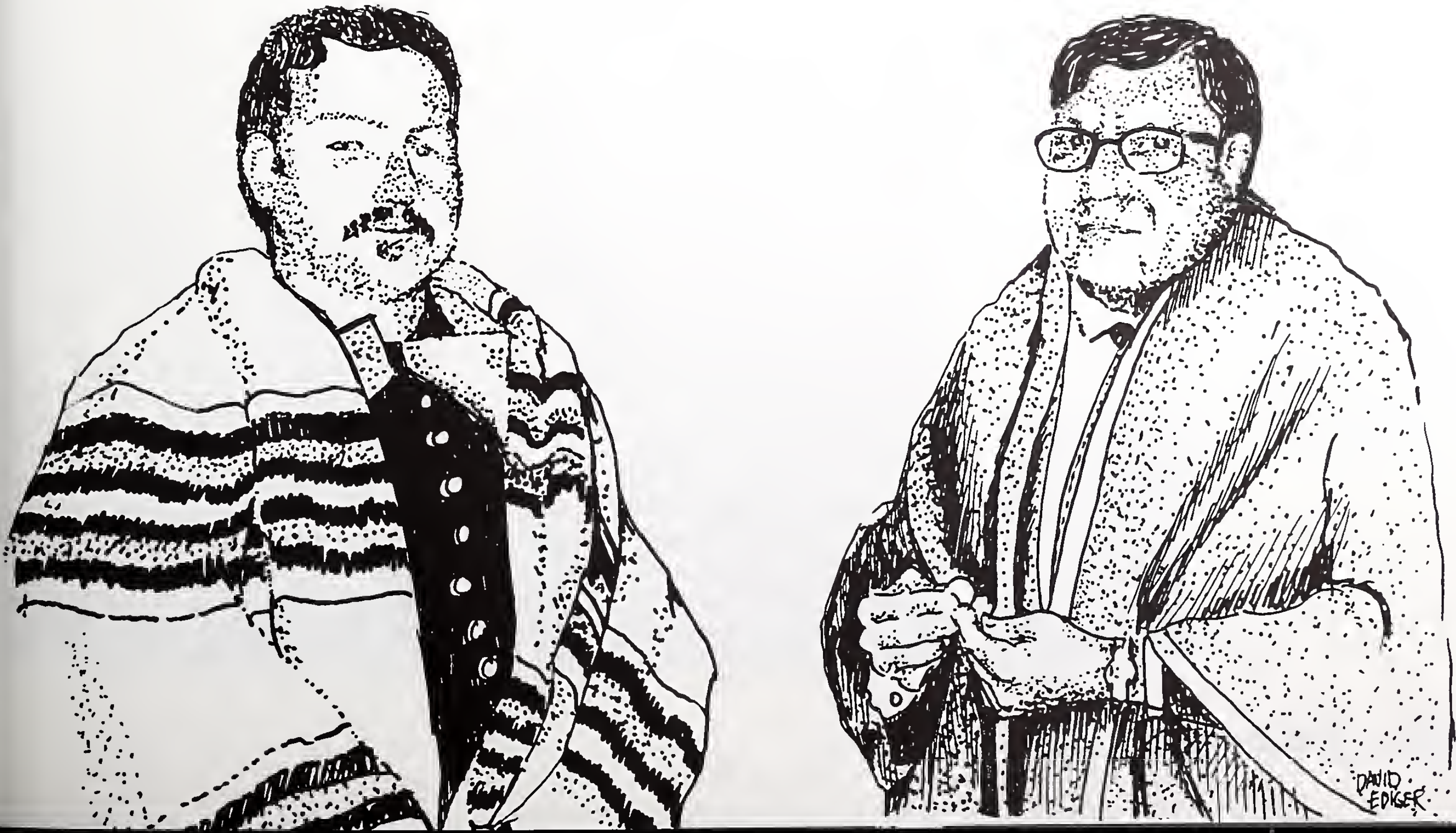
Another teaching is, "If you see your mother, wife or children being molested or harmed by anyone, do not take revenge. Take your pipe, go sit and smoke, and do nothing, for you are a Cheyenne peace chief."

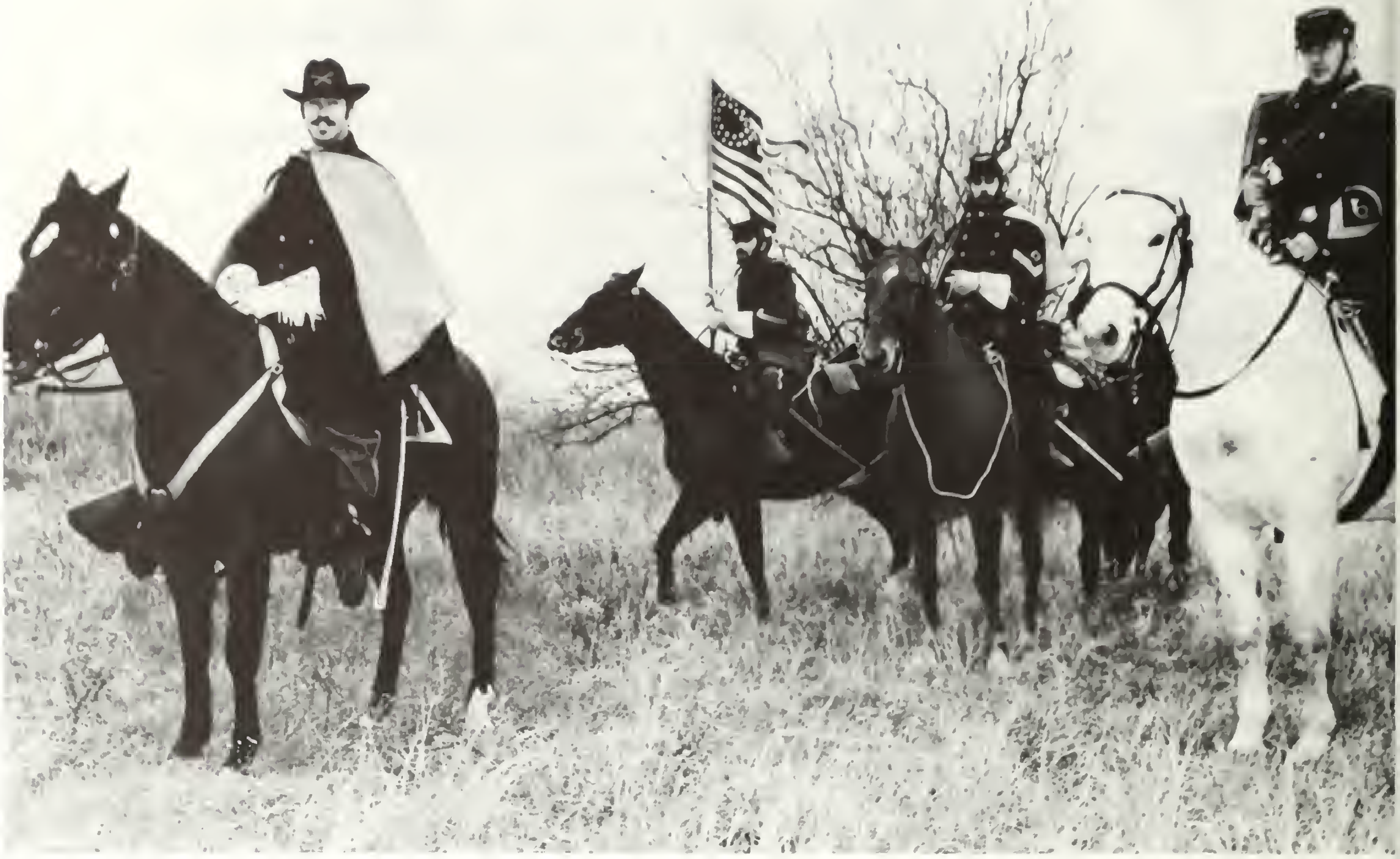
This ethic comes from our ancient past. My people developed sophisticated ways of conflict management and resolution.

In 1968 the town of Cheyenne, Okla., wanted to celebrate a centennial event called "The Battle of the Washita." This so-called battle was a deliberate attack on a peaceful village of Cheyenne, which was under the peace chief Black Kettle, who had survived the Sand Creek Massacre. The attack upon his peaceful village was made by George Armstrong Custer and his 7th Cavalry. The townspeople invited Cheyenne people to join in the celebration. Our response was, "Celebrate? Celebrate the destruction of a peaceful village wherein women and children were killed? No thank you."

The townspeople persisted. We peace chiefs thought this out: How could we inform the well-intentioned

About face: *Eric Gault (left), commanding officer, Grand Army of the Republic, Grandsons of the 7th Cavalry Reactivated, wears the ceremonial blanket that Lawrence Hart (right) draped around his shoulders. Lawrence holds the "Gary Owens" pin which Gault gave him. Artist David Ediger of Langley, B.C., drew this illustration from a Nov. 27, 1968, photograph.*





©1968, Oklahoma Publishing Co.

Mock battle: *Unannounced to both the townspeople and to the Cheyenne, the grandsons of the original 7th Cavalry showed up for the centennial re-enactment of "The Battle of the Washita." They appeared in full military dress and were led by Eric Gault (left).*

We carried a bronze coffin. We sang a Cheyenne chief's song. A woman took off her beautiful blanket and draped it over the coffin. This was in keeping with our tradition.

townspeople that we could not celebrate? We were willing to commemorate. But how?

Bones: We thought of the display of the bones of one of our Cheyenne who was killed in that "battle." The display was in the museum. We proposed to the townspeople that we Cheyenne would be a part of the centennial if they would allow us to inter those remains. The townspeople agreed. A ceremony was planned. It would be the last event of the day of celebration.

A major event of that day would be a re-enactment of the attack of the village. Several Cheyenne took part in the rehearsal. A tepee village was set up at the actual site. Mock troops of the 7th Cavalry attacked the village, firing blank ammunition at the surprised Cheyenne Indian people. The rehearsal went well. It was true to history. Children and women were "shot" in this mock battle.

But on the day of the event, Nov. 27, 1968, unknown to the townspeople and unknown to the Cheyenne people, a group of men showed up. They had driven all the way from California to Oklahoma. They were the grandsons of the original 7th Cavalry. They called themselves "The Grand Army of the Republic, Grandsons of the 7th Cavalry."

They were dressed in authentic uniforms with authentic weapons and sabres. They joined in the mock battle. They approached the village in a flanking movement, just as 100 years earlier. The scene became so real.

As I watched I had bad feelings toward these young men. I had recently been admitted to the Council of Forty-Four. Lawrence, I kept telling myself, this is a test for you. Do not harbor bad feelings. You are a peace chief. Black Kettle trusted. He sought to live at peace. Why can't you?

My children were out there in that mock village. They were to be "shot down," as rehearsed. Now it all became too real; they were to be "shot" by the grandsons of the 7th, and they were.

It was good to get this mock battle over with and to proceed to the Black Kettle Museum. There on the grounds of the museum we Cheyenne Peace Chiefs buried the remains of a victim from 100 years earlier.

As we carried a special bronze coffin from the building, we sang a Cheyenne chief's song.

Just like 100 years earlier, it began to snow. As we passed through the crowd, one Cheyenne woman took off her blanket, a beautiful Pendleton blanket, and draped it over the coffin. This was a gesture in keeping with our traditions.

Weapons: To my dismay, I heard the command, "Present arms!" I heard weapons being handled. The grandsons of the 7th were there. I didn't want them to be there, but they were. How dare they salute a victim of their forefathers' actions, I thought. I was not responding like a peace chief.

I was asked to be the spokesperson for the chiefs, who wanted me to explain to the crowd that the blanket would be given away. As I came to the podium I knew they would make a decision on who would receive the blanket. I told the crowd what was now happening. The blanket would be given away.

The chiefs made the decision. I thought perhaps the governor would be called. No, they asked me to call the Commanding Officer of the Grand Army of the Republic, Grandsons of the 7th. Eric Gault stepped forward in sharp military fashion. The chiefs handed me the blanket. When the captain came near me, he stopped, drew his sword and saluted. As he replaced his sword, I asked the captain to do an "About Face." He turned around, and I draped the blanket on him.

A hundred years after the massacre of Cheyenne by the 7th Cavalry, the peace chiefs made a gesture of reconciliation. After the celebration/commemoration, the grandchildren of the survivors of that so-called battle and the grandsons of the 7th went into the museum building for refreshments. We embraced. We wept on each other's shoulders. In response to receiving the blanket, Eric Gault took off the Garry Owen pin from his uniform. "Garry Owen" is a bugle call, a call to attack. Historically, Native American people have heard it so many times.

Lawrence Hart's address is Route 4, Clinton, OK 73601.

Just listen to us

What is the church's faithful response to the 500th anniversary of Christopher Columbus' arriving at the Americas?

Many church denominations have called attention to the quincentennial through resolutions and statements. Some feel there is a good reason to celebrate. Others are sympathetic with statements that counter the celebrations. They will rather commemorate with planned activities in 1992. Is it either/or?

We Native Americans have no cause to celebrate an event such as the "Battle of the Washita," the Sand Creek Massacre, Fort McDowell, the Long Walk, the Trail of Tears, Wounded Knee or other incidents that illustrate the deliberate genocide and ethnocide of our people.

But there are reasons to tell this story of the blanket and the sword. As a young peace chief in 1968 I learned from my elder peace chiefs the ways of being one of them. We must make gestures of conciliation.

Celebration or commemoration? I suggest it doesn't have to be either/or. It can be both/and. We can take cues from the Scriptures. As Christians we must. Our cue for celebration/commemoration is the Last Supper.

Jesus took bread, and when he had given thanks he instructed his disciples to eat in remembrance of him and in so doing to be thankful. He took the cup and did the same.

When we take the bread, we remember the broken body—we take it with thanksgiving. When we commemorate the shed blood, we do so with thanksgiving. I believe Native Americans can celebrate during the quincentennial.

The key word for this celebration is survival. And Elizabeth Soto Albrecht, a Mennonite Central Committee staff person for Latin America, suggests that 1992 presents "teachable moments."

I do not want repentance for the past on the part of non-Native peoples. Rather just listen to us. It is time we be allowed to have an impact on decisions being made for Native Americans.

Hate groups: Help us address those hate groups who work to destroy us as a distinct people. Movements like "Abrogation of Indian Treaties" and "English Only" are simply modern-day Chivingtons and George Armstrong Custers. They operate under the guise of "equality for all Americans." They are ignorant of our uniqueness and distinctiveness and the fact that we have been on this continent for 35,000 years. They need to be educated. Let us take advantage of this teachable moment.

Our story as Native Americans must be told and told correctly. For example, as people all over the world look at a system of government called "democracy," recognize that democracy was developed by Native peoples on this continent. The Iroquois Nation is the model for the federal system of government adopted by the so-called "Founding Fathers" in the United States. We can take advantage of this teachable moment to remember that the first three words in the Preamble to the United States Constitution—"We the people ... " represents a concept unheard of in Europe at that time. It is a contribution of Native Americans. *Lawrence H. Hart*

Creatures of this earth and sustained bodily by it: *Here the children of a Pennsylvania neighborhood, organized by Janet Panning (center), show what they are doing about recycling.*

Hope for the planet

Jim Rich

Claire, my wife, and I had done a little stumping for the environmental movement for several years but seriously questioned our effectiveness. No one had pushed environmental concern on us, so how could we justify pushing it on someone else? Of course, we environmentalists can always find a receptive audience by forming groups and talking to ourselves. But we can be good talkers and only token doers as far as radically altering our earth-harming ways of living.

True concern for the planet is not a matter of the head but of the heart. If one is only a little friendly to the earth, one will do a little in its interests. If more friendly, a little more. If enough people do enough friendly things, we will be on the road toward earth healing.

Saving the earth will require more than merely being friendly toward it. We must fall into the agony of unconditional love as one does for a cherished friend who is dying in the prime of life—a love willing even to give up life if it would save the friend.

However, we are not asked to give up our lives to save the planet. All of us on earth can live well, though in a radically simplified manner, on the earth's bounty. Sacrifice is not the issue. The issue is love. This is a spiritual matter.

Rape: I see our earth-destructiveness as a search for God, desperate and misguided though it is. Our overconsumption is an abnormal expression of an appetite. We're literally tearing the earth apart and poisoning it in the process. Certainly the earth is to be enjoyed, but enjoyment without love is rape, whatever form it may take.

Our behavior is natural enough in a materialistic culture where happiness is sought in material things. We pay lip service to Jesus' idea that we are essentially spirit. To realize this or remember it we must—each of us—undergo a second birth into spirit. Our physical birth was painful, and birth into spirit is also painful. But this pain is part of the natural process of being born into an infinitely expanded world of spirit, where love and freedom reside. The pleasures of this life are not necessarily to be avoided, as some ascetics think. Jesus said that once we are established in the true happiness, "all these things" would then be added.

When as a young boy I planted my first seed and watched it emerge as a fragile seedling, a love connection to the earth fell into place for me. This connection occurs whenever a sense of wonder and mystery about the planet is evoked.

Wonder gets little nourishment in a culture that views things primarily as objects to be exploited. Even with my earth connection, which has deepened steadily all these 60 years of my life, I have too often been lured by my physical senses toward exploitation.

We must connect directly to the Source of everything. We have studied about God and felt for God, but now we must experience God and even find our identities in God.

Spirit energy: My own venture into spirit identity met with minimal success until I found a small group of people similarly inclined. What we have discovered in the group is that once our intention was heartfelt and confessed to each other, the Spirit energy entered and now has even taken over.

How chagrined I am now for not starting so much sooner. I don't know how much of an ordeal is in store for me, though I can certainly feel its fiery beginning. I'm sure it depends on how much resistance I bring to the process.

So the ordeal may be great or it may be like an annoying speck of dust on my glasses. But what matters is that the reign of God must be on the earth if the earth is to be healed. And the good news is that, as Jesus said, the kingdom of God is always already here within each of us. It is up to us to awaken to this reality.

Jim Rich's address is Route 1, Box 36, Hillsboro, KS 67063.

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The Holy Spirit guides in terms of what to do and also provides the energy to do it.

Jim Rich

Wonder: *Claire tends the goats.*

Claire Van Wyngarden

Friendly to the earth: *Jim takes bread from the solar oven.*

A *heart connection*

I am coming to understand a bit better how the Holy Spirit works. It not only guides in terms of information (what to do) but also provides the desire or energy to do it. Will-power, unlike what we may think, ties up rather than releases the energy needed by the Holy Spirit.

Claire and I are moving ahead in providing more of our energy and food needs. Each increase strengthens our love bond with the earth. North American education often just indoctrinates us into the industrial system. We have been led to believe that relegating to industry the provision of the material necessities is progress. The result is the gradual weakening of our bond with earth.

With our huge power plants and an international food economy our alienation from the earth is nearly complete. I don't hold up self-sufficiency as an ultimate goal, but I do see it as the necessary beginning. Until we know a great deal more of the ecological costs of production, small-scale production is the safest way to go, but even that is not entirely safe.

Our first task is to reconnect with the earth. This is fundamentally a heart connection. The spiritual aspect—an essential one—is to discover how such hands-on labor may be done, powered by love. We are creatures of this earth and sustained bodily by it. *Jim Rich*

Letters

The last to obey Jesus?

I appreciated "Why I Pay My Taxes" by Ryan Ahlgrim (May 12 issue), even though I thought he had inaccurate information for his arguments for paying taxes used for war. I also hope to be open to further discernment.

Contrary to his statement, I have found that conscientious objectors to taxes used for war or tax "diverters" don't deprive the government of funds for education, roads, food stamps, etc. The Internal Revenue Service collects it with penalties and interest. We and others have sent the taxes we diverted to agencies helping war victims or working for war prevention—aiding, not depriving.

Ryan recommended waiting until the government permits people to act their conscience. This makes Christians almost the last ones to live the Jesus way, after the majority agrees to it. Those who became conscientious objectors in World War I had to pioneer that position before it was legal, as did our Anabaptist ancestors.

I would like an article reacting to examples of smaller and poorer countries than the United States and Canada that defended themselves but did so non-violently. It meant less of the killing, rule by death squads, creation of prostitution industries around military bases, veterans mentally and physically handicapped by war, Amerasian children left behind. I agree that defense is necessary, but there are other defenses than military defenses. These involve risks for older leaders and decision makers who usually don't sacrifice their lives in the wars to which they send their youth. *Stanley Bohn, 333 E. Ninth, Newton, KS 67114*

Stop adding to the violence

The killing of Robert Alton Harris by the State of California and the United States has affected me. [I was] right there at the east gate of San Quentin prison, protesting with at least 1,000 other anti-death-penalty protesters. Perhaps it's because I know individuals in the jail now who will be on death row at San Quentin.

On the eve of the execution I arrived at San Quentin around 5:30 p.m. I knew I had to do at least that much. Death-penalty proponents, about 2 percent of the crowd, carried signs that read, "Kill the bastard," "Anyone who strikes a man and kills him shall surely be put to death (Exodus 21:12)." We carried signs saying, "Abolish the death penalty," "The death penalty is dead wrong," "How can we teach that killing people is wrong by killing people?" "An eye for an eye makes the world go blind (Gandhi)." There is no way that I can describe to you how surreal the entire night was, the gas chamber not even half a mile away.

One powerful moment of the night was seeing the surviving victim (Dennis) of an ex-death row inmate and that inmate (David) embrace each other. Around 1 a.m., after the first appointed time for the execution had passed, most of us protesters went home, feeling somewhat assured that nothing would happen before the next morning because three stays were on.

I woke up in the morning and heard that Robert Harris had been executed. The state had committed yet another crime. I was in shock. The tears could not stop. After I gathered my composure, I went back up into the jails in order to be renewed by the inmates that I work with and know. I went seeking encouragement and strength and received both. You may think it strange. But these people are human beings that I know, no matter what their past and what they have done, and they give me hope.

This execution only added to the violence and suffering that exist in this world. We have to speak and be willing to risk alternate ways of dealing with problems in our society. Each of us is responsible. *Lily Derksen, Mennonite Voluntary Service, 802 Page, San Francisco, CA 94117*

Love and confrontation

I find I agree with Ward Shelly (April 28) that I need to have more love for people, no matter what their cultural background. I stand as guilty as the rest of the church in this matter. We need to have more love to overcome the race-relation problems inherent in our societies and churches and the sins we continue to commit.

This is why I take personal offense at suggesting I need more love to accomplish *my* goal. It is not my goal alone. Acceptance of the full humanity of people of every culture is the goal of the church specifically and, if the kingdom of God is ever to come about on earth, the goal of humanity in general. It is the goal Jesus set for us, the goal we must strive to attain, individually and collectively.

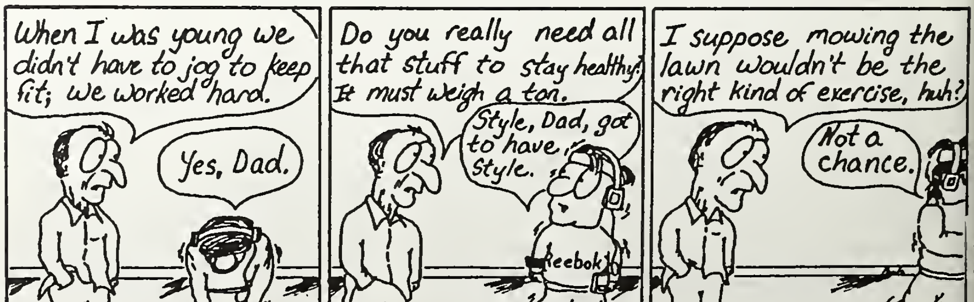
I also question what Ward Shelly means by the word "love" in his letter. Love, as Paul says, may not keep "a record of wrongs" but neither does love sacrifice intelligence and integrity when it means continued psychological oppression of people and allowing evil to continue "that grace may abound." If it did, Jesus would not have confronted the Pharisees as he did.

My compliments on the issue dealing with women and patriarchy (March 10). Excellent! I hope successful dialogue can continue and some real progress can be made. *Mark Fitzpatrick, 16224 S. Kedzie Ave., Markham, IL 60426*

Tool for evangelism

We feel *The Mennonite* is an excellent publication and we want to use it as a tool for evangelism in connecting new attenders to the larger Mennonite church. *Steve and Susan Ortman Goering, Boulder Mennonite Church, 1520 Euclid Ave., Boulder, CO 80302*

For heaven's sake


When I was young we didn't have to jog to keep fit; we worked hard.
Yes, Dad.
Do you really need all that stuff to stay healthy? It must weigh a ton.
Style, Dad, got to have, Style.
Reebok
I suppose mowing the lawn wouldn't be the right kind of exercise, huh?
Not a chance.

Steve Pauls

Must Mennonites be vegetarians?

Gary Comstock

We should answer yes. But before I tell you why I must say a bit about myself.

Several years ago I decided to align myself with Mennonites. In my mid-20s I became disenchanted with how easily Evangelicals seemed to fit into the world of the 1980s. I became a Mennonite because I found a community that would proclaim that Jesus is Christ while standing markedly apart from American culture.

I am constantly challenged by you, my sisters and brothers, to live more simply and peacefully. That is what following Jesus means in our age of ecological and political crisis.

As you have challenged me, so I now challenge you. I want you to stop complying with our culture's voracious consumption of food animals.

Large numbers of Mennonites are farmers or have aunts and uncles (as I do) who are farmers. In some ways, ending the daily slaughter of hundreds of thousands of cows and hogs will hit many of our pocketbooks. Nonetheless, I feel called to raise the issue, and I trust that you will discuss it.

In *Is There a Moral Obligation to Save the Family Farm?*, I argued in 1987 that mixed family farms are the most politically viable institution for meeting our moral obligations concerning food production, rural economies and future generations. The burden of proof is on those who think we should get rid of family farms and replace them with large industrial farms.

Ideal farm: My brother-in-law read the book and asked me what an ideal farm should look like. I had no answer. I did not know what to say about the practice of raising and slaughtering animals, the cornerstone of the family farm's economy. I was sure that factory farms were not the answer: It is clearly inhumane to confine chickens to floorless cages and veal calves to narrow chutes. But the question for me went beyond what constitutes humane care to if it's right to raise and slaughter animals.

Several years after beginning to champion the virtues of family farms, and a few months after converting to the Mennonites, I became convinced by philosophical arguments that eating meat is morally wrong. This made for a dilemma. How can someone who loves family farms reject the central practice on which such farms are based? How could I reject the time-honored tradition of Christian stewardship in which the domestication and humane use of animals is not only permitted but encouraged? Yet here I am, convinced that domestic animals have at least a *prima facie* right not to be killed and eaten.

The daily activities of hogs, for example, clearly suggest that they possess desires, preferences, pleasures, pains, social lives. But these facts alone will not add up to a moral judgment that it is wrong to kill and eat a hog. For that we need a general moral principle.

Here's one: It is wrong to deprive a being of its right to life. When I first started thinking seriously about the thick Iowa pork chops I so loved to barbecue, I knew I had to decide whether or not pigs had rights and whether or not I was depriving them of that by paying other people to carve them up for me. Clearly it is in the pig's interest to be able to sleep, eat and root. But this is a different, weaker sense of "interest" from the one required. Some things have interests but cannot take an interest in anything.

In order to have moral rights, something must be conscious, *capable of taking an interest* or *able to have* an interest in what is good for it. We are capable of desiring food, taking an interest in freedom and believing that the future will be pleasurable. Our desires, interests and beliefs give us each a basic moral right to food, freedom and a future. Pigs also *desire* food, are *capable of taking an interest* in their future and *believe* that certain future actions will bring them food. When my uncle's barrows and gilts lift the lids on their feeder bins, I see no simpler way of interpreting their behavior than to say that they *desire* to eat and *believe* that lifting the lid will give them food. If pigs have beliefs about food, they may be capable of *taking an interest* in being free to obtain food in the future. And if they can take an interest in being free to obtain food in the future, they may well have a moral right to these things. Farmers seem to recognize animals' right to food. If I am correct, however, some animals also have a moral right to life.

Garden of Eden: God put animals at the Incarnation and at every other major event in salvation history. Think about the scene at the Garden of Eden. Before God made humans, God made animals. Think about God's first words to humans. God did not overlook our relationship to animals, making a point of instructing us to eat *only* plants. The author of Genesis 1:29-30 writes, "God also said, 'I give you all plants that bear seed everywhere on earth, and every tree bearing fruit which yields seed: They shall be yours for food. All green plants I give for food to the wild animals, to all the birds of heaven, and to all reptiles on earth, every living creature.'"

Or think of the scene in heaven. When the Lord comes in power, when the poor are judged with justice and the knowledge of the Lord fills the land, then, we are told by Isaiah, "The wolf shall live with the sheep." One day all animals will stop doing harm to each other, and "the lion shall eat straw like cattle." On that day, no living thing will "hurt or destroy in all my holy mountain" (Isaiah 11:5-9). The biblical story begins with humans as vegetarians and ends that way.

Since the fall of humankind, lions do not seem to have the capacity to choose not to kill and eat lambs. But we humans, fallen and bloodthirsty as we are, retain the moral capacity to choose not to kill. As pacifists, should we not begin to exercise that capacity both in our attitudes toward the enemies of our nation-state *and* toward the animals on our farms?

Gary Comstock, a member of Ames (Iowa) Mennonite Fellowship, is on the philosophy faculty of Iowa State University.

Three resolutions for Sioux Falls '92

A resolution to laugh with Abraham and Sarah

Abraham and Sarah laughed in disbelief when God told Abraham that Sarah would bear a child in her old age (Genesis 17:17; 18:13,14). Giving birth in adverse circumstances (such as when one is old or when budgets are depleted) may seem impossible, but we can each be part of giving birth to new churches where people can find new life in Christ. While we may feel like laughing in disbelief, let us allow God to do a new thing through us.

Therefore, we resolve:

1. that the General Conference Mennonite Church, together with the Conference of Mennonites in Canada and area conferences, give birth to 50 new churches by the year 2001;
2. that the General Conference Mennonite Church hire a resource person in church planting to enable the fulfillment of this vision, to be implemented when funding for this position is committed;
3. that we call on each established congregation to consider birthing a new church or adopting a congregation in cooperation with its area conference and the Commission on Home Ministries/Congregational Resources Board;
4. that these new churches be truly Anabaptist in outlook, modeling the peace, justice and service that comes through a knowledge of Jesus Christ;
5. that we encourage all congregations to "birth" one or more of the following: (a) a Call to Peacemaking group, (b) a Mennonite Voluntary Service worker or group, (c) care/outreach groups (as described in the third year L.I.F.E. curriculum);
6. that we further call area conferences in their church-planting efforts to continue to build a "many peoples church" for world mission;
7. that we call each U.S. area conference mission committee to target at least one metropolitan area for special attention in evangelism and church development, recognizing that in Canada many of our churches are already in urban centers;
8. that in 2001, at the General Conference Mennonite sessions, we celebrate the birth of these new churches/groups and joyfully laugh with Abraham and Sarah as we thank our Creator for bringing new life among us.

Prepared by the General Conference Mennonite Commission on Home Ministries and the Northern District Home Missions Committee.

A resolution on male violence against women

We believe that life is a gift from God and that women and men are created equally in God's image with inherent worth and dignity and entitled to the same respect. The fall into sin has shattered God's intended mutuality of women and men, distorting personal relationships and resulting in dominance and violence of men against women. We believe that the death and resurrection of Jesus Christ has saved and transformed us from these broken relationships and that Jesus calls us to live in love and harmony with all (Genesis 1:27; 2:20-24; Galatians 3:28; Ephesians 5:21, 25-33).

However, we live in a society whose structures imply men's power and superiority over women. Within that system many Mennonite fathers, husbands, employers and even church leaders have used their power in oppressive and violent ways. They have excluded women from opportunities, silenced their ideas and protests, sexually harassed them and violently abused them.

We confess that we, women and men, have by our silence consented to the system of male dominance and to individual acts of abuse.

Therefore, we resolve as congregations and individuals

1. to break the silence and admit that there are Mennonite men who sexually harass women, who batter their wives or children or who commit incest or rape;
2. to listen to, believe and feel the pain of women who have been violently abused or sexually harassed by men;
3. to declare that abuse is a violation of the marriage covenant and that individuals so victimized in marriage are not bound in the eyes of God or the church to submit themselves to further acts of abuse;
4. to hold abusers accountable for their actions and to provide safety for abused women and children;
5. to hold church agencies accountable for dealing appropriately with abuse that occurs within their organizations;
6. to encourage study in our congregations and colleges of issues of violence against women. (Suggested resources include these materials prepared by Mennonite Central Committee: *The Purple Packet: Wife Abuse*, *Broken Boundaries: Child Sexual Abuse* and *Crossing the Boundary: Sexual Abuse by Professionals*. Lessons 9 and 10 on "Widening the Circle Through Care of Victims and Survivors" are in the *Women in Mission Resource Packet 1991-92*.)

Prepared at the request of the General Board by Anna Juhnke, Ada Schmidt-Tieszen, Heinz Janzen and Gordon Houser

A resolution on health care

For consideration by delegates to the U.S. Assembly of the General Conference Mennonite Church

Preamble: The American health-care system is in crisis. The system has become intolerably expensive and fails to provide equitable access to care or achieve a better level of health. The cost of health care is rising much faster than the rate of inflation, with health care now consuming more than 11 percent of our Gross National Product. Nevertheless, fewer and fewer people are being served by the system. Over 34 million people, including 12 million children, lack health insurance that would provide them with access to care.

However, the crisis in health care involves more than just politics and money. At its core it reflects misguided values and beliefs. The health-care system is driven by our obsession with physical health, our unrealistic expectations of the medical profession, our fear of death, our faith in unlimited scientific progress, our individualism and the pursuit of profit.

The church is called to respond to this crisis out of its biblical concern for both healing and social justice. These concerns are evident in the message of Jesus: "The Spirit of the Lord is on me, because he has anointed me to preach the good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Luke 4:18-19).

Historically the healing ministry of Jesus (Matthew 4:23-25) has been carried forward by the church in efforts to restore health and wholeness to individuals and communities. One example of this mission is the founding of hospitals and medical missions throughout the world.

The concern for justice in health care arises out of the belief in the sanctity and dignity of people created in God's image. This commitment to justice calls us to free people from social structures that deny them that dignity. Our concern for stewardship calls us to use our limited resources wisely and in the promotion of justice.

Thus, as Mennonite Christians, we are called to help shape the vision for a better and more just health-care system. We must also actively work to help bring it about. Therefore, we affirm the following vision of a health-care system and commit ourselves to specific actions to work toward its creation.

I. We call for a health-care system that

A. provides access to basic health care to everyone, everywhere in the United States. As a social and not strictly individual good, basic health care should be available to all regardless of ability to pay. While we cannot provide everyone with all the services they may want or need, all people should have access to basic preventive, curative, supportive and emergency services.

B. emphasizes prevention of illness and health promotion. The health-care system should encourage individual responsibility for a healthy lifestyle and for appropriate use of the health-care system. To enable people to be responsible we should emphasize health education, wellness promotion, illness prevention and community-based primary care.

C. places the curing of individuals in the larger context of healing and caring for one another. We need to shift from our endless pursuit of curing to a broader vision of healing that stresses the overall well-being of the person and community. There can be cure without healing and healing without cure. We must always care, though we cannot always cure.

D. recognizes our mortality and the limits of our financial resources. We must acknowledge death as an inevitable part of life and resist the temptation to fight it at all costs. We must also recognize that the financial resources available for health care are limited and that we cannot continue to spend without jeopardizing other social needs.

E. controls cost and spending while emphasizing quality care. While the system should continue to emphasize quality of care, it should control cost and spending through more simple administration, reduced malpractice litigation, increased emphasis on primary care and the wise use of technology.

F. is guided by a national health-care policy. This comprehensive policy should guide management of the health-care system by addressing issues of access to health care, resource allocation and planning, technology assessment, medical education and medical research.

II. As congregations, institutions and members we resolve to

A. reaffirm our biblical beliefs about life and death and our hope in the resurrection. Questions about what we want from a health-care system are fundamentally religious in nature. These foundational beliefs should provide the basis from which we approach the health-care system.

B. promote the congregation as a healing community. We must integrate a theology of healing into our worship and teaching ministries, incorporating the practice of prayer and anointing for healing in worship services and implementing congregational health-ministry programs.

C. educate ourselves on issues of healing, personal wellness, advance medical directives, health-care ethics and health-care alternatives. Through education we can help congregations become health-promotion communities.

D. recognize and affirm the ministry and accountability of health-care institutions, health-care professionals and other caregivers. These people and institutions possess valuable skills, knowledge and abilities. We support, encourage and challenge them to fulfill their unique mission in a manner consistent with kingdom values and priorities.

E. recover a commitment to community in bearing the cost of health care. We should utilize our financial resources, institutions, volunteers and professionals to find new ways of doing mutual aid in today's health-care environment.

F. become advocates for a health-care system that includes fairness, accountability and accessibility. Advocacy is a natural outgrowth of our Christian mission in health and healing. We should share our vision of a just health-care system with government and encourage the development of a national health-care policy that sets priorities and brings justice and order to our chaotic health-care system.

G. call on Mennonite health-related organizations (Mennonite Health Association, Mennonite Health Services, Mennonite Nurses Association, Mennonite Medical Association and Mennonite Mutual Aid) to lead in responding to the health-care crisis. We urge them to develop consultations, statements and exemplary activities that are needed to move us from dialogue to action in redefining the church's mission in health and healing in the '90s.

Prepared by the Dialogue '92 Steering Committee: James Waltner (chair), Lawrence Greaser, Gene Yoder, Anne Hershberger, Vyron Schmidt, Carl Good, James Lapp and Willard Krabill

Do justice, show mercy

Begin in day-to-day activities.

Esther Patkau

The courtroom: Good Friday, 30 C.E.

Presiding judge: the sovereign God

The accused: humankind

The case: "There is none righteous … all have sinned" (Romans 3:10-23). All of humankind, with no exception, is guilty before God, and the punishment must be meted out. Jesus, the Son of God, intervenes and accepts the condemnation on behalf of all. By his death all can be justified and set free.

The sentence: There was no "hung" jury, no cry for leniency, no compromise, no appeal. God carried out the punishment on Jesus Christ. Justice was done.

Before death takes his breath, the Son cries out for mercy for those who are killing him. "Father, forgive them, for they know not what they do." God heard that cry. Because justice had been done, God now extends the righteousness of Christ to all who trust him. Forgiveness for wrongdoing is available to all who request it. Mercy is measured out to all who come to him, regardless of how severe society may consider the wrong. Justice and mercy must go hand in hand.

Act justly! Injustice prevails everywhere. It is easy to point fingers to governments, politicians, laws, neighbors and others. Yet nations are made up of individuals like ourselves. Governments bow to the wishes of their people. Our neighbors read our actions. Nations "grow" from the roots upward

We tend to compare ourselves to others whom we deem wrong. We fail to examine our daily actions against the requirements of the Lord. Not always are we minutely aware of God's requirements in all our relationships with others. It is easier to go to combat on behalf of others, condemning third parties for the injustices around us, than to see the injustices we inflict on others. It is not enough to rely on organizations to right the injustices in our society; we must begin with taking just responsibilities ourselves.

Act justly! Where do I begin? In my day-to-day activities.

- Jerry purchased a few articles at the store, paid for them in cash and received his change. Already seated in his car, he noticed the $20 bill in with his items. Should he keep it or go back to the cashier? This could be his lucky day. But he returned it to a grateful clerk who had not yet noticed the error. The clerk would have been held responsible at day's end.
- A couple spent a quiet early Sunday morning hour in a park, and only in the late afternoon did they realize they had left their expensive camera behind. It was dusk by the time they returned to that spot. The camera was not there, but a piece of paper, weighted down with a few stones, gave them a phone number to call.

Love mercy: The dictionary defines mercy as compassion and gentle treatment shown to an offender who expects no kindness and is wholly in another's power. Offenders surround us, touch us daily. We, too, have offended others—by our attitudes, words, inference, withholding of love and expressions of appreciation. God in great mercy extends patience, forgiveness and renewed opportunities to us. Should we not also extend mercy to others?

Love mercy! A retired pastor and his wife, en route to the West Coast, picked up a forlorn, youthful hitchhiker. The driver tried to engage the youth in talk, without success, but kept on in jovial, friendly (one-way) conversation, until they reached their day's destination. There the pastor informed the youth that they would continue traveling the next morning, and he offered to take the youth along. At the stated hour the youth was waiting for the continued ride.

Some time after the couple returned to their Calgary home, they received a scribbled note from their passenger. He revealed that he had planned to kill the driver of the car that gave him a ride and then steal the vehicle. But because this pastor had spoken to him in kind, non-demeaning words, as a loving father would, his feelings had changed. Now he had taken steps to upgrade his education and become a useful citizen. As proof of his story and his new intentions, he said they could find a revolver in the car under the floor mat. They looked; the gun was there.

This is the second of three Bible studies by Esther Patkau on the Sioux Falls '92 theme. Esther is a member of First Mennonite Church, 418 Queen St., Saskatoon, SK S7K 0M3.

Extend mercy: *They looked; the gun was there.*

Commentary

Disasters are not always natural

A reflection on ways to prevent conditions that lead to "natural" disasters

Dave Schrock-Shenk

When Hurricane Agnes flooded Lancaster County, Pa., in 1972, news reports said the devastation was worse than that caused by the flood of 1936, the last "big flood" in the county where I grew up. After the water receded, we discovered that less rain fell in 1972 than in 1936. Why then was the flooding worse?

The primary reason was the large amount of Lancaster County land that had been paved between 1936 and 1972. Since less rain could soak into the ground, more ran off and became flood waters. I learned that human actions can increase the potential of natural forces to harm other people.

In 1991 the news media reported several instances of large-scale loss of life caused by floods, typhoons and mudslides. Again these were not purely *natural* disasters. People had so altered the face of the earth that natural forces, in this case wind and rain, produced "human disasters."

Wall of water: In early November 1991, Typhoon Uring brought torrents of rain to the Philippine province of Leyte. Although it was a strong typhoon, few people were killed by the wind and rain. However, on Nov. 5, a wall of water and mud swept through Ormoc city, killing 6,000 people.

The roots of the disaster lay in the decades of logging that had stripped Leyte's hills. Much of the land had been turned into sugar cane and coconut plantations. Without forest cover to slow down the water and allow it to absorb into the ground, the rains ran unimpeded down the mountain slopes, gathering mud and debris and sweeping thousands to their deaths.

On April 30, 1991, a typhoon struck southern Bangladesh. Winds from 110-140 miles per hour created a 15- to 20-foot tidal wave that destroyed homes and roads and killed more than 135,000 people. The dead were among the poorest of all Bangladeshi farmers. They had moved onto land created by river silt deposited in the Bengal Bay by the Ganges River.

According to Derek D'Silva, a long-time Mennonite Central Committee Bangladeshi worker, these people had moved onto land they knew was especially prone to typhoon devastation, but they were too poor to buy land elsewhere. "Without land you die," he said.

Poverty drove hundreds of thousands of people to live in an unsafe place, creating the conditions that turned this storm into a major killer.

Most people respond generously to immediate needs of those affected by natural disasters. Neighbors mobilize to rescue and house survivors. The international community ships food, clothing, medicine.

This emergency relief can be compatible with long-term development. Buying food for survivors in the country where the disaster occurred increases local farmers' ability to provide food on an ongoing basis. But not addressing the roots of the problem means we will be called on again and again to "help pick up the pieces."

MCC also works to change the circumstances that produced the disaster. After the Bangladesh flood, MCC linked its relief and rehabilitation efforts to its ongoing development work. Emergency food supplies enabled people to rebuild their roads, ponds and wells so that they could again provide for their own needs.

Empower women: Long-term development that alleviates poverty also alleviates disasters. Efforts to build credit unions, create better-paying jobs and empower women increase the ability of Bangladeshi farmers to buy land in areas not typhoon prone.

> Long-term development that alleviates poverty also alleviates disasters.

Many local church groups in the Philippines recognize that the destruction of their forests threatens their survival. Some have confronted local politicians and military officials who allow illegal logging. Those officials have responded by arresting, attacking and sometimes killing church people who oppose them.

We can pray for these who are trying to save the forests, support their efforts to build community strength, and protest the violence used against them by government officials.

The work of addressing root causes of natural disasters extends to North America. Selling logs is one of the Philippine's main sources of foreign currency. Each year the Philippines needs to earn more than $3 billion U.S. to service its foreign debt. Last year MCC adopted a statement calling for reduced debt payments by heavily indebted countries. Reducing the debt burden reduces the pressure to cut down forests.

Rita Wall (MCC)

Unsafe: *Houses destroyed in a February flood in Bolivia*

Christian compassion calls us to respond to the immediate needs of disaster victims. Continuing our efforts to protect the environment, alleviate poverty and empower those opposing injustice will ultimately lessen human suffering caused by the forces of nature.

News

The National Interreligious Service Board for Conscientious Objectors has announced the creation of the Military Objector Legal Defense Fund to support conscientious objectors imprisoned as a result of their refusal to serve in the Persian Gulf War.

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A survey of congregations in the United States shows that the three fastest growing are all congregations whose members are mostly black. In Atlanta a congregation called World Changing Ministries grew from 1,550 members to 4,800 members in one year. Others grew by more than 2,000. Of the 99 fastest-growing churches, 31 are independent charismatic, 23 are Southern Baptist, and others are smaller independent groups. Only a few from the mainline churches were ranked in the survey. (MWC)

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With **magazine for youth received two awards from the Associated Church Press at the annual awards program May 5 in Alexandria, Va.** ***With*** **received an Award of Merit for the feature article "The Terrible Secret," which appeared in the September 1991 issue. In the category of magazine graphics,** ***With*** **received an honorable mention for the same issue. Editors of the award-winning issue were Carol Duerksen, Eddy Hall and Cynthia Linscheid.**

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Manitoba Women in Mission celebrated its 50th year at its annual meeting May 2 in Morris. More than 400 women gathered, including several who had attended the first MWM meeting in 1942. Guest speaker Tina Block Ediger of North Newton, Kan., spoke about the dedication and courage of single women in the mission fields years ago and the rich heritage they left. Norilyn Epp talked about her four-year experience with Mennonite Central Committee in the Middle East. ***Eleanore Bergen***

Religious leaders, individuals, call for a peace tax fund

Washington (NCPTF)—"If we give the right to a person to withhold their body from a war as a conscientious objector (CO), that person should be able to withhold his money as well," said Senator Mark Hatfield in his leadoff testimony here May 21 before the House Subcommittee on Select Revenue Measures hearing on HR 1870, the Peace Tax Fund Bill. Hatfield's words set a theme recurring throughout the hearing: the need to respect the rights of individual conscience.

This was the first actual hearing held since a Peace Tax Fund Bill was introduced in Congress in 1972. Several hundred spectators from across the United States packed the hearing room. Many attended as concerned individual taxpayers.

Others came as members of religious denominations and peace groups long associated with the Peace Tax Campaign.

More than 2,300 letters in support of the Peace Tax Fund Bill had been bound in large volumes and set on a front table to be presented to the committee.

Following the introductory testimony of Mark Hatfield, lead sponsor of the bill (S.689) in the Senate, were presentations by four members of Congress: Andy Jacobs (lead sponsor of the bill in the House), Nancy Pelosi, John Conyers and Charles Bennett.

A panel of religious leaders also testified. Thomas Gumbleton, a Roman Catholic bishop from Detroit and a past president of Pax Christi, pointed out that two of the first leaders of the church, John and Peter, said that sometimes it is necessary to obey God before obeying the law. How much better it would be, Gumbleton said, for COs to be able to pay all their taxes, knowing their money would be used for life-affirming purposes.

William Davidson, retired Episcopal bishop of western Kansas, a CO in World War II, has actively opposed war since 1939. "Having lived past draft age, I have been saddened and conflicted each year having to pay taxes to support war," he said.

John A. Lapp, executive secretary of Mennonite Central Committee, Akron,

John Eisele

Respect the rights of conscience: *Marian Franz (left), executive director of the National Campaign for a Peace Tax Fund, greets Sen. Mark Hatfield and Rep. Andy Jacobs (right) at the May 21 hearing.*

Pa., spoke on behalf of the three Historic Peace Churches (Mennonites, Quakers and Church of the Brethren). The issue of war-resisted taxes is one of religious freedom, he said. "Many of us feel the pain of having our religious institutions serve as tax collectors for war."

Rabbi Phil Bentley of Santa Fe, N.M., active with the Jewish Peace Fellowship, said part of the Jewish tradition is to create community and take care of the sick and poor. For over 50 years, he said, the JPF has supported Jewish pacifists.

Confusion: Not all testimony during the day was as supportive of the bill. Terrill Hyde, tax legislative counsel for the Department of the Treasury, presented the Bush Administration position opposing the PTF. She mentioned "problems of complexity, confusion and increased administrative burden," sure to arise if the bill were passed. There would be no deterrent either, she said, to restrain taxpayers from inappropriately claiming CO status. If taxpayers were allowed to designate the uses for which their tax dollars were spent, "our entire budgetary process would be undermined." There would likely be loss of revenue to needed federal programs.

Others, however, argued that there would likely be substantial increases in revenue as a direct result of the bill. Many who currently refuse to pay a portion or all of their taxes would gladly pay. Also, large costs resulting from the efforts to collect from tax resisters would be avoided. Answering the criticism of how the act might increase paperwork and administrative costs, several people testified to the simple nature of the bill and of the tax filing process.

Ruth Flower, legislative secretary of Friends Committee on National Legislation, emphasized that the Peace Tax Fund Act would not offer an escape to those who do not wish to pay their taxes, because they would have to pay the same amount either way. It would, however, provide a legal way out of violating one's religious beliefs in order to comply with the laws of the land.

Her point was born out by Patricia Washburn, who gave perhaps the most moving testimony of the hearing. She talked about the challenge presented to each of us, and to her personally, in Micah 6:8: "What does the Lord require of you but to act justly, to love constantly and to walk humbly with your God?" Only 7.3 percent of our income taxes this year will go to fund social programs that empower people, according to statistics compiled by Friends Committee on National Legislation, she said.

The decision to "act justly" can be a costly one. For Washburn it cost her a public school teaching job for protesting the war in Vietnam. Two years ago a trip to the Israel-Palestine war zone further convinced her of the damage caused by U.S. tax dollars in wars throughout the world. As a mother of four herself, she was particularly moved by the pain, injury and death caused to children, who deserve our protection whatever country they live in. She asked herself, How can she parent her own children while paying for the death and maiming of someone else's?

Chasm: These questions place her in a profound moral dilemma: "I am not opposed to paying taxes, but I find no alternative form of tax payment. … Thus, I see no current alternative to withholding the military portion of my taxes. … I pray that my witness is done in love and that it will help to build a bridge across the chasm of violence and fear."

Bridging the chasm is exactly what the last 20 years of work have been all about, according to Marian Franz, executive director of the National Campaign for a Peace Tax Fund. The bill was originally introduced in 1972 in the House as the World Peace Tax Fund Bill, and in the Senate in 1975. It has been introduced in every congress since then. *Vinton Deming, Melissa Kay Elliott*

Southwest Conference agrees to merge with Pacific District Conference

Upland, Calif.—Meeting here May 22-25, delegates to Southwest Conference of the Mennonite Church agreed to merge with the Pacific District Conference of the General Conference Mennonite Church. They also urged a sister Mennonite Church conference, Pacific Coast, to take a similar action.

Southwest Conference has churches

The Frontier Village Foundation of Palmer Lake, Colo., recently awarded Arvada Mennonite Church a grant for $3,500 to start a community gardening project north of its building. The grant will be used to provide irrigation lines and prepare plots. "The main object is to make available spaces for people in the neighborhood, especially those with no place to garden, to raise vegetables and flowers," wrote Stan Smucker, Arvada's co-pastor.

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The Kano (Japan) Grace Church dedicated its new church building in January. Representatives of 10 churches from the Japan Mennonite Christian Church Conference attended the dedication. More than 50 people gathered and heard Peter Derksen, mission worker from Fukuoka, speak on Acts 3:1-10 and challenge the church to be a house of prayer and place of healing. Pastor Tsugio Matoba and Takako Matoba, his wife, live on the second floor of the building with their three young children. Part of the finances for this project came from a Church Extension Services loan from the General Conference Mennonite Church. This was the third church building dedication of the Japanese conference in just over a year. *Mary Derksen*

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Christian Peacemaker Teams, Langley (B.C.) Mennonite Fellowship and Mennonite Central Committee will sponsor an Arts and Peace Festival Aug. 8-9 just a few kilometers from the Abbotsford International Airshow. One of the world's largest displays of flight technology and military hardware, the airshow draws huge crowds each August. The festival will include workshops on peace and evangelism, Native issues, international peace, writing, visual arts and songwriting. Events are also planned for children, and child care is provided. For more information contact Anita Penner, MCC B.C., Box 2038, Clearbrook, BC V2T 3T8, (604) 850-6639, or 857-0011.

Richard A Kauffman

Sara Regier of North Newton, Kan., and Terry W. Schellenberg of Calgary confer before graduating from Associated Mennonite Biblical Seminaries, Elkhart, Ind., May 22. They were two of 36 graduates at the commencement ceremony. Walter Klaassen of Vernon, B.C., spoke on the topic "Reshaping the Anabaptist Vision for Our Lives."

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The Anabaptist Curriculum Project for Children has found a name. At the May 2 meeting of the ACPC development council in Elgin, Ill., the group affirmed the name Jubilee: God's Good News as the title of the curriculum. The ACPC is a project of four denominations: The General Conference Mennonite Church, the Mennonite Church, the Brethren in Christ and the Church of the Brethren. The curriculum will be released in 1994.

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Two Mennonite church leaders from Germany, visiting the Mennonite Central Committee Canada office in Winnipeg in February, confirmed that they have heard about an invitation from the president of Ukraine for Mennonites to settle there. The invitation promises tracts of land for German-speaking settlers in the newly independent republic. However, Peter Rempel and Peter Hamm, both of whom grew up in the former Soviet Union, said they believed that few Mennonite church members would be interested in returning, except perhaps to do missionary work.

in Arizona and California, Pacific Coast churches are in Oregon, Washington and Idaho, and Pacific District covers the entire region.

The plan has been in discussion by all three groups for some time. It calls for northern and southern churches in a new integrated conference to work together in separate clusters. There would be periodic joint meetings as well as cooperation among staff and committees.

Southwest Conference was the first of the three to ratify the plan. Leaders expressed optimism for similar actions from Pacific District and Pacific Coast, both scheduled to meet in June.

Conference leaders gave several reasons for taking this action:

- to better witness to unity in Christ,
- to strengthen mission and evangelism efforts,
- to increase efficiency and effectiveness by eliminating unnecessary duplication of staff and committee work,
- to more adequately meet leadership needs by providing a greater pool of resources.

In order to make sure that congregations had ownership in the decision, conference leaders proposed that the action go back to churches for ratification after a period of study. This action was defeated by the delegates.

The delegates did agree to take a proposal to their congregations for action after a structure for a new conference has been developed. *J. Lorne Peachey*

Wichita church visits sister congregation in Austin, Texas

Austin, Texas (GCMC)—The relationship between Lorraine Avenue Mennonite Church in Wichita, Kan., and Austin Mennonite Church here goes beyond the mere association of being General Conference Mennonite Church congregations. They are, in fact, sister congregations.

Two years ago the 400-member Lorraine Avenue Church accepted an invitation from the Western District Conference to financially support the fledgling Austin fellowship. Since that time a small advisory group from each congregation and the conference have met twice a year to build up the sister-church relationship. That relationship was broadened the weekend of March 27-29, when 39 Lorraine Avenue people boarded a bus and headed down I-35 for a weekend in Texas.

What they found in Austin is a vibrant community of some 50 urban Mennonites led by pastor Kathy Goering Reid. "We were all impressed with the Austin church's enthusiasm, creativity, talent and warm hospitality," said Janeen Bertsche Johnson, associate pastor at Lorraine Avenue and coordinator for the trip.

In some ways the trip provided a look in the mirror. Just 60 years ago the Lorraine Avenue Church was a young urban cluster, first meeting in houses and later renting a Seventh-day Adventist building, just as the Austin group is now doing. Both churches have a healthy mix of transplanted Mennonites and new Mennonites, and strong musical traditions.

Interconnections: *Rosie Goering (right) of Lorraine Avenue Mennonite Church presents a copy of the church's history book,* A People of the City, *to Kathy Goering Reid in Austin.*

Never mind that Austin has only about a dozen hymnals. The Austin Church, until recently, didn't have many books of any kind.

Over the weekend, its library grew 300 percent. During a worship service together, Rosie Goering presented 310 books collected by the Wichita church. Their goal had been 18, one for each child in the Austin congregation.

Self-esteem: Children in the Austin church play a vital role in the congregation. "We place a strong emphasis on children and youth," Reid said. "We try to build their self-esteem by having them serve as worship leaders, with music and other ways." On Sunday, 6-year-old Sara Thiessen played a violin prelude, and two other children lit candles. During sharing time young people freely spoke of school activities and accomplishments.

Many sang in the intergenerational choir.

Austin seems to flourish under a banner of interconnections. Its worship service is intergenerational, its composition is inter-racial, and its affiliation is inter-Mennonite, with links to both the General Conference and the Mennonite Church.

And, of course, it is linked to Lorraine Avenue. "They have supported us financially and in prayer," said Reid. "And now we finally got to meet them. Everyone here was just thrilled with the experience. Most churches with this type of relationship are closer geographically and can do things together. Next time we'll get a bus and visit them."

Lorraine Avenue will continue the sister relationship with the Austin church for three more years. Thus far the groups have shared funds, books, advice and fellowship and have hosted each other's pastors. *Beth Hege.*

Seminary in India serves in the city

Pune, India (GCMC)—Students at Union Biblical Seminary here leave its peaceful campus high on a rocky hill above the city for weekly training assignments amidst the commotion of city life.

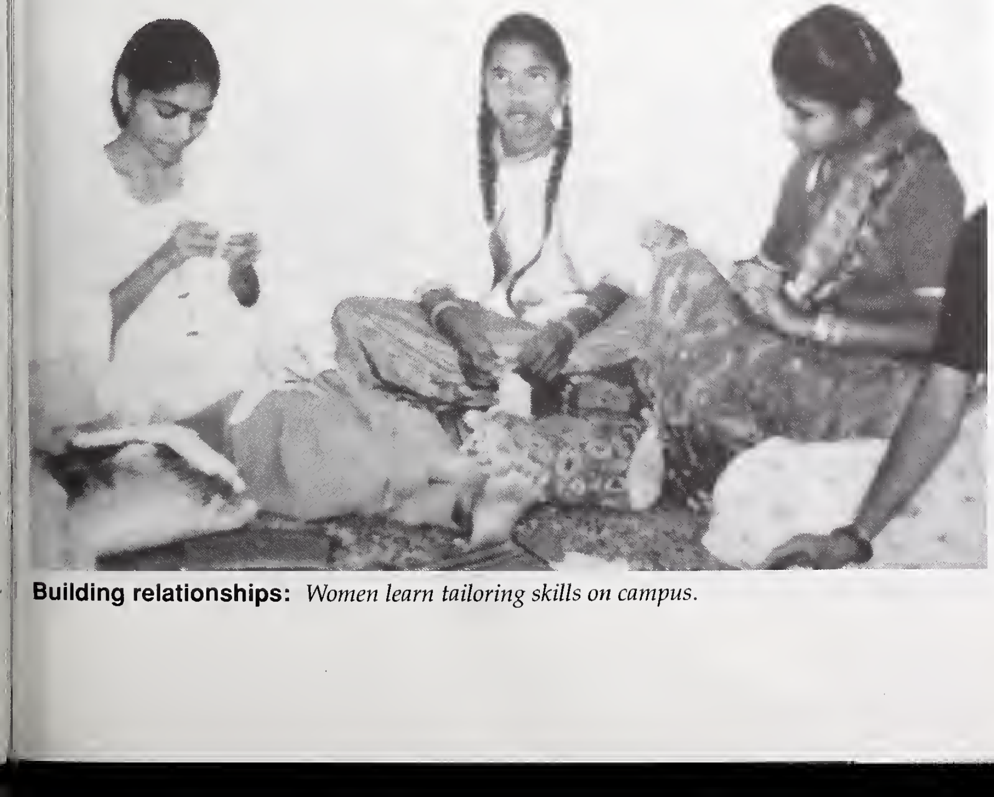
The director of the practical training is seminary professor Shaker Singh, a third-generation Mennonite. Several years ago he studied for a master's degree in practical theology upon the advice of the late Kenneth Bauman, a former mission worker in India and moderator of the General Conference Mennonite Church.

Singh interviews the 237 seminary students and makes contacts with pastors and leaders of churches in the Pune area as well as in Bombay, one of India's largest cities, about 100 miles away. Upon invitation from the pastors and churches, Singh assigns the students in teams. Students usually remain in the same assignment throughout the three years of seminary.

One of Singh's options for practical training placements is the social outreach program the seminary began in 1990. Rhoda Stanley, a pastor's daughter who grew up in Bombay and worked in Bombay slums while getting a master's degree in social work, was hired by the seminary to begin outreach in the slum below the campus.

In the mornings Stanley makes visits in the slum, getting acquainted and building relationships. Each weekday afternoon, women ages 14 to 35 climb the hill from the slum to a vacant apartment on campus to learn tailoring and other sewing skills. They receive a certificate after completing a four- to six-month class and are qualified to work in a tailor's shop or make items at home for sale.

The student team assigned to this outreach meets on Saturdays with women from the slum to present the gospel in skits, songs and other ways. These Hindu women have not shown resistance to the gospel, but none has made a commitment.


Angela Rempel

Building relationships: *Women learn tailoring skills on campus.*

Peoria-North Mennonite Church in Illinois recently reported that the $10,000 Tenth Man grant they received from Mennonite Men has paid off in tangible and intangible ways. For one, the small congregation was able to move ahead with their plans to build a church building and in just 2 1/2 years paid it off. Besides being used for worship, the facility is used by 11 recovery groups every week, and a 4-H group meets there twice each month. Soon the church will begin a neighborhood program for single mothers, who will be able to receive child care there one night per week.

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Signe Wilkinson of the Philadelphia *Daily News* won the 1992 Pulitzer Prize for editorial cartooning. She is the first woman to win journalism's highest honor for editorial cartoonists. She credited her Quaker upbringing with her life-long assumption that she could do anything she wanted to do. "Everybody is given some gift to use in life," she said in an acceptance speech at the newspaper. "I wish all people had that sense that their gifts are valuable, that you can work with them and trust them." (*Friends Journal*)

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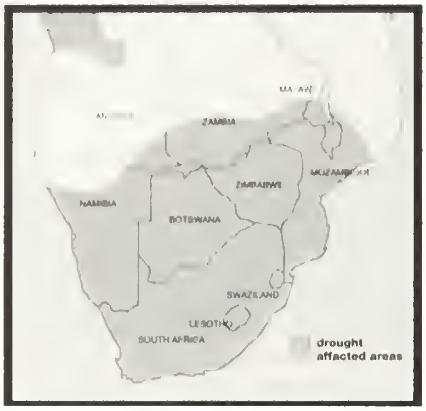
When unemployment increases by 1 percent, suicide increases by 4.1 percent, and murder increases by 5.7 percent, according to Lynn L. Remly in *Management Review*. Arthritis, headaches, skin disorders and gastrointestinal problems increase with a 1 percent increase in unemployment; the state prison population increases by 4 percent; and first-time admissions at mental hospitals rise by 4.3 percent for males and 2.3 percent for females, all regardless of age and race. The reason for this tremendous impact of unemployment, especially for the individual, says Remly, is rooted in the American culture: Work is deeply entwined with the social, psychological and economic aspects of people's lives. (*The Marketplace*)



MCC

Diminishing water sources, dust storms, dying cattle, withered crops, stunted corn stalks—some only nine inches tall—are sights southern Africans do not see during what should be the rainy season. However, little or no rain fell during the critical growing months of January and February, causing southern African farmers to lose 60-90 percent of their corn, the region's staple food. Twenty million people will be critically hungry because of this drought (see map). Mennonite Central Committee plans to respond with direct food assistance valued at $3.3 million U.S. over the next year. The food will come from MCC's account at the Canadian Foodgrains Bank.

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At its annual meeting April 23-25 in Indianapolis, Empowered Ministries, the umbrella organization for Anabaptist-related churches involved in Holy Spirit renewal, faced the question of whether or not to continue its ministry. The group had a deficit of $6,000. Members also heard from Stan Maclin of the Afro-American Mennonite Association, who challenged them to speak out against racism at every level. Dennis Byler, a missionary to Spain, called people to question the status quo and to look for God in the unexpected and to be careful not to deny God in people who "do not think or act like we expect them to." An offering at the end of the meeting brought in more than $12,000 in donations and pledges.

Projections for the social outreach program include beginning work with men from the slum, teaching them skills such as repairing cycles and screen painting.

Students at the seminary are also required to spend a semester off campus in an intern assignment.

Union Biblical Seminary began in central India in the 1950s, with the support of several denominations, including Mennonites. In 1982 the campus moved to Pune, in part to be able to offer students training in urban ministries. *Angela Rempel*

Asia Mennonites look at life in a pluralistic society

Hong Kong—Representatives from Mennonite and Brethren in Christ churches in seven Asian countries and from Australia gathered here May 7-11 to focus on what it means to "participate in the work of Christ" in Asia's pluralistic and rapidly changing society.

The 60 participants, representing 15 conferences, agencies and clusters of churches in Asia and Australia, including some from North American agencies, heard Arief Budiman, a Harvard-trained sociologist from Indonesia.

Budiman, a Muslim, said that the world is racing toward a radical reformation following the collapse of communism. "Caring for the poor in many parts of the world is now seen as old-fashioned and unrealistic," he said. "Students who once wanted to study ethics are now enrolling in [business administration] courses."

What can people do to face the challenge of social injustice? he said.

- Globalize a people's movement;

Verney Unruh

Reconciliation: *Soo Ja Chun (Lee), left, from Korea, and Yoshiko Megumi, from Japan, are close friends, even though their two countries have a long history of animosity.*

- Develop a network to help each other;
- Throw one's weight behind poor people who are being exploited.

Other speakers included Albert Widjaja of Indonesia, Miyuki Kawamura of Japan, Joshua Chang of Taiwan, and R.S. Lemuel of India.

During their reports, several Japanese delegations apologized to the other Asian groups for the destructive things their country did to other Asian peoples in the past. Then Verney Unruh, a retired missionary to Asia, made a similar apology for the United States' destructive actions in Asia.

Plans call for the fifth Asia Mennonite Conference sessions to be held in Indonesia in 1999, two years after the Mennonite World Conference assembly in India in 1997. *Larry Kehler*

Central District, Illinois conferences suspend minister's credentials

Newton, Kan.—The Central District Conference and the Illinois Mennonite Conference, in consultation with Ministerial Leadership Services of the General Conference Mennonite Church and the Minister of Congregational Leadership office of the Mennonite Board of Congregational Ministries (Mennonite Church) have relieved Conrad Wetzel of all ministerial and conference leadership roles due to sexual misconduct.

The Illinois Conference Leadership Commission on May 8 "withdrew" ministerial credentials. The CDC ministerial committee, which acts on behalf of the General Conference, "suspended" Wetzel's ministerial credentials on May 18. The effect, according to Dale Stoltzfus of MBCM and John Esau of MLS, is that Wetzel "should not engage in a ministerial action representing the church."

Wetzel had resigned his position as conference minister for the two area conferences last December but only recently confessed his misconduct. In a lengthy statement to pastors and congregations of the two conferences, Wetzel wrote, "I alone accept total responsibility for this abuse and the hurtful consequences of it for the victim."

Record

AMBS—Associated Mennonite Biblical Seminaries, Elkhart, Ind.
COM—Commission on Overseas Mission
MCC—Mennonite Central Committee

WORKERS

Laura (Urwin) and **Mike Baumgartner**, COM Overseas Mission Volunteers in Colombia for three years, returned to North America March 29. They helped direct the retreat center and farm in Cachipay. Laura also taught part time at the Mennonite elementary school. They now live in Bloomington, Ind.

John Bender, part-time director of AMBS Information Services, has resigned after nine years. He will continue as communications director for the Mennonite Church.

Annette Bergen, Grace Church, Prince Albert, Sask., has begun a two-year MCC term in New Orleans as a registered nurse at Charity Hospital.

Larry Dixon, manager of Faith and Life Bookstore, Berne, Ind., since 1979, resigned May 1. **Jilaine Graber**, an employee of the bookstore since 1983, is acting manager.

Rose Waltner Graber, a former COM worker in Recife, Brazil, was the guest speaker at the Women in Mission program June 20 during the Northern District Conference sessions.

Kendall R. Heide, Trinity Church, Hillsboro, Kan., a student at Bethel College, North Newton, Kan., has received an Elmer Ediger Memorial scholarship: $1,000 for the 1992-93 academic year for studies in health-related service to people with mental illness or developmental disabilities.

Stan Hofer, Hutterthal Church, Freeman, S.D., has begun a two-year MCC term in Akron, Pa., working as a canner and trucker.

Roelf Kuitse, professor of missions and director of the Mission Training Center at AMBS since 1978, has retired and will return to Amsterdam with Juliette, his wife.

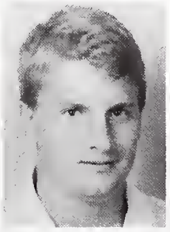
Ann (Morrison) and **Richard Marklund**, COM workers in Taiwan for four years, returned to North America April 15. They worked at the New Dawn Development Center in Hualien, a school for developmentally disabled children. They are on a three-month North America Assignment and live in Bemidji, Minn. They will return to Kaosiung, Taiwan, this summer to work at that branch of Morrison Academy , an American school for children of expatriates, he as the librarian and she as a volunteer.

Jeff Minor was ordained May 17 at Bethel Church, Mountain Lake, Minn.

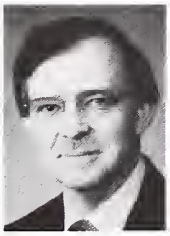
Erwin Rempel, COM executive secretary, is the new AIMM board secretary. COM is one of six mission agencies that work with AIMM to place workers in Africa.

Milka Rindzinski, Montevideo, Uruguay, has been appointed Mennonite World Conference *Courier*

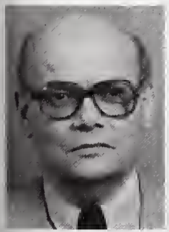
L. Baumgartner


M. Baumgartner

Bender


Dixon

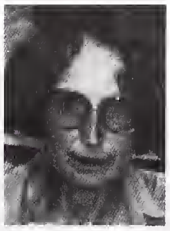
R. Graber


Kuitse

A. Marklund

R. Marklund

Rempel


Rindzinski

New Hope Mennonite Church in Johnson County, Kan., held its charter service on Pentecost Sunday, June 7. The charter will remain open until the end of 1992. The pastor is David Whitermore.

• • •

Disciples Mennonite Fellowship in Duluth, Minn., will celebrate it's 10th anniversary on Aug. 2. That day's activities will also include an open house for the congregation's new worship center at 2224 W. Third St., Duluth, MN 55806.

• • •

Special interest groups will have time to meet together at Sioux Falls '92, the triennial sessions of the General Conference Mennonite Church, July 22-26. The following special interest groups have scheduled breakfast, lunch or dinner meetings: mission committees, breakfast, July 22; house church leaders, Many Peoples Council, dual-conference congregations, lunch, July 23; Mennonite Renewal Services, supper, July 23; clown ministry, supper, July 25. More information will be available at the conference.

• • •

Taxes for Life, an initiative of Christian Peacemaker Teams that invites church people to deduct one cent for every billion dollars in the U.S. defense budget, generated wide interest. Checks arrived at the CPT office during the tax season urging redirection of funds from Star Wars and smart bombs to education for children. Nancy Guthrie, a former Mennonite Central Committee worker in Central America, was interviewed in the *New York Times* of April 18 as a supporter of tax resistance. She explained how her family had chosen to live below taxable income in Iowa and described the Taxes for Life initiative in Des Moines, Iowa. (*Synapses Messages*)

Hispanics and blacks pay up to 72 percent more in bail than do whites, even if they face similar charges and have similar backgrounds, *The Hartford Courant* of Connecticut reported recently. Several lawyers blamed cultural gaps, not racism, between judges and the people they judge. (*National Catholic Reporter*)

• • •

Herald Press has terminated its publishing agreements with "Eli R. Beachy," purported Amish author of *Tales from the Peoli Road* and an intended sequel, *Tales from the Farm*. The Mennonite publisher was unable to substantiate the author's claim that he was writing from within the Amish community as a member of an Amish congregation. First released in February, *Tales from the Peoli Road* moved quickly up the chart as one of the best-sellers at Herald Press. A second printing, which is now being destroyed, was being rushed to completion. The manuscript for the sequel has been returned to the author.

• • •

Youth participants at Sioux Falls '92, the triennial sessions of the General Conference Mennonite Church, will have a chance to act on the conference theme, "Do Justice, Love Kindness, Walk Humbly," by taking part in the youth service venture. Up to 100 youth may sign up for the July 20-22 Youth Venture sponsored by Mennonite Voluntary Service. It is open to groups or individuals. Cost is $60 U.S. or $70 Canadian. Projects include cleaning, painting and minor repair work. Evening activities include swimming, games, music and worship time. For information contact Paula Diller Lehman, Box 347, Newton, KS 67114-0347, (316) 283-5100.

regional editor for Latin America. **Marie-Noelle von der Recke**, Laufdorf, Germany, is the regional editor for Europe.

Dan Schrock, pastor at Neil Avenue Church, Columbus, Ohio, was minister-in-residence at Bluffton (Ohio) College in early May.

John Slivkoff, pastor at Grace Church, Dallas, Ore., will be licensed this month.

Sheryl M. Shantz, Koinonia Church, Chandler, Ariz., is the Arizona Nurses' Association nominee for the 1992 Search for Excellence.

Steve Smith, '74 at Bluffton (Ohio) College, has been recognized as the 1992 outstanding young alumnus. He is the associate professor of art and art/gallery director at Defiance (Ohio) College. He is also the owner of Smithwork Studio, which produces functional and sculptural clay, iron and bronze pieces.

von der Recke

Hugh and **Janet Sprunger**, COM workers in Hong Kong, will be mission-day speakers Nov. 1 at Deer Creek (Okla.) Church.

Verney Unruh, First Church, Newton, Kan., coordinator of Asia Mennonite Conference work camps since 1982, has resigned. He was also part-time AMC coordinator for the past six years.

Baldemar Velasquez, '69 at Bluffton (Ohio) College, has been recognized as an outstanding alumnus. He is the co-founder and president of Farm Labor Organizing Committee.

Andrew Wade was licensed April 26 as pastor at Evergreen Church, Bellevue, Wash.

Don and **Ruth Wenger**, Mannheim Church, Kitchener, Ont., have begun one-year MCC terms in Kitchener as sales and service representatives for Choice Books.

—*compiled by Sharon Sommer*

Wade

Schrock

Smith

H. Sprunger

J. Sprunger

Velasquez

Team Care

Senior Benefit Series

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There is only one place you can find all these benefits:

- Expert, personal help when you need it.
- Competitive prices and unbeatable value.
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See your mutual aid counselor or call a member services representative at our toll-free number. It can save you time, worry, and money.

Mennonite
Mutual Aid

Call 1-800-662-6747

Goshen College has an opening for a **Chemistry Hygiene Officer and Science Hall Associate** beginning July 15, 1992. A degree in chemistry or another appropriate laboratory science is required. The position will be classified as a professional staff position. Salary will be commensurate with training and experience. Duties include developing and maintaining a program for chemical safety and training in OSHA standards on campus and organization of the chemical and equipment stockrooms. Management and organizational skills, mechanical ability and the ability to use data bases and word processing are required. A detailed description of the position is available from the Dean's Office or the Chemistry Department.

Send a letter of application and resumé to John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526. Women and minorities are encouraged to apply. An equal opportunity employer.

The **Goshen College Communication Department** seeks an assistant or associate **professor** to teach courses in speech and possibly broadcasting, to direct co-curricular speech activities, and help manage radio station WGCS. The appointment will be for one year. Qualifications include a commitment to Christian values as interpreted by the Mennonite Church, a master's degree in communication (doctorate preferred), and professional experience in communication.

Send a letter of application including three references and curriculum vitae to Stuart Showalter, Chair and Professor, Communication Department, Goshen College, Goshen, IN 46526. Women and minorities are especially encouraged to apply. Equal Opportunity Employer.

The **Mennonite Collegiate Institute** invites applications, for 1992-93, for a part-time **teaching position in computer science**. A teaching certificate is required; the secondary teaching area is negotiable.

Send your resumé to Allan Dueck, Principal, Box 250, Gretna, MB R0G 0V0, (204) 327-5891.

Goshen College has an immediate vacancy for the position of **technical director and house manager** of Umble Center. Responsibilities include lighting and audio design/operation for three stages, set construction, supervision of costumes, coordination of student work crews and maintenance needs. Events include theater, music, lectures, conferences, films and classes.

Submit letter of application and resumé to Lauren Friesen, Goshen College, 1700 S. Main St., Goshen, IN 46526, or telephone (219) 535-7373 or 535-7000. Minorities and women encouraged to apply. Equal Opportunity Employer.

GOOD NEWS!

Low Cost Health Insurance. From MMA.

Now, in the midst of skyrocketing health care and health insurance costs, comes an answer that can save you money—*lots of it.* ◆◆◆ It's called Basic Benefit Plan. And it's one of three competitive health plans we offer to meet the unique needs of you and your family.

Look into Basic Benefit Plan today! Check out our Optima and Extra Protection plans too. ◆◆◆ ***Get a free, no-obligation price quote! Call 1-800-662-6747 or contact your mutual aid counselor.***

Not available in certain states

Mennonite
Mutual Aid

Home manager for two adjacent eight-bed **MR/DD group homes** in Hannibal, Mo. Must be a qualified mental retardation professional.

Submit resumé to Administrator, Beth-Haven, 2500 Pleasant St., Hannibal, MO 63401-2699, (314) 221-6000.

Conference-wide resource to church planters in new and established congregations. Half-time position. Church planting experience preferred. Application deadline: **July 15**.

Write or call **Central District Conference**, 103 W. Elm St., Bluffton, OH 45817, (419) 358-4888.

The **Cedar Hills Mennonite Church** of Surrey, B.C., is looking for a **senior pastor**.

Please send resumé to Pastoral Search Committee, c/o Vic Funk, 11482 - 85 Ave., Delta, BC V4C 2T7.

A new center, named after its founding group, "Tet Ansan-m" (Creole for "putting our heads together"), is helping Haitian refugees settle into the United States. The center is providing assistance to some of the several hundred new Haitian refugees who have settled in Belle Glade, Fla. Mennonite Central Committee workers have cooperated with the Haitian-American Tet Ansan-m organization to establish the center.

Reviews

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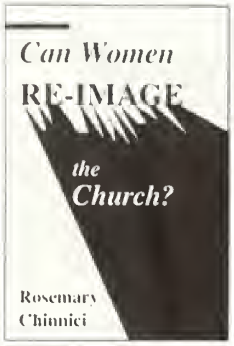
BOOKS

In her own voice

Can Women Re-image the Church? *by Rosemary Chinnici (Paulist Press, 1992, 110 pages)*

Reviewed by Renee Sauder, 229 NE 48th St., Newton, KS 67114



Rosemary Chinnici has written a compelling book for women in the church who have experienced traditional theology and church structures as exclusive and injurious.

By placing the principles of psychology and feminist theology in dialogue, she outlines a process called "re-imaging" as a way for women to develop a new language that offers a hope-filled alternative vision in which women can proclaim the value of their religious experience.

The basis for re-imaging, says Chinnici, comes at those crisis-filled moments when women (1) question society's placing them in specific roles, (2) realize that their gifts have not been fully appreciated or developed or their voices heard, (3) recognize that traditional theology has ignored and alienated them from the institution (the church) they have related to and cared for.

Accompanying these crisis-filled moments are three different feelings—anger, guilt and alienation. Chinnici offers an invaluable interpretation on the role of these emotions in women's lives. Her discussion of the role of anger is particularly refreshing. Women who express this socially unrespectable feeling are quickly labeled and risk being misunderstood. The author re-images anger as an "imaginative act of hope," a "form of caring" that gives women the courage to confront unjust relationships and care enough to hope for new and right relationships.

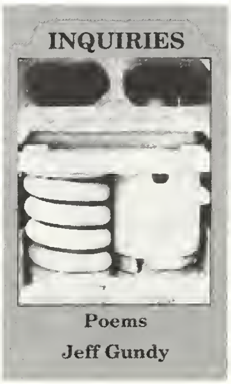
This book calls every woman to examine her experience, to reclaim the too easily depreciated contribution each has made in the church community and to speak with her own voice as part of the ongoing dynamic of revelation within the community.

Can Women Re-image the Church? is an essential resource for those willing to acknowledge the indispensable contribution of women's experience and faith in the life of the church and who are willing to play a prophetic role so that the church may be transformed into a new and living community of women and men characterized by justice for all.

Questions

Inquiries *by Jeff Gundy (Bottom Dog Press, 1992, 59 pages)*

Reviewed by Beth Hege, Box 347, Newton, KS 67114



I read "Inquiry into the Origins of Hatred" a few days before riots broke out in Los Angeles. I returned to the poem after listening to the news reports. This poem, at its basic level, is about breaking up floor tile. But as the title tells, it is about much more.

Jeff Gundy's poems are successful because they do what poetry is meant to do. While presenting us with physical images of birds and roaches, chainsaws and jackhammers, he sparks the metaphysical discussion as well. Gundy has a gift for creating metaphors that engage the reader. "Chainsaw Inquiries" poses, among other things, "What do chainsaws love? ... Lumber, dust. Live wood pulled down/by the dying./... Do chainsaws share a secret grief?/They cannot hold what they eat,/cannot keep what they kill./They cannot feed themselves."

Gundy's writing is simple and graceful: "I escape ... And the heavy bumblebees/and the prisons of my day dissolve/into warm, deep soil and new growth/stretching out like gentle thunder,/and I loll and lounge, laughing/in the palace I have not earned." ("Inquiry into Lagniappe")

Inquiries offers a full plate of poems. Nature and technology are strong elements throughout, and the frequent contrast of simple beauty and raw destruction. The titles are hard to resist, from "Inquiry into Keeping Time" to "Inquiry into the Discovery of the City into Which the Saints Have Been Said to Go, Marching."

Gundy doesn't experiment much with form in this collection, but he has a fine sense of rhythm. "Inquiries into the Technology of Beauty," for example, is divided into sections that in one moment address razor blades in the bathroom cabinet, in another, missiles. The poem has a compelling rhythm that carries one along to its sad ending.

I liked "Inquiry into the Proposition that All Things Work Together for the Glory of the Father" for its rawness and beauty: "My old teacher/saw two mothers die,/was beaten and shipped around/like the garbage barge./...In the cold and grumpy dawns/of my freshman year he would/drag us through 'Oh What/a Beautiful Morning'/in his baroque tenor./...I listened as he mourned his losses,/talked about the incarnation, finally/asked everyone to sing/'When Peace Like a River,'/his voice rising over all the rest/like honey, like the wine/of flowers gathered and pressed/out of pain and time and beauty/that we all might drink somehow."

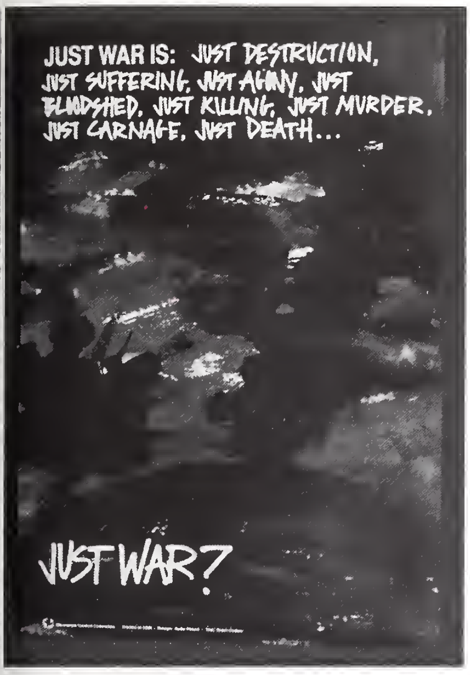
The title of this book is apt, all 26 poems are indeed inquiries. Perhaps this is what I find so winning about this book: We have a poet among us who will openly offer us questions instead of answers.

Resources

● ● ▼

- **The 1993 Handbook of Information** ($8.95, $10.95 Canadian) may be ordered (through July 15) from Faith and Life Bookstore, Box 347, Newton, KS 67114, (316) 283-2210, or from the toll-free Faith & Life Orderline: 1-800-743-2484. Delivery date for the handbook is October.

- **Just war?** is the title of a new poster from Mennonite Central Committee, Box 500, Akron, PA 17501-0500, (717) 859-1151. The poster, available free, blends red and black colors in a disturbing portrayal of war. Brent Graber wrote the text, and Jodie Peters designed the poster.


JUST WAR IS: JUST DESTRUCTION, JUST SUFFERING, JUST AGONY, JUST BLOODSHED, JUST KILLING, JUST MURDER, JUST CARNAGE, JUST DEATH...
JUST WAR?

- **Beyond Technology** (60 pages, $1) is a new MCC Occasional Paper written and illustrated by Jacob Schiere. The paper discusses various aspects of appropriate technology, its history and relevance, and gives specific examples for application.
- **Paths to the Future: Pastoralism in Africa** (66 pages, $1) is a new MCC Occasional Paper written by Robert Herr. It summarizes the history of Mennonite work among African pastoralists and includes writings of Mennonite workers.
- **Good News from Great Leaders** by Robert D. Dale (Alban Institute, 1992, $14.95 plus $3.50 postage and handling) examines principles of religious leadership as revealed in 20 biblical episodes. Order from The Alban Institute, 4125 Nebraska Ave. NW, Washington, DC 20016.
- **Life as Liberty, Life as Trust**, edited by J. Robert Nelson (Eerdmans, 1992, $9.95), asks, How can strong beliefs in human freedom and responsible trust in God motivate people to take on urgent life problems like poverty, racism, malnutrition and the use of genetic technology?
- **The Bible for Today's Family** (American Bible Society, 1992) is the Contemporary English Version New Testament. It is now available in an illustrated edition for children. A CEV translation of the Psalms and Proverbs is also available.
- **A Way Without Words: A Guide for Spiritually Emerging Adults** by Marsha Sinetar (Paulist Press, 1992, $9.95) provides a tangible way to structure silence, meditative reading and journaling into pressured lives.
- **Cry of the Urban Poor** by Viv Grigg (MARC, 1992, $10.95) examines universal concepts for urban mission from the context of experience among the poor in Asia, Latin America and the United States.
- **Spinning Tales Weaving Hope: Stories of Peace, Justice and the Environment** (1992, $22.95), **Through Indian Eyes: The Native Experience in Books for Children** (1992, $24.95) and **How to Tell the Difference: A Checklist for Evaluating Children's Books for Anti-Indian Bias** (1992, $7.95) are new books from New Society Publishers.

—*compiled by Gordon Houser*

101 uses for your old hymnal (well, OK, 12)

June 1 came, and with it the new hymnal. Its cover is blue, its title is silver, its pages are clean and soft. Everything about it speaks of new. Six-o-six ("Praise God from Whom") is now 118. It's a new era.

In the midst of all this charming newness lies a deep, engaging question. Surely Mennonites and Brethren across North America have been pondering this question: What to do with the old hymnals?

Some may have had the fleeting inspiration to throw them away. This is not a comfortable thought for a people known to hook rugs from old socks and re-use Saran Wrap ad infinitum.

Let us return to the old adage, "Use it up, wear it out, make it do, or do without." Use up a hymnal? Consider this: In May the Hymnal Project announced that "How Great thou Art" will not be in *Hymnal: A Worship Book* due to a conflict with Manna Music over the copyright. Coincidentally (or by divine providence) the new hymnal has a pocket in the back to stash extra hymns.

Find your scissors. It's number 535.

As for the remaining pages of the hymnal, how about greeting cards, wrapping paper and Christmas ornaments? Could a publishing house recall the old hymnbooks and come out with a *365 Old-Hymns-A-Day* cube calendar? A sure seller at relief sales.

With a good coat of lacquer the old hymnal would make a fine kitchen trivet. One could keep a whole stack in the car trunk for ballast during the winter. Or how about a replacement for phone books as a child-booster chair (an excellent way to "rear" children in the Mennonite faith).

It can be a daunting challenge to actually use up or wear out a hymnal. Consider this: *Gesangbuch mit Noten* is still around. Short of giving them to the postal service, we may never tear them up.

THE MENNONITE HYMNAL

What to do? *The old hymnal*

Let's face it, we couldn't any more cut up or lacquer that hymnbook than we could our grandmother's wedding dress.

So if you are compelled to get rid of the old to make room for the new, here are some suggestions to help you on your way:

- Give the hymnals to camps. to nursing homes, to schools, to children's choirs, to piano students.
- Donate them to fledgling urban congregations.
- Take one for your car or your bathroom or your office.
- Use it for daily devotions.
- Sing to your children, your dog, your boss.
- Add it to your poetry collection or the theology section of your library.

What church hasn't used a hymnal or two to hold open a door? Don't be too anxious to get rid of the old hymnbooks. They're great for propping open doors—or propping up our spirits. *Beth Hege*

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Editorial

A man of two kingdoms

On this misty June 3 I have just come from the funeral of 101-year-old Charles Diener. His years have everything to say about being in the world but not of the world.

His memorial service was held in Spring Valley Mennonite Church, just south of Canton. It is said to be one of the oldest Mennonite congregations in Kansas, and Charles spent his entire life as part of it, 43 years as its pastor. Before and after the service, Charles was as usual in the lobby, but this last time not in his wheelchair. His custom was to always to greet everyone there, including the children, recognizing them by their voices.

After hearing the many good things said about Charles, I know that he was , as Spring Valley pastor Frank Willems said, "a man who really loved the Lord." Song leader Rod Huebert announced Charles' favorite hymns. Walter Penner said he had his priorities well sorted out—which kingdom was which.

In 1917, Charles was chosen by lot for ordination and pastored the congregation along with his father, all the while farming for a living. Myrtle Loucks Stutzman recalled the pre-tractor days: "While the horses were resting he worked on his sermon for the following Sunday." A favorite sermon topic of his was the "much mores" of Romans 5. (No one mentioned *when* in the course of the decades the congregation started paying its pastors.)

Twice during World War I Charles was tarred and feathered for his resistance to war, once for taking down a U.S. flag that was placed in the churchyard and once for refusing to buy war bonds. "He never wanted to talk about it," said his son Daniel, "except I remember him saying, 'I had to face those same men when I went to town to do business.' I sensed that he forgave those men." On the drive back to Newton after the funeral, five of us talked about how hard it is to get tar off skin.

Faithfulness and change: One-hundred-one years have made Charles Diener's congregation a microcosm of the larger, changing Mennonite rural church scene. These years have been a testing ground for priorities.

For one thing, can this congregation and all our congregations be inclusive? This morning we were a good mix of people—almost "many peoples." We certainly illustrated the growing contact between two denominations—the Mennonite Church (of which Spring Valley is a member) and the General Conference Mennonite Church. Someone mentioned Charles' acceptance of his own children attending other churches.

Another sign of change was in the music. The lid on the piano in Spring Valley Church remained shut this morning; a cappella congregational singing carried the day. But the soloists, interestingly, used both guitar and electronic accompaniment.

I would have welcomed more words on Charles' resistance to war and the personal suffering he endured from his neighbors. But silence is sometimes eloquent; I honor his. Last year I watched freedom of speech and the right to dissent evaporate in my hometown. I saw an otherwise well-mannered woman scream at a crowd of disorganized patriots: "Line up, line up. We want to be ready when those peace people come." One can only imagine what came out of the mouths of Charles' neighbors as they insulted and persecuted him.

We are approaching July 1 and 4, our respective kingdom-of-this-world Dominion and Independence days in Canada and the United States. I ponder the priorities of this most gentle and strong man, Charles Diener. I believe he, too, lover of the land that he was, would bask in the following poetic lines by Mary Rempel about the kind of fireworks she prefers for national holidays:

"Against the purple heaven fireflies explode/ now near, now far, in unexpected places./ Both solo and in company/ they swoop and rise—/down in the grass, above the elm,/ through swings where children played an hour ago,/ beside the quarter-century-old oak,/ then over and beyond the neighbor's barn.

"White fireworks bursting,/ they neither blast nor shriek,/ cast off no residue upon the lawn,/ trail no smoke nor acrid sulphur smell.

"To celebrate creation's independence/ they radiate pristine and silent, living praise." *Muriel T. Stackley*

$2.00

THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

107: 13
JULY 14,1992

Inside

How do you feel about the 'E' word / p. 291

'For the good of orphans' / p. 294

'Life isn't fair, but God is good' / p. 300

NITE BIBLICAL SEMINARIES
HART
ARY
JUL 17 '92

Good news

caring for one another

Prologue

We move now from care of the earth (last issue) to care for one another. Evangelism (page 291) and mutual aid (pages 292 and following) are ways to put legs to the words.

L.I.F.E. (Living in Faithful Evangelism) continues to ignite our congregations in Canada and the United States. The map on the next page tells you the progression as each area signs on.

Here is a photo of the field staff for L.I.F.E. The names are (front row, left to right) Thelma Horner, Morton, Ill.; Susan Ortman Goering, Boulder, Colo.; Earl Cater, Freeman, S.D.; Mary Jane Eby, Lincoln City, Ore.; David D. Wiebe, Winnipeg; (second row) Irvin Schmidt, Laird, Sask.; Leonard Garber, Elkhart, Ind.; LeRoy Mullet, Berlin, Ohio. Randy Schertz, Eureka, Ill., is not pictured. A new person will be appointed for the Allegheny/Ohio/eastern Central District conferences, as Carol Bohnert, is unable to serve. Ed Bontrager, Elkhart, Ind., is the project director, and our own Marilyn Miller, Boulder, Colo., is project assistant director. Jim Egli, pastor at Flanagan (Ill.) Church, is project coordinator, and Linford Good, Marietta, Pa., is project administrator.

Ed Bontrager

Correction: Maria S. Matty, Clearbrook, B.C. (Letters, June 9) corrected my editing. She was chosen deaconess of her church eight years ago but has not been a deacon for eight years. *mts*

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Cover: The photo is by Robert Maust.

Next issue: Confronting militarism

How do you feel about the 'E' word?

The Great Commission has become "the Great Omission."

Marilyn Miller

Recently I attended a church meeting where people had trouble saying "evangelism." It evoked negative pictures in their minds. They kept referring to "the E word."

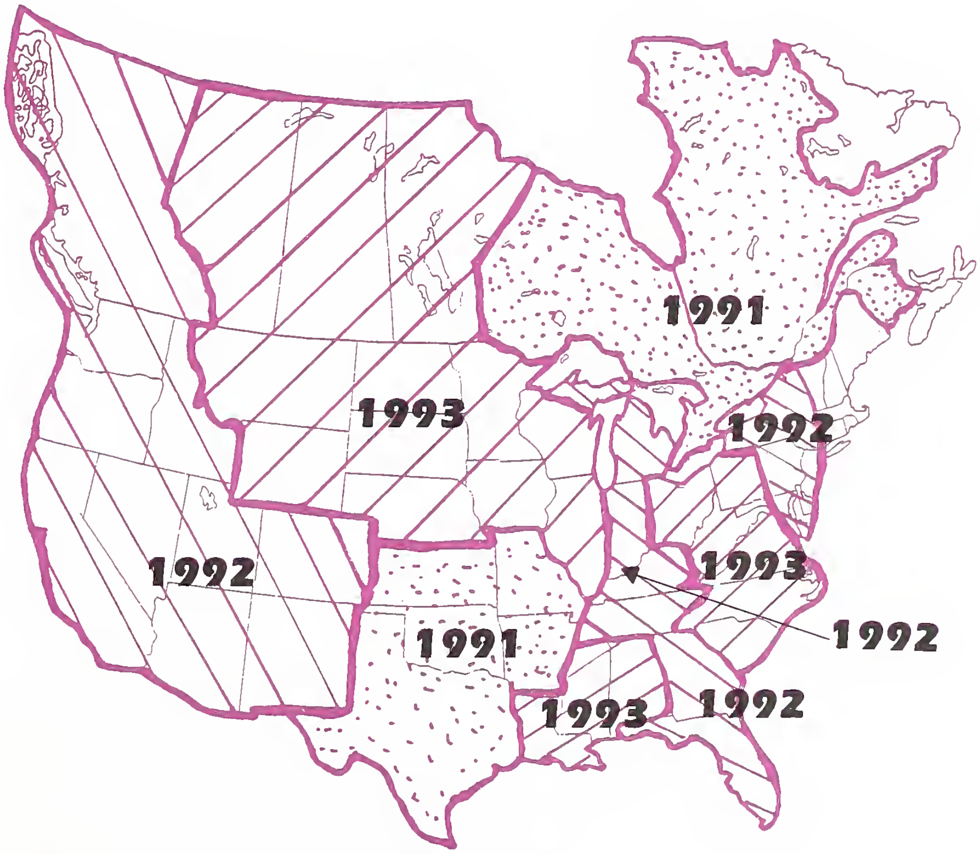
What memories came to mind when they heard "the E word"? People knocking on doors trying to impose their religion on others. TV evangelists preaching hell-fire damnation. Big tents with sawdust on the ground (remembering, they could even smell the sawdust).

I asked if anyone in the group had a more positive image of evangelism. One said, "To me evangelism is like walking. When I first started walking I didn't know how to do it right. I stumbled and sometimes fell but I kept trying."

Question: Can those of us who refuse to say or practice the E word learn from past stumblings so we can walk in the manner Jesus encouraged?

The last words Jesus shared with his followers were, "Go, make disciples" (Matthew 28:19-20). If you were leaving this earth, wouldn't your last words with loved ones be words you wanted them to remember and act on?

Connections: Some say the "Great Commission" should be called "the Great Omission" because it is the last thing many would-be followers of Jesus do. One of the reasons some of us have trouble practicing the Great Commission is that we confuse methods with message. When we hear the E word we conjure up unnatural, even destructive methods. It is sad when poor methods keep us from telling the message that can give people life-changing connections with Jesus Christ and the church.



The Living in Faithful Evangelism (L.I.F.E.) process* helps us discover methods of sharing Jesus' message in natural, wholesome ways. It helps us rediscover the meaning and importance of evangelism. The map (above) shows the year that each area of the Mennonite Church and the General Conference Mennonite Church joined the L.I.F.E. process.

Last summer, after attending the Evangelism Leaders Academy in McPherson, Kan., Blair Loganbill wrote, "The ELA offered not only new ideas and direction but also helped remove any negative stigma we as Mennonites have associated with the term 'evangelism.'"

May the Spirit of Christ continue to help us all say the E word freely and joyfully and practice it faithfully.

---

* L.I.F.E. is administered by the Commission on Home Ministries of the General Conference Mennonite Church and the Mennonite Board of Congregational Ministries of the Mennonite Church.

Marilyn Miller, 2000 Dartmouth, Boulder, CO 80303, is secretary for evangelism and church development of the General Conference Mennonite Church.

Howard Raid: Mr. Mutual Aid

An autobiographical statement

In Howard Raid's farewell address to the Mennonite Indemnity board and the conference of the Association of Mennonite Aid Societies last year (both of which he helped found), he summed up his dedication to these organizations for the past 37 years: "My goal has always been to build and strengthen Christian community; I see mutual aid as a valuable tool in the achievement of that goal."

To his family, hundreds of students and numerous colleagues, Howard Raid has provided a refreshing model of a life commitment to God's kingdom on earth. His students at Bluffton (Ohio) College, where he taught for 36 years, affectionately called him "Pappy Raid." His co-workers aptly gave him the title "Mr. Mutual Aid."

He sees Jesus Christ not only as his Savior, but also as his Lord for daily living. For the Association of Mennonite Aid Societies, he retraced the events that gave direction to his life. Elizabeth Raid Pankratz

I have experienced Christian community in many ways. I grew up on a farm near Donnellson, Iowa, my mother's home community. Here I had my first close contact with the Mennonite church. We lost the farm in 1924 and a few years later my father died. At age 14, I, the eldest child, took on major responsibilities.

The care and compassion of the local church members were my first experiences of mutual aid. As the janitor of the church, I had the opportunity to read the books in the church library. C. Henry Smith's *The Story of the Mennonites* and H.P. Krehbiel's *The History of the General Conference of Mennonites of North America* moved me deeply. I made the connections with the founders of the General Conference Mennonite Church. I was impressed by their strong commitment to the community of believers.

I was superintendent of the adult Sunday school and worked closely with the junior Sunday school superintendent Pauline Krehbiel. This relationship developed into a marriage partnership of 44 years.

Significant role models influenced my life: speakers from Bluffton (Ohio) College, J.E. Hartzler from Witmarsum Seminary and returning missionaries such as P.A. Penner and S.T. Moyer. I wanted very much to be a missionary but this door was closed.

After working hard to earn money for college, I graduated from a nearby Presbyterian college. I was awarded a full scholarship to attend White's Biblical Institute in New York City. However, an illness closed that door.

World War II: Teaching became my profession. While teaching near Kalona, Iowa, I saw how important cooperation is between different ethnic and religious groups. Several years later I was superintendent of Argyle (Iowa) Consolidated Schools. When World War II broke out, I felt a clear call to be a conscientious objector, was assigned to Fort Collins (Colo.) Civilian Public Service camp, but did not pass the physical exam. To continue in public school work meant promoting the war. I resigned and volunteered with Mennonite Central Committee. They, however, informed me there was no work unless my wife was a nurse. That closed another door, but a new one opened.

I was called to preach at Bethel Mennonite Church near Fortuna, Mo. Experiences with this congregation and living in Christian community fused into a focus that shaped the rest of my life. Articles by Guy Hershberger and J. Winfield Fretz gave me insights into applying my Christian faith to help this struggling agricultural community. Harold Bender's *Anabaptist Vision* inspired me to help these people recapture the Anabaptist vision and make it their own.

I felt inadequate to deal with many of the challenges of that struggling rural community. Another door opened at Iowa State University, where I could teach and also enroll in graduate courses in the field of sociology and agricultural economics. I hoped to use this framework within the larger Mennonite community.

That opportunity came when Bluffton College invited me to teach. Pauline and I were certain that God had opened that door and we immediately accepted the offer. I completed my doctorate in agricultural economics at Ohio State University.

Within the Mennonite community surrounding Bluffton I was able to organize the Mennonite Brotherhood Aid Association, a program of economic assistance and counseling to members of the Mennonite churches. This organization still serves the community.

Mutual aid: Other doors opened in the area of mutual aid while I served as secretary of the local property aid plan and also as a member of the Mennonite Mutual Aid Services board of the General Conference Mennonite Church. This board cooperated in the operation of Mennonite Mutual Aid Association.

I had the opportunity to serve on the boards of other mutual aid services and organizations during these years: The Association of Mennonite Aid Societies, Mennonite Indemnity, Inc., Goodville Mutual Casualty Company and Menno Travel Service. My faith community was expanded by the work with other Mennonite groups.

During my wife's terminal illness in 1982-83, we were deeply moved as we received the mutual aid of many people.

In my retirement new doors have opened as I find ways to serve. I have developed the Mutual Aid Archives at Bluffton College where records of the various mutual aid organizations are collected and preserved. I hope that those who come after will also capture the Anabaptist vision of mutual aid and be inspired to have it in their communities.

In contrast to a world that rewards power and individual rights, we are called to speak boldly and practice Christian mutual aid as a clear alternative. Mutual aid can be a tool in building Christian communities and God's kingdom as we "bear one another's burdens and so fulfill the law of Christ" (Galatians 6:2).

Howard Raid's address is 111 Spring St., Bluffton, OH 45817.

Everyone needs community

Editor's note: *In direct contrast to our current individualism and mobility, many of us Mennonites hail from a tradition of people moving from place to place in the world* as groups. *They were intent on having community wherever they went. Here are some examples, described by Howard Raid.*

- My home community, Donnellson, Iowa, had the first Mennonite settlement west of the Mississippi River. In 1839 the John C. Krehbiel family came to Iowa. John invited relatives and friends who were still in Europe. Soon more families came. In 1852, 42 people came from the Weierhof, a small European village, and settled in our area. There were enough families to organize a church of their own. They built community.
- Within a few years some of the Krehbiel and Leisy families moved to Summerfield, Ill., and organized another church. They built community.
- By the 1870s land in Kansas was cheaper than the more settled Iowa farms. Another group of families left our community: the Krehbiels, Hirschlers, Galles, Hertzlers, Kollers and others. In fact so many Krehbiels moved to what is now Halstead that originally it was called "Krehbieltown."
- Three families (whose fathers first names were Christian) settled at a crossroads. This village came to be known as Christian. A church by the name of Christian was established (and continues). They built community.
- In the late 1800s several families of Leisys and Krehbiels moved to the Salem, Ore., area. They built community and the church they established continues.
- When Oklahoma was opened up for settlement, some families moved there together. Deer Creek Mennonite Church continues to serve. They built community.
- In the early 1900s California attracted some of our Iowa families; Krebills, Leisys and Hirschlers settled in the Reedley and Paso Robles areas. They began churches that continue. They built community.
- Finally, a group of families migrated from our church in Donnellson to northern Michigan. This was forest land that had been cut over. The logs were used for lumber, leaving open land with, of course, stumps. The Handrich families moved to that region. They established churches at Comins and Fairview. These churches continue to function.

Why did families always go together? Clearly they wanted community support in developing a church and other services. They tended to be strong enough to develop their own institutions. They were building community. They invariably began churches.

But now mobility characterizes us. After 1910 only one family or one person left Donnellson at any given time. Almost always they left to secure a better paying job or opportunity for advancement. Their reasons were personal. Community seemingly has stopped being a priority.

What has happened? Do we have less need to be a part of a functioning community? Has individualism become so strong that we have lost the sense of community? Or is community simply less important in a society where we feel we can stand on our own feet?

On the other hand, think what stability it would create for our society today if every individual was a member of a strong, supportive community.

'For the good of orphans'

What four little congregations began locally rippled out into 28 areas around the world.

Gladys Goering

We Mennonites like being part of familiar charitable and relief organizations that identify us as a caring community. Almost lost in our history is an early, modest project, a forerunner.

In 1883, Jacob Leisy, an immigrant from Germany who had prospered in America, donated $5,000 to establish the Leisy Orphan Aid Society "for the good of orphans." (The same Jacob Leisy gave $1,000 to launch the foreign mission program of the General Conference Mennonite Church.)

The Leisy Orphan Aid Society (LOAS) governing body was to be made up of deacons and pastors of four Kansas congregations: First Mennonite of Halstead, First Mennonite of Christian, West Zion Mennonite and Garden Township Mennonite, all of Moundridge.

Leisy ordered that his initial cash donation was to be invested, and only the income from the investment was to be used. Christian Krehbiel, Leisy's relative and friend, recommended investing $3,000 of that fund in the purchase of 160 acres of land near Halstead, Kan., a typical Mennonite investment. Income from that farmland and the remaining invested funds financed charitable giving for the 106-year history of the foundation.

Indian school: No orphans were provided for during the first eight years as the farm was being built up. Part of the reason was that Christian Krehbiel, upon whom Leisy relied, was involved in the Indian school he had founded on his farm, known as Krehbieltown. When the school closed, Krehbiel looked for another use for the buildings. He organized a Mennonite Orphan and Children's Aid Society (MOCAS) to operate in connection with LOAS, and an orphanage replaced the Indian school. The Leisy Society provided most of the funding for the orphanage in the 14 years of its existence.

In 1901 a state law aimed at reducing what was known as orphan dumping required a bond of $5,000 to be posted for every orphan brought in from out of state. It was the death knell for small organizations like MOCAS, which continued until 1909, then asked the Leisy Society to care for the orphans remaining in the home and closed its doors.

It was a turning point for Leisy as well. The original intent of placing orphans now changed to providing funds to support orphans and needy children. Widowed mothers in Kansas and Oklahoma and their children received help initially.

Jacob Leisy had stipulated that money was to be given only to what was considered home missions, not foreign missions. The first deliberate avoiding of the rules appeared when the organization began supporting Hopi orphans, then considered part of the foreign mission program.

'Half-orphans': During World War I and the Russian Revolution, Mennonite children were orphaned or became "half-orphans" as fathers disappeared. Could Russian Mennonites be considered part of home missions? LOAS wrote to the foreign mission board for clarification. The board was no help; it included Mennonites in South America in home mission work but had no policy for Europe. Feeling unrestricted, LOAS went ahead with its plans to bring Mennonite children to America for adoption. To their great disappointment, governmental restrictions prevented their carrying out their plans. Funds contributed for that cause were left in Russia.

Migration of Mennonites to Canada in the 1920s provided the next listing of needy persons for whom LOAS funds and interest were drawn, even to helping some in China.

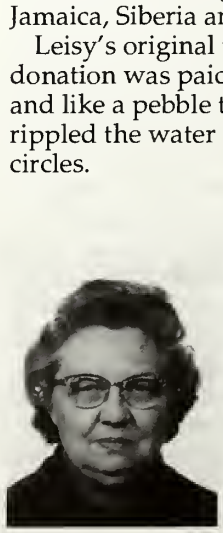
Then came the Depression years, and the requests for help were the results of economic hardship. Widows in mid-Kansas and Canada were grateful recipients of Leisy funds.

World War II brought the next challenge as money was sent for Mennonite Central Committee's feeding program for children in Germany. But the biggest expenditures were yet to come with the migration of Mennonites to Paraguay directly after the war, many half-orphans among them. LOAS literally drained its treasury to aid these children, working with Ernst Harder (now of Dallas, Texas) as their representative. After LOAS had used all its surplus funds, a cautious board agreed it would have to limit its giving to what the annual income was, and for a few years contributions were stringent.

Money-raising was not without its headaches and frustrations, but gradually funds increased. In only one year, when farm expenses were greater than usual, were no contributions made.

Wars and near-wars dictated much of the giving through the years. In the last quarter century, however, General Conference Mennonite Church and MCC programs for children received most of the money. When Leisy Orphan Aid Society officially dissolved in May 1990, trustees could point to contributions made for children beginning in Kansas, Oklahoma, Mississippi, Arizona, Texas, Appalachia and then spreading out to Ontario, Manitoba, Alberta, Saskatchewan, Russia, Armenia, Syria, Belgium, Germany, India, Taiwan, Bangladesh, West Bank, Vietnam, Colombia, Switzerland, Paraguay, Jordan, Jamaica, Siberia and China.

Leisy's original unpretentious donation was paid out over and over, and like a pebble thrown into a lake, rippled the water in ever widening circles.



Gladys Goering, Box 336, Moundridge, KS 67107, is a member of First Mennonite Church of Christian, Moundridge, and a former coordinator of Women in Mission.

Plan conferences **and** care for the earth

Linda Burr

How can we serve large groups efficiently and still be responsible stewards of God's earth? Is it possible? These are questions church conference planners ask.

When serving food to large numbers of people, disposable dishes are usually used to save labor (no dishes to wash) and because organizers may not know the number of dishes required.

North American companies are increasingly eliminating their use of Styrofoam products in favor of washable ware or biodegradable paper products. Conference planners and hosts should do the same.

Alternatives to Styrofoam are available and effective. These products are mostly paper-based, with protective or insulating coatings. Recycling organizations recommend recycled paper first, then non-coated paper, then wax-coated paper and, lastly, plastic, film-coated paper.

At the heart of the issue of disposables, however, is lifestyle. Are we willing to recognize the hidden costs? Can we settle for less efficient, perhaps less attractive food service in order to be more responsible?

Tight schedules: The fundamental problem of large gatherings is that we do not want to spend time sitting around while we eat. We have tight schedules. We could learn from our Two-Thirds-World sisters and brothers about mealtime being an integral part of our programs and conferences and meetings. Mealtimes should be a sacred and significant experience. At church conferences it is especially important to understand that in many countries access to nutritious food is not taken for granted.

At the huge missions conferences held every three years in Urbana, Ill., thousands of people are housed and fed in the dormitories on campus. No disposable dishes are used. They spread people out over many cafeterias equipped with dishes. Sites for large meetings and conferences should always be selected with such criteria in mind.

- If disposables must be used, choose from the alternative paper products mentioned above. Good paper cups for hot drinks are available.
- Serve at least one meal a day that is simple and requires little or no cutlery and few dishes.
- Have recycling bins available. Instruct people to use them.
- Print programs, booklets and other information items on recycled and recyclable paper. Avoid "glossy" printed material.
- Avoid restaurants that use Styrofoam. Consumer power effects change.
- Provide reusable mugs.

Linda Burr is a graduate of Associated Mennonite Biblical Seminaries, Elkhart, Ind., and has training in biology. She is a member of Stirling Avenue Mennonite Church, Kitchener, Ont. This article was commissioned by the Congregational Resources Board of the Conference of Mennonites in Canada.

A sufficient grace

Leo Hartshorn

In wordless silence
our very being quivers before you, O God.
Like breath on a feather
even at this gathering of your people
where your name is spoken
with such imminent familiarity
we need to stand naked before your
transcendent presence.
Before we spend too much time
slapping you on the back
as our Grand Old Buddy
may we first learn to take off our shoes
and kneel in awe before Wonder and Mystery
in speechless silence.
For though this place is steel
mortar and wood
we stand upon holy ground.

Then
lest we be consumed by your holiness
remind us that you are fully present to us
in the Human One,
Jesus.
In becoming flesh
you have permanently pitched your tent
among us.
Open our sealed eyes to see you
in the utterly human,
fleshy moments
that are ours here, today, in this place.

May we catch a glimpse of you
as we renew old acquaintances,
see new faces,
eat together,
talk, laugh, disagree,
listen, sing, pray
and go about the seemingly mundane affair of
conference business.

As we prepare to eat
(such a common, human occurrence)
may our grace
be truly grace
in that we allow you to come to us
(in such an ordinary event as a meal)
as the one who gives us each day
our daily bread,
as the one who
breaks bread with us.
Then will we be able to say
Amen, so be it.
Your grace is sufficient
through Jesus
our Lord and liberator.

Leo Hartshorn is pastor at Houston Mennonite Church, 1231 Wirt Road, Houston, TX 77055.

Letters

Redirect taxes

Ryan Ahlgrim pays all his taxes, including the military portion ("Why I Pay My Taxes," May 12 issue). I, too, pay all my taxes, but I redirect the military portion to the Peace Tax Fund to be used for peaceful purposes only.

Mr. Ahlgrim gives three objections to withholding military taxes: (1) "More than the military gets short-changed," (2) "The principles of a representative democracy are ignored," (3) "The day for beating swords into ploughshares is not yet."

It is not surprising that the Christian life seems foolish and naive to the unbeliever. But it is disturbing that professing Christians in Western democracies increasingly equate the Western way of life with Christianity, and are willing to threaten and kill, if need be, to preserve it.

It is time for Christians to redouble their efforts to fulfill their unique mandate to show forth God's love for all, neighbors and enemies. I am convinced that redirecting taxes from war to peace is part of that mandate. *Doug Pritchard, 99 Woodmount Ave., Toronto, ON M4C 3Y3*

Placards in the city

"How Do We Best Proclaim the Gospel in the City?" (May 12 issue) [is] a timely and exciting theme. But the cover picture is a negative reflection on a method chosen by some. The older man with a placard (proclaiming a woe on the wickedness our cities struggle with) is laughed at by two boys. We may all consider this an ineffective, outdated method of leading people to the Lord; that's fine if we don't feel called to a particular method. But why make this our cover photo? We don't know the message on the side of the placard the boys are viewing. We don't know how many people may have been alerted to the fact of their need to find Jesus through this man. Which is better, to stand on a street corner with a placard calling people to repentance or to blend into the busy streets and sidewalks with no message at all? *Garry W. Janzen, Box 37, Langham, SK S0K 2L0*

Set in concrete?

I express my deep concern over the Confession of Faith document (an insert in the May 26 issue). For 20 years I have celebrated my church, telling skeptical artist friends that I belong to a fellowship with a deep commitment to following Jesus that at the same time gives me freedom from credalism, freedom to explore, to try to make sense out of life, a freedom that is essential to me as an artist. As I began to read, I felt a dark, threatening cloud descending, a cloud of limited human concepts ready to be set in concrete, blocking out the glorious freedom and light that comes in a simple walk with the God I have come to know in Jesus Christ. *Margaret Lorraine Hudson, 4247 N. Thorne Ave., Fresno, CA 93704*

Questions

Are the armed forces of the whole world, who are seduced and trained to maim, disfigure and kill their fellow human beings heartlessly and efficiently, truly worthy of the worldwide honor and idolization they receive? Or would truth, justice and mercy consider them worthy of contempt and rejection? *Vernon Stucky, Route 1, Box 134, Hesston, KS 67062-9801*

Editor's note: *All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.*

From our mission workers

My first responsibility as pastor in the Mennonite church of Diana Turbay was a hairy one. I had to do the funeral for a church member who had been murdered. We received a call one day that the mutilated body of Carlos had been found by the side of the road. No one knows why or exactly how it happened.

We buried him at the central cemetery in Bogotá, where one rents a vault in the wall. After five years the family must come and remove the coffin to make room for someone else. I had finished reading Scripture at his place in the wall, and we were ready to slide the coffin into the vault.

"She won't go," the workman said.

"Pardon me?" I asked.

"She won't fit," he replied.

"Well, what can we do?" I asked the workman nervously.

"She's just too big," he said. "We'll have to take off one of the hand rails."

"Do you have a saw?" I asked.

"No," he said as he pulled out a blunt hatchet.

I was perspiring. Around us were gathered the family and the mourners. "That won't work," I pleaded.

"It'll have to do," he said.

And so, much to my dismay, with one work boot braced on the coffin, he began to hack at the hand rail with all his might. Thump, thud, crack! He yanked the last bit off by hand. The people were calm. I was in shock.

No life insurance: That was how we buried Carlos Arturo. He left Ana Maria, his wife, and two children. They live in the church and have no money. Carlos had no life insurance or social security from past jobs. Ana Maria recently got a job that pays $90 a month, the minimum wage here in Colombia. Last week the church had to lend her money because she had no food.

The situation of this family is one of several things on Mary's and my minds as pastors here. The pastor with whom we were working resigned in December, and since then the local church and national church have asked us to be pastors. Our goal is to walk with the people, equipping them for ministry in the neighborhood. We are trying to help them recognize and claim their gifts and capacities. We try to stay in the background to some degree, basing our work on the abilities and dreams of the people. It is definitely a challenging setting, but we enjoy the responsibility.

We have moved so as to be closer to the church. *Scott Brubaker-Zehr, Apartado Aereo 9859, Bogotá 1, Colombia*

Speaking out

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We're all in (international) debt

Our brothers and sisters in Christ are suffering.

William Janzen

Why should Canadian [and American] Mennonites care about international debt? One reason is that our brothers and sisters in Christ are suffering as a result of it.

The Bible says that "when one part of the body suffers, the whole body suffers" (1 Corinthians 12:26). Today 856,000 Mennonite and Brethren in Christ church members are in 67 nations around the world. Of that number, 406,000 live in Africa, Asia and Latin America. Most of these live in countries that experience serious hardship because of international debt—the money they owe to Western countries and banks.

To a large extent the debt problem is not the fault of these low-income countries. In the late 1970s lending bodies in high-income countries such as Canada offered loans to poorer countries at generous terms. Early in the 1980s the terms changed. High-income countries now worked to get inflation down and to finance swelling deficits that in the United States had been caused in large part by increased defense spending. As a result, "real" interest rates on loans given to poorer countries were suddenly high.

At the same time, because of policy changes by high-income countries, poorer countries faced lower prices for their exports, making it even more difficult for them to raise the money to pay off the loans.

The result has been a decade of serious human hardship in many low-income countries. Much of the easily borrowed money was used by governments in these countries for projects that had little value for ordinary people. In some countries elites siphoned off large amounts for their own private purposes.

Ordinary people: But it is the ordinary people who have to bear the burden of paying off the loans. At the insistence of the International Monetary Fund and other lending bodies, low-income countries have adopted austerity measures to save money so that they can pay back the loans. They have made drastic cuts in education, health care and other social spending. Much of their productive capacity, including their land, is being used not for domestic purposes—such as feeding their own people—but for export to high-income countries like Canada [and the United States] so that they can earn more money to repay their debts.

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Western nations pat themselves on the back for aiding developing countries. In fact, $50 billion from these poor nations flows to rich countries as interest payments on loans.

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As a result, while Western nations pat themselves on the back for giving aid to developing countries, in fact there is an annual net flow of $50 billion from these poor nations to the rich countries as payment on the interest on these loans.

The implication of this transfer of money from the poor to the rich includes lack of development and economic and social regression. In the words of Nobel Peace Prize winner Adolfo Perez Esquivel, the condition of Latin America's 100 million street children is a "direct consequence of an economic policy implemented by the North. The children of the Third World are to a large extent defenseless victims of the blinkered attitudes and economic cynicism of the North."

There is no shortage of ideas about how to solve the international debt crisis. What is needed is commitment and effort by high-income countries. The cost to these countries would be modest and the collective effort small in comparison to that mounted on behalf of Kuwait earlier this year. Canada has taken some positive steps by forgiving the debt of some countries. But Mennonites should urge the government to do more.

Jesus told a parable about a slave who had been forgiven a great debt by a king but who then refused to forgive a small debt owed to him by another slave. When the king heard about it, he summoned him and said, "You wicked slave! I forgave you all that debt because you pled with me. Should you not have mercy on your fellow slave, as I had mercy on you?" (Matthew 18:23-25).

Although times are difficult, our North American economies have been spared financial collapse, unlike many poor nations of the world. Are we like the wicked slave who, after having received mercy, refused to show mercy to others? We can ease the burden of the world's poor by, as nations, forgiving the debt that crushes them so mercilessly.

William Janzen, director of Mennonite Central Committee's Ottawa office, is a member of Ottawa Mennonite Church.

10 o'clock news:

two 'telecasts' from the second and third centuries

Even torture does not stop this Christian movement.

Eleanor Niemela Beachy

Carthage, North Africa (C.E. 202): Roman magistrates have always made the state secure by encouraging citizens to give proper reverence to the gods. Yet more and more people in this the reign of Emperor Septimius Severus are joining the Christian movement. They refuse to swear by the genius of the emperor.

A particularly tragic illustration is a young Christian woman, Vibia Perpetua. She ignored the pleas of her elderly father and the needs of her infant son. When Governor Hilarion said, "Have pity on your father's gray head; have pity on your infant son; offer sacrifice for the emperor's welfare," she said simply, "I will not."

Her father begged her to change her mind. To see this wealthy civil servant have so little control over his family enraged the governor, who ordered the aged man beaten. To this Perpetua said, "My father's injury hurts me as much as if I myself had been beaten."

She was imprisoned with her personal slave Felicitas and three other newly baptized converts to Christianity. Their teacher, Saturus, also joined them voluntarily.

The five of them have now been put to death in the arena. Claiming to have prophetic visions, Perpetua had given her friends assurance of a better life after death. We are told she even scolded the prison keepers, saying they should treat the prisoners well, as the set date of execution was Caesar's birthday.

In the arena after being gored by a maddened heifer, Perpetua encouraged the others: "You must all stand fast in the faith and love one another and do not be weakened by what we have gone through."

Is this the way to deal with the atheists who do not believe in the Roman gods? The Christians will now add the names of Perpetua, Felicitas and Saturus to their list of martyrs.

That even women and slaves are looked up to shows the Christians' depravity. Such attitudes undermine the rule of a master over slave and father over family. Perpetua's infant son will be raised by her aged father.

Nicomedia, Asia Minor (C.E. 304): Emperor Diocletian is making an all-out effort to stamp out Christianity. His first order was that all Christian church buildings should be burned. All copies of the Christians' sacred writings are to be destroyed. These include accounts of its founder, Jesus of Nazareth, who died 300 years ago.

Edicts have removed Christians from public office and prevented them from taking legal action in cases of injury, adultery and theft.

The latest order is that Christian leaders be arrested. Punishment for those who persist in following Christianity will be severe. To illustrate, this evening Diocletian entertained his dinner guests with a play that mocked Christianity. But no one expected its ending.

One of the actors was clothed in white in order to be baptized. "I feel so heavy," he cried, and lay down on the stage as if ill. "I want to be made light."

"How are we to do it?" asked his companion. "Shall we shave you like carpenters?"

"Idiots. I want to be a Christian and fly up to God."

They sent for a sham minister, who began to use some of the Christian words. Now it happened that the actor had been brought up in a Christian home in Gaul. When these words were said in sport and all the people were laughing, he remembered what he learned as a lad. He shouted out, "I want to receive the grace of Christ."

The people laughed louder but the actor said to the emperor, "Illustrious Emperor and all you people who have laughed loudly, believe me, Christ is Lord."

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The actor's sides were torn with claws and burned with torches, but he kept on saying, "There is no king but Christ whom I have seen and worship."

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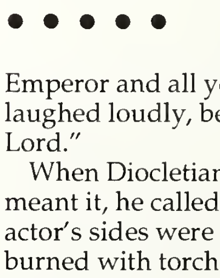
When Diocletian learned that he meant it, he called for torture. The actor's sides were torn with claws and burned with torches, but he kept on saying, "There is no king but Christ whom I have seen and worship. For him I will die a thousand times. I am sorry for my sin and for becoming so late a soldier of the true King."

If the emperor succeeds in uprooting Christianity, he will have done better than all those before him. Rumors persist that his own wife and daughter have pro-Christian leanings. When this belief is squelched in one place, it rises in others—even on the emperor's own stage.



Eleanor Beachy is co-pastor with Perry, her husband, at Bergthal Mennonite Church, Box 236, Pawnee Rock, KS 67567. The story of the actor is in Roland H. Bainton's The Church of Our Fathers. *This is the third in a series of four "telecasts."*

Walk humbly with God

Have Mennonites been faithful in their responsibilities?

Esther Patkau

Date: July 22-26, 1992

Courtroom: triennial conference sessions, Sioux Falls, S.D.

Presiding judge: the sovereign Lord

On trial: the Mennonite people

The case: The sovereign Lord has delegated authority and service opportunities to Mennonites. Each is held accountable to God. Have the conference leaders and members been faithful in their responsibilities?

The plea: The Lord has led the Mennonite people through several centuries of persecutions, church building, poverty and prosperity, oppression and freedom. Again and again, warnings and disasters call God's people back. Just as God said through Moses, so Mennonites need to hear the words, "And when they have eaten and are satisfied and become prosperous, then they will turn to other gods and serve them, and spurn me and break my covenant" (Deuteronomy 31:20).

The accusation: "My people, what have I done to you?" All is not well in the Mennonite camp. There is pride in the gifts of relief that are distributed at home and abroad. There is rejoicing in missions as God's love is proclaimed and new congregations are established at home and abroad. Many unjust issues are addressed and dealt with. There is satisfaction in the publication of literature—periodicals, teaching materials or books and in training for ministry.

Yet why are sufficient funds not available? Why is leadership and laity in conflict? Why the abuse, violence and breakdown in family relationships? Why the loss of trust between Christian brothers and sisters?

Has God's requirement, "Walk humbly," been ignored? "For my people have committed two evils: They have forsaken me, the fountain of living waters, to hew for themselves cisterns that can hold no water" (Jeremiah 2:13). The Lord had a case against his people.

Our problems can be solved by seeking God's will and being obedient to it. It may mean relinquishing our opinions, desires, programs, projects.

Walk humbly with God. Walk circumspectly. The Lord asks us to trust with reverence, to align all our decisions according to the biblical commandments. Every area of life must be placed under God's control. "What does the Lord your God ask of you? Fear the Lord your God. Walk in all his ways. Love him. Serve the Lord with all your heart and with all your soul. Observe the Lord's commands and decrees that I give you today for your own good" (Deuteronomy 10:12-13). The Lord asks total commitment of everyone.

Walking humbly includes giving God the honor and thanks for all achievements, restored relationships, fulfilled tasks. Though we may pride ourselves on what we do, we cannot do anything without the blessing of God. We are the elements through whom God works to accomplish his purposes in this world. "Apart from me you can do nothing" (John 15:5).

Our problems can be solved by seeking God's will and being obedient to it. It may mean relinquishing our opinions, desires, programs, projects. "Unless the Lord builds the house, they labor in vain who build it" (Psalm 127:1).

What a difference the Sioux Falls conference could make in the history of our congregations and nations if we met the requirements of our God: "Do justice, love mercy, walk humbly with your God."

This completes the series of six Bible studies on the Sioux Falls '92 theme. Henry Dueck wrote the first three. Esther Patkau, author of the last three, is a member of First Mennonite Church, 418 Queen St., Saskatoon, SK S7K 0M3.

'Life isn't fair, but God is good'

MaryAnne Boschman uses her own experience of pain to help care for refugees in British Columbia.

John Longhurst

MaryAnne Boschman puts her arm around the young Salvadoran man. "I'm sorry," she says. "There's nothing more we can do. You have to leave the country. But just remember: Jesus is walking with you. And he's crying for you, too."

Later, on the way home from the Mennonite Central Committee Refugee Office in Vancouver, Boschman will do some crying of her own for the young man who fled El Salvador to avoid forced conscription into the army. It was the second time he had fled the military—the first time he had been caught and beaten. But the refugee board said he had to go home—his beating did not constitute persecution. "It was discipline for disobeying a lawful order," Boschman says, a mixture of incredulity and resignation in her eyes.

Boschman, who directs MCC's work with refugees in British Columbia, does a lot of crying in her car during the 90-minute drive home from Vancouver to Clearbrook, B.C. After 20 years of involvement with refugees, she's heard hundreds of stories about torture, rape and murder—she knows more about the hell humans create for each other than any person should have to know. But every day she washes it all out during the drive home by listening to uplifting praise songs on her car stereo. "I start out crying, but by the time I arrive home I'm praising God. Then I can go back to the office the next day and do it all over again."

Huntington's Disease: But that's not the only thing that keeps her going. Boschman, a member of Clearbrook's Emmanuel Mennonite Church, is also able to sympathize with the plight of refugees because she, too, has experienced a great deal of pain in her life. Her first husband died of cancer, leaving her a widow with small children. One of her children died of Huntington's Disease, while another is institutionalized with the same affliction. And in April, Paul, her second husband, was diagnosed with inoperable cancer.

John Longhurst

'God cries with us': *Boschman*

"I've learned through my own experience that life isn't fair," she says. "But God is good." It's this distinction that has helped Boschman to come to terms with her own grief, and to help refugees deal with the grief in their own lives. "Human beings do terrible things to each other," she says, "but God cries with us, loves us, picks us up and helps us in many different ways. I know that from my own experience."

"Human beings do terrible things to each other, but ... God loves us."

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Not everything in her work is difficult—sometimes there are joys, too, like helping a Nigerian woman find her husband two years after they were separated when fleeing their homeland. But sometimes it seems like sorrow and trouble are permanent visitors at the office—especially these days, when fewer and fewer refugees are accepted into Canada. According to recent statistics, only about half of claimants have won the right to stay in the country this year, down from three out of four in 1989.

"It's getting harder and harder," she admits. One of the most vexing problems is what to tell people whose claims have been rejected when she thinks the system has made a mistake. "What do you do?" she asks, her eyes serious and misty. "How can you tell a person you can't help them anymore?" The questions hang unanswered in the air.

But then the phone rings—someone else needing help. Maybe they need someone to steer them through the refugee-claims maze. Or maybe they need help getting a job, legal advice or a voucher for clothing from the MCC Thrift Store located below the Refugee Office. Boschman swings into action, her full attention drawn to the next needy person.

There will be plenty of time to cry on the way home.

John Longhurst works for Mennonite Central Committee Canada Information Services, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.

AMBS denies admission to homosexual

Elkhart, Ind. (AMBS)—The faculty of the Associated Mennonite Biblical Seminaries on May 27 denied admission of a practicing homosexual male into the Master of Divinity (M.Div.) program.

The faculty's primary consideration was the official statements on sexuality of the two supporting denominations. Both denominational statements agree that sexual "intercourse is reserved for a man and a woman united in marriage" and that this "precludes premarital, extramarital and homosexual activity." The General Conference Mennonite Church statement was approved at Saskatoon in 1986 and the Mennonite Church statement at Purdue in 1987.

"I believe the joint conference study *Human Sexuality* and the denominational statements on marital fidelity and sexuality provide excellent guidance for us," said Marlin E. Miller, president of AMBS. "As a seminary faculty we believe that our decision on this admissions case is the best way to bring together biblical, theological and pastoral concerns related to this situation."

The applicant was already a first-year student at AMBS. First-year students wishing to be admitted into the M.Div. degree program at AMBS must go through a process of discernment concerning a call to and appropriateness for ministry. If approved, students are then formally admitted into the M.Div. program by the faculty. It was during this first year that the student in question entered into a relationship with another gay male in the city, resulting in the denial of his admission.

The faculty recognized that there is some difference of opinion within its constituencies on the issue of homosexuality. However, it was understood that the strong majority of its congregations would not condone such relationships among their members, and Mennonite and General Conference congregations would be even more reluctant to accept church leaders in homosexual relationships.

Lifestyle: The student, who has not been identified publicly, has requested that he be allowed to take courses at AMBS another year. The AMBS faculty has agreed to allow him to register for courses another semester as an unclassified student, subject to two conditions: one, that he enter into conversation with a seminary representative about his lifestyle; and two, that before the fall semester he secure the support of his home congregation for this continued study.

The faculty maintained that allowing this person to take courses for a limited time is also in the spirit of the two denominational statements. These statements also say, "We covenant with each other to mutually bear the burden of remaining in dialogue with each other in the body of Christ, recognizing that we are all sinners in need of God's grace and that the Holy Spirit may lead us to further truth and repentance."

The boards and faculty of the seminaries also approved a new and revised admissions policy for dealing with applicants and students whose "faith, value commitments and/or personal lifestyle" differ significantly from those of the seminaries and their churches.

The new policy allows for dealing with cases on an individual basis and calls for people to enter into conversation with seminary representatives about the implications of their chosen faith, value commitments and/or personal lifestyle.

Many tongues, new churches in British Columbia

Abbotsford, B.C.—Celebrating "Jesus in Our Midst," the Conference of Mennonites in British Columbia welcomed five new churches (see box on page 302) at this year's sessions here June 12-13.

David Chiu, the conference's coordinator for evangelism and church development, pointed out that in the last decade only one congregation had

Lowell Detweiler (MCC)

Viewing the rubble left from Los Angeles rioting are, from left, Steve Penner, director of West Coast Mennonite Central Committee; Basil Marin, pastor at Family Mennonite Church in Los Angeles; Hubert Brown, executive secretary of the General Conference Mennonite Church's Commission on Home Ministries; and Jeff Wright, pastor at Peace Mennonite Fellowship in Rancho Cucamonga, Calif., and interim development director of development projects for the Council of Anabaptists in Los Angeles. Mennonite Disaster Service activity will be but one part of a multifaceted development program envisioned in the riots' aftermath. CAL plans include creating microenterprises and developing an educational loan fund to provide area young adults with vocational or professional training. CAL leaders are also discussing the creation of a mediation program in Los Angeles.

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The Conference of Mennonites in Canada and Mennonite Central Committee Canada are inviting Canadian Mennonites and Brethren in Christ to commemorate this Columbus year by donating to the newly created Jubilee Fund. The fund, which will provide money for scholarships and the lease or purchase of garden plots for urban Native people, is the result of decisions by the CMC and MCCC to make tangible their declarations of support for and apologies to Native people during 1992, the 500th anniversary of the arrival of Columbus in the Americas.

The term "pro-life" is being used in *The Catholic Missourian* newspaper only when the reference is to advocates or movements that favor a "consistent ethic of life," including opposition to the death penalty. In a policy that includes ads, the Jefferson City diocese newspaper will instead use "pro-unborn" or "pro-preborn" when referring solely to "protection of the unborn." *The Catholic Key* of the Kansas City-St. Joseph (Mo.) diocese reported that its editors also are considering such a policy. (*National Catholic Reporter*)

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Baptists and Mennonites will hold talks with each other the first week of August in Amsterdam, the Netherlands. It will be the fourth and last meeting in a series of theological conversations started in 1989 by the Baptist World Alliance and Mennonite World Conference. The 14 participants come from the United States, Canada, Australia, France and the Netherlands. Participants hope to produce a report for discussion in the congregations of both denominations. (MWC)

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A plan to develop 50 new churches in Mexico City by the year 2000 with teams of international and Mexican church workers moved ahead during a recent meeting of Anabaptists in Mexico City, the world's largest city. The April 13-15 sessions involved representatives from General Conference Mennonite, Mennonite Church, Mennonite Brethren and Brethren in Christ mission agencies, Mennonite Central Committee and representatives of six Mennonite congregations in Mexico. The international agencies reported that as many as 10 family units may be sent to Mexico City in the next two to three years. Mennonite groups in Honduras, Dominican Republic, Belize and Guatemala also have interest in sending workers to Mexico City, which has a population of 24 million. (MBM)

More involved: *A quartet performs at a Saturday evening program by CMinBC youth.*

joined CMinBC, and membership had dropped each year. This year seemed like a harvest of "fields that are ripe." Besides five new churches, the conference showed a net gain of 41 new members.

Glenmore Christian Fellowship in Kelowna joined as a full member; the others—First United Spanish Mennonite Church in Vancouver, Point Grey Fellowship in Vancouver, Surrey Mennonite Fellowship in Surrey, and Port Hardy Mennonite Fellowhip in Port Hardy—became associate members.

After the conference voted to accept the new churches, Chiu invited everyone to pray the Lord's Prayer in his or her native language. Chinese, Spanish, Urdu, Laotian, Japanese and English, spoken simultaneously, reminded one participant of Pentecost.

Wishy-washy: Outgoing chair Jake Tilitzky opened the conference with a message on the theme. He asked if we know Jesus or only know about him. "If we have a wishy-washy Christianity," he said, "it's because we don't lift up the cross of Christ in our midst."

Japanese to Spanish: new B.C. churches

Glenmore Christian Fellowship, Kelowna: An outgrowth of the Kelowna Gospel Fellowship, which used a "swarm" method in planting Glenmore. Ron Daku is the pastor of this church, which includes 18 baptized believers and seven unbaptized youth and children.

First United Spanish Mennonite Church, Vancouver: This small group started worship services at First United Mennonite Church's building about five years ago. Artur Bergen serves as pastor of the congregation of 30-40, which recently celebrated 15 people "repenting of their sins and coming to a saving knowledge of Christ."

Point Grey Fellowship, Vancouver: This congregation of 60-80 people of various backgrounds has met at the Menno Simons Centre on the University of British Columbia campus since 1986. It joined the Mennonite Brethren Conference in 1987. John Friesen serves as the group's moderator, and J. Evan Kreider is responsible for the worship committee.

Surrey Mennonite Church, Surrey: This group of Japanese members—three families, five baptized members—began meeting in January and continues to meet in the home of Anna Dyck, former General Conference Mennonite Church mission worker to Japan. She serves as the group's leader. The Japan Mennonite Christian Church Conference has provided hymnbooks and Bibles for the congregation.

Port Hardy Mennonite Fellowship, Port Hardy: This group also includes people from various backgrounds. Recently the town asked one of its members to help mediate a dispute in the community.

In the message the next morning by Imbenzi George, the CMinBC youth and young adult minister, he said that "commitment to Christ means commitment to holy living." The church should be like a maternity ward and hear the cries of newborns, he said. We should be committed to Christ, the church and the unsaved world.

The evangelism and church development committee (formerly the missions/service committee) reported that in the second year of the approved goals of planting five churches in three years, the mandate may not be met. "The issue is money," the report says.

Then the finance committee presented the budget "with uneasy feelings." The operating deficit to date was $84,000, and the conference had fewer reserves.

But people spoke optimistically, excited by the new churches. "We should be mission driven, not money driven," said Paul Boschman of Emmanuel Mennonite Church, Clearbrook.

Siegfried Bartel said that God is leading in the planting of new churches and "we would be guilty to not give all we can to support it."

Folly: The lone voice of caution, it seemed, belonged to Lisa Giesbrecht of Mountainview Mennonite Church, Vancouver. "There's a fine line between faith and folly," she said. If we go fully by faith, we wouldn't need budgets.

Nevertheless, the budget passed.

In other business, CMinBC passed resolutions to

- encourage youth to be more involved in CMinBC sessions,
- hold workshops closer to more remote congregations,
- plant 12 new churches and double membership by the year 2000,
- approve the conference's development plan, which involves making individual donor contacts.

The conference recommended that

- the Christian education committee provide resources for children's worship and small groups,
- the church ministries committee be freer to take more initiative with congregations and strengthen its mandate,
- improve communication with congregations about CMinBC.

The conference acclaimed Walter Paetkau of Olivet Mennonite Church, Clearbrook, as the new CMinBC chairman. *Gordon Houser*

NDC passes huge budget increase

Huron, S.D. (GCMC)—Nearly 200 people from 24 churches in the Northern District Conference of the General Conference Mennonite Church gathered at Huron University here to worship, conduct business and visit with each other June 19-21. The theme for the conference was "Here Comes the Bride," the third in a series of biblical themes for annual conferences surrounding the NDC centennial observed in 1991.

Delegates accepted three congregations into membership: Disciples Mennonite Fellowship, Duluth, Minn.; Fargo-Moorhead Faith Mennonite Fellowship, Fargo, N.D.; and St. Paul (Minn.) Mennonite Fellowship.

NDC delegates also installed the following new conference staff members: Robert Hartzler, conference minister, whose previous experience includes pastoring Mennonite Church congregations in Iowa and Pennsylvania; Rick and Denise Woelk, directors of Swan Lake Christian Camp; Brad Carlson, youth pastor for the district and staff member at the camp; and Shella Franz editor of the NDC newsletter, *Northern Light*.

They also recognized outgoing NDC staff members Denise and Elton Nickel, who served over 12 years at Swan Lake camp, and Sieglinda Preheim, who was editor of *Northern Light* for 25 years.

Politics: Keynote speaker Palmer Becker, pastor at Bethel Mennonite Church, Mountain Lake, Minn., spoke on the topics "The Bride Is Loving"

Dave Linscheid

Get together at home and church: *Becker*

Jim Kurtz (MCC)

Friends and family of Thais killed in pro-democracy protests keep vigil at Democracy Monument, near where Thai soldiers opened fire on demonstrators May 18. Wreaths were laid in memory of the dead. Official reports indicate 55 people killed and 500 wounded in the unrest. Thousands were arrested and more than 1,000 are still missing. In Bangkok, a city of 10 million and Thailand's capital, people meet in seminars and discussions to rehash the recent events and speculate about Thailand's future. "People are sharing ideas that until now they may have been afraid to say openly," says Mennonite Central Committee worker Max Ediger, a member of Turpin (Okla.) Mennonite Church.

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"What can we save that future generations will find spiritually nourishing?" asked keynote speaker John L. Ruth at a May 21-23 conference at Goshen (Ind.) College entitled "The Church Historian as Interpreter." Sponsored by the historical committees of the General Conference Mennonite Church and the Mennonite Church, the conference brought together about 45 people. Ruth urged the historians to preserve the stories of God's gracious acts that "get close to the bone" and to write in a way that "puts something human on every page." He added that "we need to pay attention to the great hunger" in many people for connections with their collective past and for placing those connections in a meaningful context. ***David J. Rempel Smucker***

Jane Taylor (MCC)

An Iraqi woman and her 6-month-old daughter eat a lunch of bread and onions. This family receives basic monthly rations of four kilograms (8.8 pounds) of sugar, rice and milk powder through a feeding program run by CARE International and the General Federation of Iraqi Women for needy families. Mennonite Central Committee and other agencies donate the food. Conditions in Iraq worsen. Food and medicine are in short supply. Poor sanitation and lack of clean water, a result of the nation's damaged infrastructure, continue to cause health problems. Unemployment and inflation are high, and agriculture production is down by at least 80 percent.

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Canada tops all other nations on the Human Development Index, which evaluates countries in terms of education and life expectancy as well as income. Based on 1990 figures, Canada displaces Japan from the top spot by a narrow margin. The United States ranks sixth overall, while Barbados places first among developing nations. Partly because of its murder rate—the highest in the industrialized world—the United States ranks 15th in life expectancy. (MCC)

and "The Bride Is Holy." He challenged the audience to consider what kind of an "evangelical Mennonite church" will be needed to respond to rapid national and world changes in economics, politics, population, health issues—including AIDS, health care and human spiritual needs.

He cited the church of Jesus' time and that of the Anabaptists of the 16th century and asked, "What was it that people saw that drew them to it? What was it and can we recapture it?" He said the church needs to be one where "people know all about each other and still care." He suggested people get together with others at home as well as in the larger setting.

During times for spontaneous sharing of "kingdom happenings," church members told of church mission work and events. Among others, Becker shared news of emerging ministry among Laotian people in Mountain Lake and introduced Tong Chitchalerntham and Tiffany Chitchalerntham. Phil Friesen, St. Paul, Minn., told about the baptism of several formerly Buddhist young people at the Taiwanese Christian church there.

Despite the fact that the NDC executive committee's proposed budget for 1992-93 was 38 percent, or $64,000, above last year's income level, the proposal for a $231,461 budget drew little response. When asked about the budget goal, NDC president Ron Preheim, Henderson, Neb., said, "I believe our new staff can help generate more income. We simply go forward on faith with this budget. The conference said to go ahead with new staff and we've done that. Time will tell." The budget passed without opposition. *Dave Linscheid*

Women explore, debate theology

Waterloo, Ont.—The agenda may have been too broad and the expectations too varied, but participants agreed that the conference titled "In a Mennonite Voice: Women Doing Theology" was a significant event.

Nearly 200 women from all over North America—along with a few men and a woman from Japan—gathered at Conrad Grebel College here April 20-May 2.

Katie Funk Wiebe, a retired English professor and writer, opened the conference by telling her own story. Her experience of a church that continually placed limits on her service led her, at mid-life, to serious theological reflection, she said. Among the principles that enlarged her life was the realization that "proof-texting is not theology" and that "even theology is not always right."

Worship was an inspiring activity at the conference. Highlights included dramatic presentations by Cheryl Nafziger Leis (based on Di Brandt poetry and stories of biblical and Anabaptist women), a variety of music, and powerful preaching by Patricia Shelly and Renee Sauder.

Hagar, the outcast, met and dared to name God in the desert, Shelly said. What would it mean for Mennonite women today to find their voices and name God? she asked.

The sponsors of the conference—Mennonite Central Committee Canada Women's Concerns and Conrad Grebel College—opted to be inclusive in their approach to theology at this first-time event, which quickly reached capacity registration.

Racism: Papers focused on such "practical" issues for women as abuse, poverty and racism, as well as women's contributions to the academic disciplines of biblical studies, history and theology. As much time was given to personal interaction in small groups as to plenary presentations.

Responses varied. Some women identified themselves with those on the periphery of society; others spoke of using their white, middle-class power to work for models of partnership rather than domination.

"We are good at building community among ourselves as Mennonites," one participant said, "but leery about larger social/political communities or women building solidarity with each other."

Another woman said, "We should work at what we have in common, not always talk [about] oppressed and oppressor."

In the history session, pastor and historian Lois Barrett of Wichita, Kan., explored the role of Anabaptist women. Some women chose martyrdom (which meant saying "good-bye to the family"), she said. Others became recognized as prophets.

This prophetic/preaching role for Anabaptist women, which is largely unreported in historical records, may have something to teach the church today, Barrett concluded.

Some respondents wondered whether lifting out exceptional women in history, or examples from a period of crisis such as early Anabaptism, provides helpful models.

Opinions polarized most sharply during the session on biblical studies. Lydia Harder, a theologian from Toronto, illustrated how new meanings can emerge when a woman reads the Bible.

The response was a heated debate between advocates of biblical scholarship—which seeks to "recover intended meaning," said Jo Ann Martens of Canadian Mennonite Bible College in Winnipeg—and theology, which some criticized for bringing "outside categories" to the text.

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"Women's grief and anger are part of the prophetic task, as they were for Jeremiah and Jesus."

Melanie May

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Questioning whether biblical scholarship can ever "recover intended meaning," Nadine Pence Frantz of Mennonite Brethren Biblical Seminary in Fresno, Calif., said that both disciplines must acknowledge their agenda.

Women should do "wholistic hermeneutics" that does not split the interpretive task, another respondent said.

Melanie May's theological presentation elicited a highly emotional response. May, a Church of the Brethren theologian from Chicago, demonstrated how women's theology must be written out of women's experience.

The traditional "rule of Christ"—Matthew 18—has been used to hide abuse, she said, by allowing offenders to be confronted in private.

This approach also places community good above the well-being of the individual, she said.

"Women's grief and anger are part of the prophetic task, as they were for Jeremiah and Jesus," said May, who spoke out of her own experiences of abuse and of breast cancer.

Women responded by sharing their emotions and experiences in the acknowledgment that "the stories of our lives are now part of the text" that theology must deal with. *Margaret Loewen Reimer*

Barrett named CHM executive

Newton, Kan. (GCMC)—Lois Barrett of Wichita, Kan., has been named executive secretary for the Commission on Home Ministries of the General Conference Mennonite Church, effective Aug. 3. She succeeds Hubert Brown.

An Anabaptist vision: *Barrett*

"I would like to see CHM promoting an Anabaptist vision of the church," Barrett said. "As Mennonites, we have a tradition that affirms that it is through the church that God's wisdom is being made known to the world. We need peace and service work that witnesses to God's saving actions and evangelism that does not try to make peace an optional add-on to the gospel."

Since 1983 Barrett has served as a pastor at the Mennonite Church of the Servant in Wichita. She has taught several courses through Great Plains Seminary, North Newton, Kan., and held various writing and editing positions. From 1971-77 she was associate editor of *The Mennonite* and news service director for the GCMC.

Barrett has authored numerous books, including *The Vision and the Reality: The Story of Home Missions in the General Conference Mennonite Church* and *Building the House Church.* Her Bible studies and articles have appeared in *Adult Bible Study Guide,* the *Mennonite Encyclopedia, The Mennonite, Christian Living, The Other Side, Gospel Herald* and other publications. She published the song "The Banquet" in *Songs of Shalom,* a supplement to *Builder.*

Barrett has served as a speaker,

Entry deadline for the 15th annual Indiana Mennonite slo-pitch tourney has been set for Aug. 1. There will be a tourney for women and men, each taking place Sept. 5-7 in Fort Wayne, Ind. The men's tourney will be limited to 64 teams. Entry fee for the double-elimination tourney is $100 per team, with all profits going to Mennonite Central Committee. For more information contact Roger R. Miller, Box 165, Huntertown, IN 46748, (219) 637-3523.

• • •

"A People in the Midst of the City" is the focus of an urban Anabaptist meeting July 17-19 in Chicago. The gathering will continue discussion held at a similar meeting in Seattle in July 1991. Speakers include Sally Schreiner, Stan Maclin, Jose Matamoros and Helen Quintela. The meeting includes prayer, worship, storytelling and a closing celebration with Chicago-area churches. Reba Place Fellowship in Evanston, Ill., will host the gathering. (MBM)

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In a decision that ripped centuries of male domination, the Baptist Church of Cuba recently ordained three women into the ministry. The "ecclesial status" permits them to preach and assume responsibilities attributed to the highest administration of the church. Clara Rodes, one of the women ordained, said that the process of ordination was affirmed after a reflection on the role of women in the church and in society. (*Latin American Ecumenical News*)

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Canadian aboriginal and environmental groups have raised more than $500,000 to begin a study on the cumulative impact of large-scale hydro developments in the Hudson Bay regions of Manitoba, Ontario and Quebec. Federal scientists have already noted unexpected results from the flooding of northern forests and bogs in greatly increased emissions of greenhouse gases. (*Winnipeg Free Press*)

Mennonite Central Committee Native Concerns director Menno Wiebe is one of 11 members of a newly created commission that will offer an independent assessment of the land dispute involving Alberta's Lubicon Cree. The commission, made up of church representatives, lawyers, academics, Native people, environmentalists and businesspeople, will attempt to provide an independent assessment of the dispute, which involves both the Alberta and federal governments and the Lubicon band.

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Mennonite Central Committee Canada has praised a Canadian government decision to allow some Iraqi assets frozen in Canada to be used to buy food and medicine in that country. Around $2 million will be given to Global Ed-Med supplies, a Canadian relief organization, to buy baby formula and heart medicine. The money will provide enough infant formula to feed 50,000 children in three months. "Public opinion played a key role in the decision," says William Janzen, director of MCCC's Ottawa Office. The Canadian government still holds around $4 million of Iraqi assets. Assets seized in the United States amount to around $2 billion.

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***Friends Journal* recently agreed to pay $31,343 as a settlement with the Internal Revenue Service for the war tax resistance of Vinton Deming, its editor and manager. The sum includes $19,623 for five years' taxes, plus interest. Deming refused to pay federal income taxes out of conscientious objection to their use for war purposes. The Quaker magazine, published monthly in Philadelphia, hired Deming in 1976, knowing he was a war tax resister. When the IRS demanded payment from the *Journal* in 1987, the board of managers refused the tax levy on Deming's salary. Confronted again in February and advised by counsel it could not win the case in court, the board reluctantly agreed to an out-of-court settlement.**

retreat leader or workshop leader for numerous conferences in the United States and Canada since 1985.

Currently Barrett is a doctoral candidate in historical theology at The Union Institute, Cincinnati. She holds a master's degree from Associated Mennonite Biblical Seminaries, Elkhart, Ind., and a bachelor's degree in psychology from the University of Oklahoma, Norman.

Barrett is married to Thomas B. Mierau and has three children: Barbara, Susanna and John.

Reimer to return to GCMC news service post

Newton, Kan. (GCMC)—Carla Reimer of Toronto has been named news service editor for the General Conference Mennonite Church, effective Aug. 3. She succeeds Beth Hege.

Reimer

Reimer previously served as GC news service editor from 1986 to 1990. She left the post to teach high school journalism and work as assistant librarian at Woodstock International School, Mussoorie, India, for one year. Most recently she has worked as project coordinator for the Urban Alliance on Race Relations in Toronto.

Reimer holds a bachelor's degree in English with a communications emphasis from Bethel College, North Newton, Kan. She is married to Nathan Dick and they are members of Shalom Mennonite Church, Newton.

CPT members arrested in Israel

Jerusalem (CPT)—Israeli authorities released 110 peace walkers June 9 after spending 48 hours in prison for trying to walk from Haifa into the occupied West Bank. Among those released were six members of the Christian Peacemaker Team from the United States and Canada.

During their incarceration walkers refused to sign a confession written in Hebrew, which they could not understand. Officials ordered those

Terry Rempel

Arrested for walking: *CPT member Kristie Dyck of Winnipeg joins a vigil of Women in Black to End the Occupation, held in Jerusalem.*

arrested to leave Israel by June 15.

CPT members arrested included Terry Rempel of Tofield, Alta., Larry Penner of Beatrice, Neb., Kristie Dyck of Winnipeg, Kris Peachey of Goshen, Ind., Duane Ediger of Dallas, Texas, and Kyle Hall of Oak Brook, Ill. CPT, created by Mennonites and Brethren in Christ, engages in peacemaking through the creation of teams, conferences and educational materials for congregations.

The other members of the CPT group continued the walk: Hedy Sawadsky of Vineland, Ont., Elaine Schrock of Goshen, Wally Shellenberger of Paoli, Ind., and Gene Stoltzfus of Chicago.

Driedger ends term as first woman moderator

Newton, Kan. (GCMC)—Florence Driedger says she allowed her name to stand on the ballot for assistant moderator of the General Conference Mennonite Church because no other woman had ever been given the opportunity. That was the summer of 1986, in Saskatoon. She won the election.

A sense of support: *Driedger*

In December that year, moderator Kenneth Bauman died. Driedger stepped up to the position of moderator in February, with confidence. "I didn't have doubts," she remembers. "I've been thrown into a number of things that are unusual and challenging. God has always provided and given me a sense of support—I don't have a lot of anxieties. When I was growing up, my parents gave me a sense of security, whether it was driving a truck or going to school."

Driedger works as the executive director of a family service agency, a non-profit organization in Regina. When she finishes nearly six years as moderator, she looks forward to having "less meetings to go to. But I won't be without work, without challenge. There are so many human needs in our community. There is no end to the work that can be done," she says.

Discipleship: "One of the things I value about the General Conference is our sense of dealing with social issues, peace and poverty, justice. We have been blessed with leaders who share a concept of discipleship," she says.

"Each tradition has something valuable to contribute to Christ's message. My dream is that we are faithful to Christ's calling, that we follow him and people come to know him and that the church can grow."

Driedger will pass on the moderator's gavel during Sioux Falls '92, the GCMC triennial sessions slated for July 22-26. "There are a number of things that are important," she says. "The people in the pew are important. My goal has been to ensure that the processes we use allow all people to take part. All people in the church offer understanding.

"In the integration [between the GCMC and the Mennonite Church] discussion, I wanted to make sure we developed a good process," she says. Driedger will continue on the Integration Exploration Committee after her term as moderator ends.

"Living the 'Many Peoples' theme and developing cross-cultural ministries has been important. We need to be an inclusive community."

Driedger is 53. She and Otto, her husband, have two children and four grandchildren. "I have a deep sense of gratitude and awe," she says of her years as moderator. "Our history as Mennonites and our resources are overwhelming. God has continued to lead." *Beth Hege*

Food makes it to former Soviet Union

Richard Lord

A family in Moscow opens a box of food shared with them by North Americans. In February, Mennonites and Brethren in Christ in Canada and the United States donated 9,000 boxes of groceries to people in the former Soviet Union via United Methodist Committee on Relief. The food was then distributed in Moscow and St. Petersburg by an interdenominational church relief committee to the elderly, to hospitals and orphanages and to people with large families. Mary Raber, who directs Mennonite Central Committee's work in the former Soviet Union, says that "the donation of food is a way neighbors can help neighbors make ends meet. Prices for food have increased 20-30 times in the former Soviet Union while wages have increased only two to three times. Almost all disposable income is now going to buy groceries." Each box contained flour, sugar, rice, canned meat, powdered milk, dehydrated soups and fruit juices, cooking oil and macaroni.

"Peacemaking in the Family" is the theme for this year's Central District women's retreat, to be held Sept. 18-20 at Camp Friedenswald, Cassopolis, Mich. Elizabeth Hostetler, director of the Lion and Lamb Peace Arts Center at Bluffton (Ohio) College, will be the speaker. For more information, contact Carolyn Fitzwater, Box 7, Kidron, OH 44636, (216) 857-3251.

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Mennonite Mutual Aid, Goshen, Ind., supported General Conference Mennonite congregations and individuals through 221 Sharing Fund and other grants totaling more than $110,000. The Sharing Fund helps meet needs for assistance in paying insurance premiums, meeting unpaid medical expenses, adoption expenses, burial expenses and needs caused by an accident, disability or disaster.

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"We're going to miss Lois a lot," said Amy Dueckman of Abbotsford, B.C., one of three members of the Women in Mission publication committee to bid Lois Deckert farewell in May as editor of *Window to Mission*. "[Deckert] is a mix of uncertainty and confidence, creativity and practicality, humor and grace," said Suzanne Lawrence of Hillsboro, Kan. The third member of the committee, Anette Eisenbeis of Freeman, S.D., added, "Women in Mission has been influenced by her persistent pursuit of excellence."

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There are many benefits of having four men teaching with their spouses in the preschool, nursery and grades 5 and 6 classes in the Bethel Mennonite Church in Fortuna, Mo., writes Twilah Garber of that congregation. These grandpas provide a lap to sit on until the child feels secure enough to venture among the other children in the class , Garber writes. Children learn a lot from seeing a male role model excited about spiritual matters. Young boys can see their role in the church broaden. (*Resource*)

Record

Ahmed Haile and Martha Wilson and their two children are living on the campus of Associated Mennonite Biblical Seminaries, Elkhart, Ind. In May they became members of Assembly Mennonite Church, Goshen, Ind. Ahmed, who was severely injured in the civil war in his native Somalia (see our March 10 issue, page 112), now has a prosthesis and is able to walk on it and is continuing physical therapy. *Bertha Beachy*

* * *

A "haven of safety" describes a May 22-24 retreat for families of people experiencing prolonged mental illnesses. Held at Laurelville Mennonite Church Center near Mt. Pleasant, Pa., the gathering brought together 40 parents, siblings and spouses of people with schizophrenia and manic-depressive illness. It was the first retreat of its kind for Mennonite and Brethren families. Walt Friesen, senior pastor at Eden Mennonite Church, Moundridge, Kan., led the retreat along with Patricia Roop Robinson, a pastoral counselor from Hagerstown, Md.

* * *

The ministerial credentials of John Howard Yoder, a renowned Mennonite theologian, were suspended June 27 over allegations of sexual misconduct, according to a June 29 story in *The Elkhart* [Ind.] *Truth*. The Church Life Commission of the Indiana-Michigan Conference of the Mennonite Church (MC) took the action after an 11-month investigation by two MC panels into allegations presented in testimony by eight women. "The charges brought by the women are accurate, and John has violated sexual boundaries," said a task force at Prairie Street Mennonite Church, where Yoder is a member. "John has acknowledged the truth of the charges and has expressed deep regret for the hurt his actions caused for the women." Yoder has agreed to the course of restitution, including therapy, recommended by the task force. More details will appear in the July 28 issue of *The Mennonite*.

WORKERS

Norman Bergen, pastor at Bergthal Church, Didsbury, Alta., and **Irma**, his wife, retired May 31 following 36 years of ministry in six congregations in the United States and Canada. They reside in Langham, Sask.

Daagya Dick, a senior at Bethel College, North Newton, Kan., from Berkley, Calif., received the Thresher Award in history in May. The Thresher Award is the most prestigious achievement award presented by Bethel. Other students who received the award in their respective fields are **Rachel Dirks**, Newton, Kan., music; **Kristin Ediger**, Hesston, Kan., art; **Sharon Fransen**, Normal, Ill., English; **Tom Graber**, Freeman, S.D., industrial arts; **Michelle Krehbiel**, Pretty Prairie, Kan., home economics; **Carmen Pauls**, Henderson, Neb., Bible and religion; **Teresa Scheckel**, Clearbrook, B.C., social work; **Beky Weidner**, Bluffton, Ohio, art.

Enns

P. Lehman

T. Lehman

Tracy Ediger, a biology major at Bethel College, North Newton, Kan., is among more than 100 college undergraduates from throughout the United States chosen for the 1992 Summer Medical and Research Training Program in the graduate school at Houston's Baylor College of Medicine.

Henry Enns, Winnipeg, on April 26 became the first Canadian to receive the U.S. Distinguished Service Award from a representative of President George Bush in Vancouver. In January his work on behalf of disabled people was featured on "Man Alive," an hour-long program on Canada's national TV network. In May he received an honorary Doctor of Laws degree from Queen's University in Kingston, Ont.

Roger Farmer is a pastoral intern for three months at Akron (Pa.) Church. He will then return to Associated Mennonite Biblical Seminaries, Elkhart, Ind., to complete his Master of Divinity program.

Allan Froese will begin Sept. 1 as pastor at Rockway Church, Kitchener, Ont.

Fern Gerber and **Janice Unruh Davidson**, on the Bethel College (North Newton, Kan.) nursing faculty, have received certificates of award from Educational Resources, a nursing testing and seminar service based in Kansas City, Mo.

Paul M. Gingrich, Mennonite Board of Missions president for

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14 years, has resigned effective Dec. 31, 1993.

Iris de Leon Hartshorn was commissioned June 14 by the Houston (Texas) Church for hospital chaplaincy ministry.

Rudy Kehler, '81 at Columbia Bible College, Clearbrook, B.C., is the 1992 outstanding alumnus. He received the award for his past youth work at Mountainview Mennonite Church and his current work as executive director of Camp Squeah, Hope, B.C.

Don Kehrberg, Bethel College (North Newton, Kan.) music professor, received the 1992 Julius A. and Agatha Dyck Franz Community Service Award May 24 at commencement.

Tim and **Paula Diller Lehman** will begin Sept. 1 as co-pastors at Faith Church, Minneapolis.

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The **Cedar Hills Mennonite Church** of Surrey, B.C., is looking for a **senior pastor**.

Please send resumé to Pastoral Search Committee, c/o Vic Funk, 11482 - 85 Ave., Delta, BC V4C 2T7.

SELFHELP WORLDWIDE GIFTS, Champaign, Ill., store **manager** needed by **Sept. 1**. Well-established, non-profit, international gift shop in university town.

Call (217) 897-1587 or (217) 396-4061 for more information. Send resumé to Fern Massanari, 3262 Greenwood Drive, Dewey, IL 61840.

Flatrock Mennonite Church, B.C. Peace Region, seeks mature **pastor**. Small rural congregation, average attendance 35+. Family oriented. Opportunity for children's ministry. Pastor's salary to be supplemented by other source of income.

Contact Aaron Dirks, Box 179, Cecil Lake, BC V0C 1G0, phone (604) 781-3346.

Singles: Crossroads, the Mennonite introduction service, now has a monthly **newsletter**. Current clients' ads containing age, area and interests are there for you to choose from. This is an easy, private way to meet those friends you have been hoping for.

For a free sample copy, write to Crossroads, Box 32, North Tonawanda, NY 14120.

Attention: Newfoundland/ Labrador MCC alumni. MCC is seeking to document the history of its involvement in Newfoundland and Labrador. In connection with this, a current address list of MCC alumni is being compiled. If you have not already done so, please send a postcard including your name and address, along with the place(s) and dates of your service, to MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, Attention: Betty Pries. Thank you.

Mennonite Board of Missions is seeking candidates for the position of **president**.

Qualifications include
- vision and passion for mission in the Mennonite Church,
- ability to communicate that vision across a diverse constituency,
- administrative experience and skills,
- experience in mission work, and
- an active Christian faith.

Direct inquiries by **Aug. 15** to Sally Schreiner, MBM Presidential Search Committee, 6728 N. Bosworth #3N, Chicago, IL 60626.

Commission on Overseas Mission opportunities

- Short-term **youth evangelism service** openings in Hong Kong from September 1992 through November 1993. A youth team will work alongside long-term mission workers in community outreach.

- Grade-school **teacher** needed for teaching missionary children in Burkina Faso. Language study should begin this fall with teaching responsibilities beginning in 1993.

For more information, please call or write Bruno and Wanda Derksen Bergen, Personnel Services, Commission on Overseas Mission, Box 347, 722 Main St., Newton, KS 67114; (316) 283-5100.

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Reviews

BOOKS

Contemporary Japan

Christians in Japan *by Carolyn Bowen Francis and John Masaaki Nakajima (Friendship Press, 1991, 160 pages)*

Reviewed by John Sommer, Box 347, Newton, KS 67114

As a refreshing alternative to the current flood of Japan-bashing, this loving confession offers succinct analysis of Japanese society from a Christian perspective. Though Christians represent only about one percent of the population, their influence is widely felt in this traditional society that has become an economic giant.

Christians in JAPAN
日本 — 生きるキリスト者たち

Nakajima is a respected Japanese pastor, Francis an ecumenical missionary. Both have more than 35 years of ministry experience in Japan, enabling them to offer keen insight to the culture and praxis of contemporary Japan.

They offer a brief history of the development of Christianity and describe traditional Japanese religions. One weakness is the absence of information about the current status of Christian churches in Japan, be they Catholic, ecumenical or evangelical.

The second and third sections of the book are most helpful. The book shows the group orientation of the Japanese by describing life in the family, school, the company and nation-state. The authors quote a church document strongly indicting the emperor system: "Instead of military invasion into other countries as in past years, Japan reaped huge profits through the Korean and Vietnam wars. From this base, Japan once again began and continues a highly exploitative economic invasion of other countries. The basis of this brand of structural international discrimination and oppression is the emperor system, which remains taboo in Japan and therefore free from any criticism with Japanese society."

The centerpiece of the book describes Japanese mistreatment of minorities, be they distinguished by differences in races, gender or physical abilities. There is a strong call from Christians for a more just and loving response to all and a sense of determination that Christians will work to make things different.

The last part of the book discusses Japan's role in the world today, and corrects some popular misconceptions: "Some persons are fond of saying that Japan's economic recovery has been made possible by the U.S.-Japan Security Treaty. This is not the case. The growth and the surplus that Japan today enjoys relate to the low military budget." The book concludes with a call for international joint action by Christians "in the battle against demons," whether they be in Japan, North America or elsewhere.

This is a valuable resource for a basic understanding of Japanese society and the role of Christians. Especially North American Christians need to ponder its insights alongside those offered by the news media.

Men's approach to God

New Adam: The Future of Male Spirituality *by Philip Culbertson (Fortress Press, 1992, 160 pages) and* **Wildmen, Warriors, and Kings** *by Patrick M. Arnold (Crossroad, 1991, 240 pages)*

Reviewed by Heinz Janzen, Box 347, Newton, KS 67114

Arnold and Culbertson are among a host of writers on male spirituality appearing in the last few years. They agree that gender identity, however defined, affects men's approach to God, to self and to others. Both men and women are created equal by God and are to play a full part in church and society, including pastoral ministry. Neither tries to overthrow the legitimate gains of the women's movement in church and world. Both highlight the way that modern society victimizes men into loneliness, meaningless work, chasing after success, separation from families, unhealthy suppression of emotions and sinful dominance of women. Consequently men are in need of spiritual renewal. The two authors agree that Jesus displays the best in friendship toward others.

Culbertson is more understanding of the pain that men have inflicted on women. Two chapters unfold the horrendous treatment of women by biblical "heroes" Abraham and David. Culbertson draws freely from Aristotle, Socrates, Jewish sages, Emerson and modern psychology, with relatively little from the Bible and classic Christian theology. Yet he severely criticizes Robert Bly and the *Iron John* imagery. Culbertson sees God as having both male and female characteristics. Therefore both hardness and softness are appropriate to men created in the image of God. Chapters 7 and 8 suggest ways men may move to healthy prayer.

Arnold's *Wildmen* reacts to a man-hating kind of feminism he has encountered. Arnold finds instructive biblical archetypes from Abraham, the patriarch, to the lover of Song of Solomon. Each type can serve God, yet each can also become demonic. Ultimately Arnold sees a masculine God as the shape of identity to which men should look.

Arnold's fresh ideas are carefully documented. I did not agree with certain aspects of Roman Catholic theology or his ideas about biblical origins.

Culbertson writes more pastorally but with no documentation. Allegory and image are more important than scholarly precision. He fails to see that our realist Bible records the descriptive as well as the prescriptive, the horrendous deeds of men and women *and* the saving acts of God despite all that humanity can do. Each book is flawed, yet each may be read with profit.

A practical mystic

Ambassador of Reconciliation, a Muriel Lester Reader *edited by Richard Deats (New Society Publishers, 1991, 226 pages)*

Reviewed by Muriel T. Stackley, editor

Mission: help the world, especially the Christian world, realize the vast cleavage between the way of the Cross and the way of war.

This sense of mission propelled

Muriel Lester (1884-1968) into voluntary poverty in East London, United Kingdom, to a close friendship with Mohandas (the Mahatma) Gandhi, into imprisonment by the British in Trinidad during World War II, and on nine fact-finding and speaking world tours on behalf of the Fellowship of Reconciliation. (I remember her speaking at Bethel College, North Newton, Kan., in about 1951.)

Lester's lifelong quest, says editor Deats, combined the inward and outward journeys into a practical mysticism and a deeply grounded activism. She was pragmatic and forthright. She had, as she put it, an "ingrained preference for facts that can be visualized rather than theories that can be discussed." Lester kept before the public the profound wisdom of the poor.

"God is not a nationalist," she said. Nor is war an excuse to call a "moratorium on the Sermon on the Mount." During World War I she wrote, "We refuse to pray for victory, knowing that a victor's peace is usually vindictive and stirs up a passion for revenge a generation or so later. ... For the duration of the war we could not sing 'God Save the King.' The fourth line, 'Send him victorious,' sung in wartime implies killing, wounding, gassing, starving, lying, spying, drinking, and venereal disease."

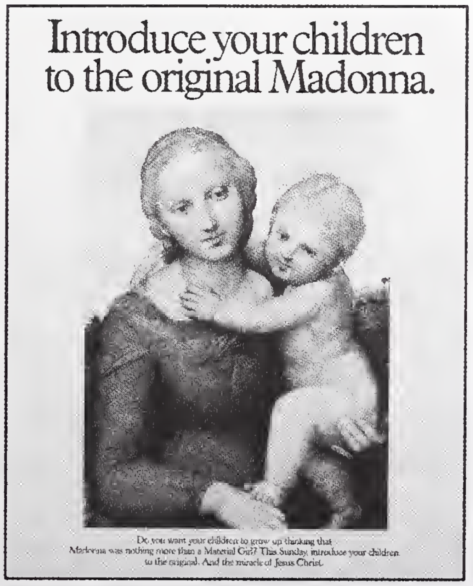
She was a forerunner and articulator of what we have seen in the last six years, in the Philippines and in Eastern Europe: Revolution can be achieved by non-violent means. People whose only power is moral can topple dictators and this with no blood-spattered streets.

Her last words, in a letter written 30 minutes before she died, included this: "Preserve [the world] from absurd supersensitivity and pride that start us grumbling and pitying ourselves and *resenting* (what a damnably dangerous habit that is!) and it eventually leads to the murder and tortures of children via war."

This 12-chapter volume, much of it from Muriel Lester's autobiography, *It Occurred to Me*, would well serve a church (or any) group wanting to spend 13 Sundays or so on God's reconciliation given legs by one remarkable and unassuming woman. Be prepared for some (mostly charming) British-isms in the language, like "parson" for pastor or "post off" for mail.

Resources

- **Hymnal: A Worship Book**, published jointly by the General Conference Mennonite Church, the Mennonite Church and the Church of the Brethren, is available after nine years of work. More than 140,000 copies have been printed. Besides the regular "pew edition," the hymnal will also be available in keyboard and large-print editions in July. Also due out in July are **Hymnal: Selections Vol. 1, 2, 3**, three cassette tapes of music from the hymnal, and **Planning Worship Services** by John Rempel, the first in a series of books related to the hymnal. An **Accompaniment Handbook** for songleaders and accompanists is scheduled for release in September. A **Hymnal Companion**, featuring background on composers, text writers and hymns in the new book, is scheduled for release next spring.
- **The Church Ad Project** has continued its 14-year tradition of producing dramatic religious advertising with its latest release of six ads for 1992. Formerly called the Episcopal Ad Project, the project produces topical ads that any church may use when using newspaper or direct mail advertising. The ad below shows a traditional view of Mary, the mother of Jesus, with her baby. The painting was created by Raphael in the 16th century. For information call 1-800-331-9391.



Introduce your children to the original Madonna.

Do you want your children to grow up thinking that Madonna was nothing more than a Material Girl? This Sunday, introduce your children to the original. And the miracle of Jesus Christ.

- **Skipping Stones: A Multicultural Children's Quarterly** ($15/year), is a non-profit children's magazine that encourages cooperation, creativity and a celebration of cultural and environmental richness. Order from Box 3939, Eugene, OR 97403-0939, (503) 342-4956.
- **A Common History: Different Perspectives** ($5), which includes study questions, worship materials and a poster, tells the Columbus story through the eyes of a Native Canadian, a Native American, a Latin American, an African-American, a Jamaican and a Spaniard. It is available from Mennonite Central Committee, Box M, Akron, PA 17501.
- **An annotated bibliography of church growth and church ministry periodicals** is available from the General Conference Mennonite Church Office of Evangelism and Church Development, 2000 Dartmouth, Boulder, CO 80303, (303) 499-1565.
- **Sweeping Up the Heart: A Father's Lament for His Daughter** by Paul W. Nisly (Good Books, 1992, $6.95) recounts the author's quarrels with life and with God after his daughter Janelle was killed in an automobile accident.
- **Coming Home: A Thoughtful Resource for Fathers, Mothers and the Rebirth of the Family** by Sara Wenger Shenk (Good Books, 1992, $9.95) tells about the author's failures and successes as a wife and the mother of three.
- **Brilliant Idiot: An Autobiography of a Dyslexic** by Abraham Schmitt as told to Mary Lou Hartzler Clemens (Good Books, 1992, $16.95) tells how Schmitt has learned to cope with dyslexia.
- **Refugee Ministry in the Local Congregation** by J. Ronald Mummert with Jeff Bach (Herald Press, 1992, $8.95, $10.95 in Canada) shares stories of refugees and describes ways Christians can help.
- **White Wonderful Winter** by Elaine W. Good and illustrated by Susie Shenk Wenger (Good Books, 1991, $12.95) combines prose and watercolors to portray the life of a rural child exploring the magic of the world as cool autumn days turn to cold and snow, bring sledding and skating and clear, starlit night skies.

—compiled by Gordon Houser

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Editorial

Praise song for the hosting committees

Right about now the folks in and around Sioux Falls, S.D., are scurrying to prepare for our 46th triennial sessions as a General Conference Mennonite Church. As of June 29, 1,200 people had registered for the adult sessions, and secretary for youth education Abe Bergen, Winnipeg, reports having reached the 500-mark for youth registrations. Two hundred forty-three children are coming. It's going to be some kind of party.

I'm grateful for this editing job that propels me into the thick of things. There, in the thick, I have frequently benefitted from the genius of people who set the myriad cogs in motion and lubricate them to turn with ease. Ponder the details: chairs, enough fresh air, plates, cups, meeting spaces and child-care needs for upwards of 1,650 people—and this is modest compared to the 45th triennial conference (with the Mennonite Church) at Normal, Ill., in 1989, or the Mennonite World Conference in Winnipeg in 1990, or our next triennial conference in Wichita, Kan., in 1995 (also with the Mennonite Church).

Near the end of every conference we always enter a heartfelt but perfunctory thank-you to hosts, and I always feel those several sentences are inadequate. Hence, before the fact, I offer this "praise song," a term one hears in Southern Africa to honor people.

Let's hear it for those chairing the necessary and largely unsung committees: Jake A. Dick, Mountain Lake, Minn., hosting; Elmer Friesen, Henderson, Neb., volunteers; Lester Schroeder, Sioux Falls, transportation; Lyndon Hofer, Dolton, S.D., traffic and parking; Arlan and Ellen Ortman, Marion, S.D., tours; Connie Kleinsasser, Sioux Falls, office services; Adell Nickel, Sioux Falls, media; Allen M. and Martha Friesen, Henderson, Neb., information and message center; Dorothy Preheim, Freeman, S.D., medical services; Diena Schmidt, Henderson, registration; Jake Gross Jr., Freeman, finance; Barb Yoder, Freeman, housing; Anette Eisenbeis, Marion, food; Janelle Ortman, Marion, facilities; Joann Ries, Freeman, displays and decorations; Willard Friesen, Mountain Lake, ushering; Helen Friesen, Mountain Lake, worship and arts; Cheryl Lehman, Sioux Falls, children; Charlene Friesen, Freeman, nursery; Marnette Hofer, Dolton, preschool; Eileen Kaufman, Marion, grades 1-2; Carol Graber, Hurley, S.D., grades 3-4; Larace Graber, Freeman, grades 5-6; Kathy Waltner, Sioux Falls, music for grades 1-6; Bryan and Connie Bechtel, Henderson, grades 7-8; Nancy Waldowski, Sioux Falls, evening nursery. Blessings on you all and the many who are assisting you.
Muriel T. Stackley

A heartfelt thank-you: *At Normal '89 the transportation committee was ready for any eventuality.*

Necessary and largely unsung: *The Saskatoon '86 planners wisely allowed for "the best in Mennonite mutual aid."*

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

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See militarism for what it is

(See page 315.)

Having participated with pride in the destruction and killing which we did in World War II, I found it atoning to be able to look at today's counterpart in shame and see it for what it is—man's folly at trying to solve differences. Our ringing the site displayed the true relationship of us humans able to hem in our worst destructive forces. Fred Snyder, Kitchener, Ont.

Prologue

With this issue we say, "Never again" on the Aug. 6 and 9 commemorations of nuclear explosions that destroyed Hiroshima and Nagasaki in 1945. Even in a post-cold-war world, we live on the edge. Military budgets are still running wild. Mediation is catching on as an alternative but not yet given enough credibility in high places.

Meanwhile, in lower places we touched a nerve with the question "Must Mennonites Be Vegetarians?" (June 23 issue). Passionate respondents have answered with a resounding no. Again we learn—about each other, about ourselves, about how we read Scripture, about the role of our church magazine, about our tolerance of minority views within the larger faith family. This will not be our last disagreement, if we're healthy enough to keep on talking to each other. Other issues need to be discussed. Can we welcome them as they come? Can we disagree without condemning or feeling condemned? I pray that we can.

Many thanks to the 279 of you who extended votes of confidence and $11,017 as contributions (as of July 10) to *The Mennonite.* These dollars mean that the program commissions can keep more for their work. These dollars say, "Every family needs a round-robin letter," and what you are holding is ours. *mts*

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Cover: David Hiebert's photo is of the worship service at the missile silo.

Next issue: Creativity and the church

See militarism for what it is

Editor's note: *Just as Mennonites circled an intercontinental ballistic missile site in North Dakota during Assembly 12 of Mennonite World Conference in Winnipeg a couple of years ago, responses to that experience circle the Mennonite world. Here are 24 of 245 responses.*

When we were singing, the guard was just passing by, and I sang loud. He looked at me. I hope I reached his heart. *Cootje Winkler Prins, Assen, Holland*

I experienced worship as never before. It was relevant to our broken world, and we weren't being pious and passive. *Morlin Schirch-Elias, Waterloo, Ont.*

We must remember again and again what happened to the people of Hiroshima and Nagasaki, just as we remember the crucifixion of Christ when we look at a cross. *Gordon Matthews, Schoeffengrund, Germany*

We want literature and if possible a film of this worship service. We want to show the people in Japan. *Noboru and Toshiko Aratani, Sapporo, Japan*

The silence felt massive. I felt part of a solid movement of people whose history has repeatedly said no to war and to violence. *Jane Miller, St. Paul, Minn.*

My vision was of thousands and thousands of North Americans, surrounding all 1,000 missile silos in the United States and marching around them seven times, after which the fences would disintegrate, the concrete crumble and the missiles melt. *Victor Thiessen, Moores Mills, N.B.*

As we surrounded the missile site by joining hands I was reminded of the Israelites when they marched around Jericho. *Jessie Kehler, Winnipeg*

Je suis très content de cette visite car l'Eglise s'occupe de la paix du monde. Nous espérons qu'avec nos prières ces armes ne seront jamais utilisées. Que Dieu bénisse service. [I am pleased with this visit because the church is concerning itself with the peace of the world. We hope that through our prayers these weapons will never be used. May God bless this worship.] *Kakesa Mulume, Kinshasa, Republic of Zaire*

I was glad I had the opportunity to take part in this unusual worship service. *Sam Hofer, Morton, Ill.*

Para muchas culturas indigenas la vida surge de la tierra. La experiencia del culto ante la base de misiles, fue buena, para quienes participamos. [For many indigenous cultures life comes forth from the earth. The experience of worship at the missile base was good.] *Tony Washington Brun, San Jose, Costa Rica*

May we always pray that Mennonites will go to every silo and say, "Take this missile out of the ground." *Al Zook, Denver*

This was an example of wrestling with the principalities and powers of evil. *Catherine and Walter Epp, Marion, S.D.*

For me the witness at the nuclear site was the most significant experience at this assembly of the Mennonite World Conference. *Barbara C. Smucker, Waterloo, Ont.*

It clearly showed war and peace juxtaposed, life and death, justice and oppression. I refuse to pay taxes for war in Japan. *Michio Ohno, Chiba-shi, Japan*

The missile site seemed like a boil on the face of the earth. I felt we applied a poultice heated by the fire of the Holy Spirit. *Robert O. Epp, Henderson, Neb.*

Dies war eine "grosse Demonstration." Ich freue mich besonders das so etwas auch bei uns Mennoniten möglich ist. [This was a large demonstration. I am particularly glad that this was also possible among us Mennonites.] *Ilse Kroeger, Stuttgart, Germany*

The worldwide hope for peace was so beautifully exemplified by the songs and prayers in English, French, Spanish, German and Dutch. The missile site looked so deceptively benign. *Stan Pankratz, Mountain Lake, Minn.*

I lost my father during the war, and a prayer escaped my heart "that we would have no more wars." *Katharina Neufeld, Winnipeg*

I was moved to be able to accompany Isaias Flores, president of the Honduras Mennonite Church and a member of the International Mennonite Peace Committee. It was a great joy to join hands with him, translate for him, here in my own country, where we desperately need to work and act for peace. *Luke Schrock-Hurst, Richmond, Va.*

My life is of no more worth than that of the poorest man, the sickest woman, the most malnourished child. But I am part of the system that causes these conditions. What am I going to do about it? *Alice Deckert-Reesor, Maschouche, Quebec*

It's so beautiful here that I feel when I shed my tears the trees and the rocks will moan with me. This was my first activity like this. I only feel sick and lonely. *Susan Graber, Cincinnati*

I was glad to see again that I am not the only one who's afraid of weapons. *Jan Frank Heida, Winsum, Holland*

I am glad there was no altercation of any sort. We spoke our feelings, and I am glad I participated. *LeRoy D. Hofer, Dolton, S.D.*

This trip has been a real boost in my Christian life. We need to cry to God for mercy in repentance. How can I convey this reality to my children and grandchildren? *W. Don Regier, Laird, Sask.*

Peace education: 10 ideas

Here are some ideas about how to help our children learn the way of peace.

Lois Franz Bartel

Toy guns weren't permitted in our home, yet Barry, as a preschooler, ate his bread slice into the shape of one and aimed it at me. "But Mom," he said when I reprimanded him, "a lion was coming after you and I was shooting it so it wouldn't hurt you."

Years later Barry was teaching a Sunday school class on Mennonites and pacifism when he was told that just down the hall his 3-year-old was mowing people down with a pretend gun. This is a child whose home does not permit guns and who attends a preschool that forbids war toys.

Educating for peace is not easy. Here are ideas for people who believe that peace is possible:

1. Train for peaceful alternatives long before high school. Children's curriculum needs a peace emphasis.

2. Support a Mennonite Voluntary Service worker or Mennonite Central Committee volunteer in your congregation. This is a powerful witness to youth.

3. Watch for opportunities. Our public school issued $22 social studies textbooks, and the army donated book covers. Of camouflage design, the spine said, "Army—Be All You Can Be." In church I said that this troubled me. Jon Rudy wrote the Quakers to ask if covers were available with a peace message. They are. We requested permission from the school to supply them. By December our congregation had donated covers that said, "Peace," pictured peacemakers and gave addresses for peace organizations (American Friends Service Committee, 1515 Cherry St., Philadelphia, PA 19102).

4. Dream dreams. A nursery school in Salem, Ore., prohibits war toys, war games and violence-related dress or objects. Saint Mark Child Development Center, part of Saint Mark Lutheran Church, writes in a parent newsletter, "I want to remind those returning families ... about our policy on war toys, aggressive cartoon characters, guns, etc. None of these are allowed at our school." Staff work with children on dispute resolution.

Dream dreams: *Training for peaceful alternatives to war begins early. Here, in Dacca, Bangladesh, about 3,000 children gather to recite poems, sing songs and perform dances as part of a worldwide call for action on the urgent needs of children.*

5. Investigate and support the U.S. Peace Tax Fund (Marian Franz, 2121 Decatur Place NW, Washington, DC 20008, 202-483-3751). Less than one percent of Mennonites support it. It received its first hearing in May and is now in the Congressional Record.

6. Learn more about Christian Peacemaker Teams—volunteers willing to step between warring parties unarmed to discuss conflicts (1821 W. Cullerton, Chicago, IL 60608, 312-427-5513).

7. Ask people to share stories of their experiences in voluntary service. Make these part of your church's history.

8. At a family reunion, Walt Reimer, a grandfather, told about his Civilian Public Service smoke-jumping experience as a conscientious objector (see *The Mennonite*, July 23, 1991). It was a powerful witness. Grandson Eric said, "I'd say Grandpa made a good choice by not going to war."

9. Books that model peaceful approaches to problems are available. Call for book lists for peace from Faith and Life Bookstores (1-800-743-2484). Your church library needs these. Budget sufficient money or request donors for specific titles. Give them as Christmas gifts to children in your congregation.

10. Do you know anyone wanting the military's free job training but struggling with their conscience about being involved in it? Write Fund for Education and Training, 1601 Connecticut Ave. NW, Suite 750, Washington, DC 20009, (209) 483-4559.

Lois Franz Bartel, a member of Emmanuel Mennonite Church, La Junta, Colo., teaches social studies at La Junta Middle School. Reprinted by permission of The Echo, *a publication of the Rocky Mountain Mennonite Conference*

Violence in Colombia:
How can we follow Jesus?

The youth in my study group told me horrific stories.

Scott Brubaker-Zehr

May 12, 1992: I arrived home from church tonight with a stomach ache. I want to go to bed but I know I will not be able to sleep.

Our youth study group in Bogotá is studying peace. This evening Alexander announced that he was robbed at knifepoint last Saturday. I asked him about the details, then asked the rest if something like this had happened to them.

"Are you kidding?" they said. Of the 11 youth present, nine had been robbed or attacked at least once. Many had numerous stories to tell. The only two who had not been attacked were sisters. They told us that two days earlier their father had been held up at knifepoint in the center of the city on a busy street. It had happened at 1 p.m. As people walked by, the thieves went through his pockets and ripped off his watch.

I had not known that violence was so prevalent in their lives. I changed my lesson plan and continued listening to stories. I have been teaching them that we must study our lives in conjunction with the Bible. The Bible comes alive in dialogue with life. It is the most logical thing to do. How can I teach them about peace without knowing their experience?

Here are some stories that surfaced tonight in the space of one hour. The stories come from youth who come to my study group and who participate in the youth group at church.

Alexander: "They robbed me at 1 p.m. in front of the Plaza San Carlos. One guy came up to me and put his arm around me. Another pulled out a knife and told me to give him everything I had."

"Then what happened?"

"They walked away."

"You mean they didn't run?"

"No. They walked along the sidewalk laughing."

RNS

Can there never be peace? *Friends help an 11-year-old boy in Colombia with a shoulder wound.*

"How did you feel?"

"I was furious. When they were far away I swore at them. I told them they should get a job."

Javier: "One afternoon I was leaving a friend's house after studying. He lives a block and a half from the church. I got to the corner and saw Yillo [the group reacted]. I was worried, but I walked by. He wanted me to give him some money, and I said I didn't have any. He knocked my books and papers out of my hands. I bent over to pick them up and he kicked me in the face. He broke my lip. Blood ran from my nose. I told him where to go and he pulled out a knife about this big [12 inches long]. He held it to my chest. I stared him in the eye and he scratched me. When I got home, I realized I was bleeding."

Julian: "Once I was out in front of my apartment when two guys came up to me and took my cap. I asked them to give it back, but they wouldn't. They made me really mad."

"What did you do?"

"I went into my apartment and asked my dad to get his revolver."

"What?"

"I went into the house and told my dad what had happened and that he should get his revolver."

"But ... for what?"

"To shoot them."

"You mean to kill them?"

"No, just to scare them."

[At this point his brother Andrés pointed to his forehead and laughed, "Yeah, scare them with a couple of shots right here."]

Maritzah: "One time in a bus they took my watch."

"Did they take it in the midst of the crowd?"

"No, they just yanked it off."

"How did you feel?"

"I was scared."

Damaris: "One afternoon sister Gloria [a member of our church] was downtown with Milene (her daughter). A man came up close to them and showed them a knife. He said he wanted Gloria to give him her ring. If she didn't, he said he would cut her daughter's face. Gloria said, 'We're covered with the blood of Jesus Christ,' and the man walked away."

Juan: "We were out one night with my dad when he was driving the truck that picks up dead bodies. We saw three guys attack a woman in the street. They kicked her to the ground and took her purse. My dad jumped out with his gun and made the robbers get into the back with the corpses. We drove around with them all night in there. They screamed and screamed."

Mauricio: "One time Yillo ripped off my brother. My brother wanted him to drop the knife so they could fight on fair terms, but Yillo wouldn't do it. For about one month after that night, my brother went out looking for Yillo. But he went prepared with a knife."

Andrés: "One day my dad was eating lunch in a restaurant with the other bodyguards. They noticed that three guys were trying to steal the hubcaps off one of the Mercedes. They went out with their submachine guns and told the guys to get into the car. They took their clothes off and tied them up with rope. Then they took them up the hill toward Monserrate and dumped them."

Mauricio: "This year they killed two of my friends."

"Who killed them?"

"Nobody knows for sure. It was probably the police. One evening they were out in front of the house about three blocks from the church listening to music. Two guys came up and shot them. Carlos got two bullets in the head and one in the chest. Guillermo got one in the face and one in the stomach."

"Were they in trouble?"

"Not really. They liked to fight but they didn't steal from people."

Javier: "They tried to rob a classmate of mine in front of Tunal Park. It was at night and they pulled a knife on him. Humberto (my friend) kicked the one guy and managed to get the knife. Then he stabbed him in the throat about 15 times. You can be so mad that you do crazy things sometimes. It's scary. It happened in front of a police station, and he told them it was self-defense. He asked them why they didn't patrol the streets. They said that it was too dangerous after dark."

We had gathered to talk about peace but instead we had shared stories of violence, violence experienced on a personal level by over 90 percent of our group. I felt a heavy sadness. What about peace? What could I say?

I asked them, "What do you think about peace in this context?"

"Impossible," said Mauricio matter-of-factly. "There will never be peace in Colombia."

"Why not?" I asked.

"Because everybody is violent."

I commented that in almost all the stories a violent act was met with more violence. Violence was met with a curse in some cases, a violent punishment in others and a stabbing in yet another. The one notable exception was that of Gloria.

I asked them, "What do you think about Jesus' command to love your enemies?"

"Impossible," said Mauricio.

"Why is it impossible?" I asked.

"It just wouldn't work," he said. "Besides that, it's crazy."

"Does responding with violence solve anything?" I asked.

It wasn't so easy to answer. A violent response may feel good at the time, but it doesn't really accomplish much. It often makes our anger grow. Javier mentioned that it often brings remorse. It creates more hatred and invites revenge from the offender.

"Jesus offers us a way out," I said. "He shows us how to cut this never-ending spiral of violence. Maybe sister Gloria is not so crazy after all."

Scott Brubaker-Zehr, Kitchener, Ont., is a Commission on Overseas Mission worker in Bogotá, Colombia. He and Mary, his wife, are pastors at Diana Turbay Mennonite Church.

Peace education in the '90s

Jim S. Amstutz

With a quick, no-draft, high-tech war behind us, peace educators need to do more than conscientious-objector counseling and having students fill out the Christian peacemakers registration form. Those are still valid and helpful, but we need a clear alternative to the nationalism and civil religion that has captured the minds of North American youth since the Persian Gulf War. Here are a few ideas based on the biblical word shalom.

Surrender to the way of Jesus. Biblical pacifism starts with Jesus and the Gospels. Salvation means not only a spiritual rebirth but salvation from the fear of enemies as well.

Holy living—personal, family, church. Holiness means striving for righteousness and justice in all we do and say.

Action for peace and reconciliation. Support the World Peace Tax Fund and Christian Peacemaker Teams. Sponsor YouthServe, Group-Serve, Service Venture and other cross-cultural opportunities.

Leadership development. Tap the brightest and the best on the shoulder for leadership responsibilities in peacemaking. Model servant-leadership that critiques the dominant culture.

Organize counter-recruitment efforts in local high schools. Show the film "An Essay on War" by Andy Rooney in an assembly. Use the excellent video series "In the Presence of Persuasion," produced by Mennonite Media Ministries (1-800-999-3534).

Mennonite higher education. Our church leaders, pastors and peacemakers have come primarily from our Mennonite colleges. Help your church or conference start a scholarship fund for students who attend our schools. Most of the schools have a matching fund.

Jim S. Amstutz and Lorraine, his wife, are in a three-year Mennonite Central Committee voluntary service assignment in Akron, Pa. Jim was a former campus pastor at Bluffton (Ohio) College.

We are all being ☞ conscripted

You were not born with this trait, non-resistance.

Susan Goering

I am a lawyer for the American Civil Liberties Union. The ACLU was established in the United States in 1920 to defend the rights of conscientious objectors. In the first two decades of this century COs were beaten, tortured and deported for refusing to fight in World War I. The ACLU defended them, and I am proud to work in that tradition.

The Anabaptist peace tradition has been one of non-resistance. However, it is not an inheritable trait. European Mennonites seemed to lose the commitment to a peace vision over the centuries. By World War II there were no Mennonite conscientious objectors in Germany. In 1933, when universal military conscription was being implemented in Germany, the Union of Mennonite Churches in Germany declined to even ask for exemptions.

Adherents to the traditional doctrine of non-resistance saw it as biblically based—different from pacifism or non-violence that was based on mere humanitarian, philosophical or political consideration.

Second, non-resistance was consistent with and perhaps dependent upon a "two kingdoms" theology. Mennonite scholar J.R. Burkholder writes, "Typically we would seek to strike a deal with the authorities—you leave us alone, don't make us serve as soldiers, and we'll stay in our rural corners and mind our own business. We won't fight in your wars, but we won't criticize them either."

Third, biblical non-resistance calls the Christian to suffer evil.

Citizenship: In 20th-century North America, our notion of how God calls us to be peacemakers changed fundamentally. First, we became citizens, not subjects. Citizenship carried with it commensurate rights and duties. So we had to face the obligations of citizenship and of patriotism.

The nature of warfare changed drastically. Sophisticated weapons and nuclear capabilities threatened all of civilization. They broke down distinctions between civilian and soldier. One need not be conscripted into an army to have a hand in maintaining a nuclear arsenal. One need only pay taxes to be conscripted.

Bloody battles in the trenches still go on—the United States engages in a conscious policy of low-level conflict in developing countries that is designed to keep them off balance, designed to keep the government's favorite regime in power. Again, we need only pay taxes to be conscripted. We all became soldiers.

The third change is within the church itself. Those of us in urban Mennonite churches have had vastly different experiences from those of our relatives who stayed on the farms. Delton Franz, director of Mennonite Central Committee's Washington office, tells how his view of the world and theology was radi-cally and irreversibly altered when he left the wheat fields of Kansas and moved to ministry in the ghettos of Chicago during the 1950s and '60s.

So those were the three changes: We became citizens, we became soldiers, our horizons broadened.

Clobbered: Mennonite theologian Norman Kraus declares that non-resistance is the response called for when we get clobbered because of our identification with the oppressed. Formerly withdrawn and reserved people have been thrust into the world, changing the way they think and act in the political realm. We have moved beyond the dual-kingdoms doctrine toward a pacifist political witness to the government. The traditional "two kingdoms" doctrine that applied a double standard to the government and Christians (the state can use force, but not Christians) seemed no longer valid.

Critique of the state affirmed Christ's lordship over both church and world. Prophetic witness to the state became an integral part of the gospel message. Elmer Neufeld, president of Bluffton (Ohio) College, says, "When we are thoroughly motivated by the love of Christ—when we actually take our neighbors' interests as seriously as our own—our concerns will appropriately find expression in actions that do have political relevance."

While the traditional doctrine of non-resistance emphasized *doing* justice, Mennonites have begun demanding justice for others.

We have also moved beyond traditional understandings of non-resistance to develop a theology of non-violent witness. No longer do we see ourselves as "peacemakers" if all we do is avoid conflict.

We now recognize that oppression itself is a form of violence. The clashing of swords often is the consequence of oppression. And with nuclear missiles and the destruction of the environment, the definition of peace has expanded.

I have three concerns.

- In the larger Mennonite church there is a fading peace consensus.
- The larger Mennonite family has lost some of its most dedicated peace witnesses. Many people doing social justice grew up in a Mennonite church but left it because they found a more persuasive peace witness in another tradition.
- Our experience in the United States has made us complacent. No longer do we have to flee to keep from being conscripted into the army. Has it become too easy for us to believe that we are good Mennonites just because we don't join the army?

We have a long tradition of peacemaking. It is not a genetic trait. It must be nurtured and extended.

Susan Goering is a member of Hyattsville (Md.) Mennonite Church.

Letters

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Shave with a banana?

With all due respect to my good friends on the Vision and Goals Committee, their report (June 9 issue, page 252) reminded me of some words of Vance Havner, a crusty old Evangelical of the deeper life circuit of some years past. He complained that reading the Amplified Version of the Bible was like shaving with a banana. Perhaps the committee's hybrid nature insured such a result.

I suppose we could not invite the Mennonite Church to sign on to the four goals that were part of the founding of the General Conference Mennonite Church and avowed again for the Call to Kingdom Commitments campaign. While their meaning needs interpretation for the 21st century, to be an evangelizing, educating, unifying, biblical church seems to say it well. Or, on the other hand, perhaps the Mennonite Church's Vision 95 captured goals we could join them in.

If, however, the committee wants to send us a wake-up call, it needs to call us to the Lamb's war:

- away from the individualism endemic in North American life and its flowering in our church life;
- away from a 20th-century missiology that continues to ignore the apostle Paul's missionary methods and follows Western hegemony in determining to whom we will witness;
- away from popular views of peace that do not understand economic justice as the root meaning of Old Testament righteousness and New Testament peace;
- away from a morality that is more upset with [U.S.] National Endowment for the Arts grants than with the national deficit and the savings-and-loan scandal;
- away from the values of the American Association of Retired People to the values of Mennonite Voluntary Service.

The "emerging themes" of renewal, community, inclusion, discipleship and structures are best achieved when they are the natural byproduct of the greater battle that engages us. Sought on their own, they are a siren call to navel gazing. *Donald R. Steelberg, 655 S. Lorraine Ave., Wichita, KS 67211*

Nurture, not maintenance

Recently, while discussing why established congregations have difficulty securing ministers, I heard this: "They do not want to preach in an established church because that is just maintenance." I was shocked. How could preaching the gospel of Jesus Christ ever be just maintenance? How can preaching to any human being be just maintenance? How can a follower of Jesus Christ ever be thought of as just maintaining the Christian life? Where does nurture enter into preaching? Every Christian needs nurture all the time.

People in every congregation are changing. The world is changing. There are always new problems. Every change is better met by ministers who are sensitive to the changing needs of church members.

Maintenance, for example, never builds a new road. Maintenance only covers up the problems. A newly maintained road looks good, but it is only a patched-up job.

May every minister, those just now graduated from seminary and those who have been pastors for many years, nurture the members of their congregations. The pastor shares the message of Jesus Christ, enabling members to grow in Christian understanding and practice. All of us need the power that results from the nurture of the Holy Spirit.

The challenge to our conferences, colleges, seminary and to all of us is to support and strengthen those who have the special call to serve in the pastoral ministry in both the established as well as the newly planted congregations. *Howard Raid, 111 S. Spring St., Bluffton, OH 45817*

Be ecumenical

Want to be ecumenical without "giant ecclesiastical structures" ("Mennonites and the Ecumenical Movement," June 9 issue)? "You shall eat and be satisfied, and bless the Lord your God for the good land he has given you" (Deuteronomy 8:10). Share a meal with Christian friends and conclude with Menno Simons' "grace after meals." Or share a meal with Jewish friends and conclude with their "grace after meals." *Jon Olson, 700 E. Raynor Ave., Syracuse, NY 13210*

Send us Samplers

Many congregations will soon be getting the new *Hymnal: A Worship Book*. If any are now using the *Hymnal Sampler* and have surplus copies on hand when the new hymnal arrives, please let us know. Our congregation could use 15 extra copies of the *Hymnal Sampler*. It may be a while until we get the new *Hymnal*. We are usually short some copies when we use our *Hymnal Sampler*. *Harris H. Waltner, pastor, Manhattan Mennonite Fellowship, 1000 Fremont, Manhattan, KS 66502*

Vegetariansim? No!

My husband and I fall into the 25-30 age bracket of your readers. I have been reading *The Mennonite* since I was a young teenager. There have been many times that I questioned some of the articles you have printed, but my concern did not go beyond that. However, my concern grew to alarm when I read "Must Mennonites Be Vegetarians?" (June 23 issue). Mr. Comstock's idea of pigs having rights just as humans do is hogwash. Why don't you focus on issues that are much more important, such as having a Christ-like attitude and *not* verbally attacking others as Mr. Comstock did? You have finally gone too far with this article. Please cancel our subscription to *The Mennonite*. *Kristine Goossen, 1945 N. Rock Road #308, Wichita, KS 67206*

As I started to read "Must Mennonites Be Vegetarians?" my first impression was that Gary Comstock wrote this to see how many letters he could attract. Then I realized that he is serious. In reply, I have several comments: (1) You can be a vegetarian; just don't connect any kind of pacifist belief to the use of animals for food. (2) In the Scripture passages you used, aren't you using them to suit your own argument? They really aren't speaking to this issue in their context. (3) Read Acts 10:9-15, especially verse 13. Are you discounting what God says to Peter?

(Yes, I am a farmer and especially *anti*-animal activist.) *Harold E. Isaak, 2854 W. 1800 S, Aberdeen, ID 83210*

As a family farmer, environmentalist and activist ... I'll limit my response to an aspect that is just as important but that Comstock never mentioned: human health.

Iron deficiency, which is now the most prevalent nutritional disorder in the world, is directly linked to a shortage of meat in the diet. Iron deficiency damages the brain, physical stamina and the immune system. The latter leaves the body vulnerable to all types of illnesses and infections. Because women lose blood every month, they are more prone to iron deficiency than men. Women also suffer much higher rates of anemia, the most serious type of iron deficiency.

Iron deficiency during pregnancy is the most dangerous of all, since the children of iron-deficient mothers suffer increased rates of morbidity, mortality and learning disorders. Harmful effects of iron deficiency on a baby's brain and learning ability may be irreversible.

The trouble with eating spinach, broccoli and beans to get iron is that it is not the right type of iron. Plants contain the non-heme form of iron, which is only absorbed by the human body at 0.10-0.25 the rate at which the body absorbs the heme form of iron found in red meat. To get your daily requirement of iron from vegetables alone, you would have to eat three pounds [about 1.5 kilograms] of spinach a day.

Even groups advocating vegetarian diets admit that vegetarians must take a Vitamin B-12 supplement every day, since plant foods do not contain enough of this critical nutrient. Is it really wise to choose a diet that *requires* you to patronize the pharmaceutical companies?

I agree with Comstock that pigs are special; I gave up pork a couple of years ago. And I have not eaten chicken in a long time because of the cruel and unhealthy way most of it is produced now. However, I do eat home-grown, humanely raised beef. The inescapable fact is that the human body requires iron and Vitamin B-12 in amounts that are unavailable from a plants-only diet. If we don't get these nutrients, we damage the bodies God gave us and endanger our unborn children. *Kathy Collmer, HCR 65, Box 26, Minneapolis, KS 67467*

Regarding Gary Comstock's article: Thank you, Gary, for sharing your views on vegetarianism, misguided though they be. Welcome to the larger Mennonite family of faith. But we have greater issues than animal rights to be concerned about.

As you say, your views are philosophically based and of a "general moral principle." The biblical texts you quoted are only of the Old Testament and of questionable interpretation. How about a few biblically based principles?

1. What is clean or unclean? In Mark 7 Jesus declares all foods clean.
2. All animals, reptiles and birds are given to us to satisfy hunger (Acts 10:9 and following).
3. Fish may be used for food, as found in the story of Jesus feeding the multitude. The account is given in all four Gospels.
4. Food is given for celebrating, as told in the story of the returning lost son, where the fatted calf is prepared as a symbol of thanksgiving (Luke 15:23). It seems that the fatted calf is for festive occasions and that young goats were used for food on less festive occasions.

We can do better than base our faith and action on philosophically based reasoning. Mr. Comstock, you found the Mennonites because of your observance of how easily Evangelicals seemed to fit into the world. You observe correctly, but the animal-rights issue is another "world" issue that will distract us from the task of the church. Please rethink the priorities of our Lord and Savior. From what I can tell, it has little to do with what we eat. *Robert Engbrecht, Box 67, Freeman, SD 57029*

I disagree with Gary Comstock. Anyone who claims to be a vegetarian is a hypocrite, parasite or both. Some claim to be vegetarians because they do not eat red meat, but they do eat seafood, dairy products or eggs. To do so is hypocritical.

They use by-products of the livestock industry: gelatin products, bath soap, pet foods, insulin and other medications. These items are available at a reasonable price because the major cost of production and processing of animals is paid by those who buy and consume meat. To use animal by-products but to not eat meat makes that individual a parasite of those who do.

What are the ethics involved in being employed by a state with a personal income tax structure and having as one of its major industries the production of pork and beef? This means the state raises a significant portion of its income from people who produce pork and/or beef and others who work in support industries. What are the financial sources of that paycheck?

The biblical basis for vegetarianism is limited at best. No mention is made about man's use of animals in the Garden of Eden account. Forbidden? The Isaiah account probably pertains to Christ's second coming. In between we have numerous accounts of the use or instructions for use of animals.

One problem with the animal-rights movement is that no one has enumerated a list of rights animals have or what animals have rights. Mr. Comstock has listed a few rights. One, it is wrong to deprive a being of its right to life. Would he not kill a rat, mouse, fly or mosquito? If humans do not control the rodent and insect population, mankind will disappear as a species on the earth. If certain animal populations may be controlled, why not all?

Animal-rights advocates, when confronted, will deny animal rights at some point. This makes the issue of no value.

I am in the animal-welfare business. The same can be said for my farmer clients. Not only is this morally correct but economically sound. The advances made in livestock equipment, facilities and nutrition have been for the animal's health and well-being.

We are given reasons to care for God's creation, animals included. Let us do just that. More important, we are given much more detailed instructions on how we should treat our fellow human beings. Man's inhumanity to man exceeds man's inhumanity to animals. Let us not lose respect for the earthly world around us, but let us focus on the Christlike way to interact with members of the human race. *Peter P. Preheim, Marion Veterinary Clinic, Marion, SD 57043-0025*

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Editor's note: *All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.*

10 o'clock news:

The emperor calls himself 'God's man'

A 'telecast' from 325 C.E.

Eleanor Niemela Beachy

Nicaea, Asia Minor: Today Augustus Constantine celebrated the 20th anniversary of his reign. He invited the Christian bishops of the empire to a banquet.

The Christian church has grown despite severe persecution under former rulers. This occasion is proof. Freedom from persecution was promised to Christians with the Edict of Tolerance 14 years ago and again with the Edict of Milan 12 years ago.

Constantine has consistently supported tolerance of the Christians. He believes the Christian God is powerful and has helped him win his battles. Unlike his predecessors, he makes no claim to being divine. Instead he calls himself "God's man."

To today's state dinner came bishops from all over the empire: Africa, Syria, Mesopotamia, Persia, Pontus, Galatia, Pamphylia, Cicilia, Phrygia, Thrace, Macedonia, Achaia, Rome and Spain. The guests rose when Emperor Constantine entered. Many present had been persecuted by earlier Roman rulers. One is an old bishop who had his eye gouged out in the persecution. The emperor stopped and kissed the place where the eye had been.

As the procession marched into the dining hall, soldiers of the imperial bodyguard stood on each side with swords drawn—this time to honor the Christians rather than persecute them. It is reported that one of the bishops, as he sat down to the table filled with rich food, wondered whether the kingdom of God had come.

So great has been the change of the official attitude toward the Christians that bishops enjoy privileges previously given to the priests of the gods of the old Roman world. They are held in high honor and travel in government coaches. Churches have the same rights as the temples.

The Christian church, which only recently had its buildings burned, now has received a gift of the emperor's wife's palace and grants of land rentals amounting to more than 400 pounds of gold a year. Constantine encourages the building of cathedrals. Bequests to the church are encouraged in the constitution.

Christian clergy are now free of any municipal taxation. They may now act in a legal capacity in the freeing of slaves and in other court matters. Death by crucifixion has been banned.

Sedition: For a thousand years the gods have been regarded as protectors of the empire. The change to the God of the Christians has been astounding. "The Christ" was a man who lived in Galilee over 300 years ago, was crucified by the state on charges of sedition and (according to his followers) rose from the grave and later ascended to heaven. Historians will try to give reasons for the victory of the Christian church.

One reason may be the witness of the martyrs. Many Christians amazed the Roman world with their calm, even joyful acceptance of death.

Women, though excluded more and more from the leadership of Christian churches, have also been influential. Many were martyred. They showed great courage and encouraged others. Educated women who have followed the Christian way have had a great influence in Roman aristocracy.

While conflicts with state and society have lessened for Christians, conflicts within the church have not. Augustus Constantine, who hopes to unite the peoples of the empire by the new religion of the Christians, is reportedly dismayed by the divisions in the church.

For some time he has been trying without success to unify the Christians in North Africa. After the persecution ceased, some of the leaders had handed over their Scriptures to the officials upon demand. One party believes that those who gave up the Scriptures, even to protect their congregations, should not be allowed to take communion or take positions of leadership. The other group believes they should be restored to the fellowship. In spite of a decision reached at the Council of Arles 11 years ago, the question remains a live issue. Action was also taken to excommunicate Christian soldiers who throw away their weapons.

Constantine is dismayed by the divisions in the church.

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Now other questions threaten to disrupt the peace. When should Easter be observed? And is Jesus Christ equal with God? The dispute regarding the relationship of Christ to God became so heated in Alexandria that it ended in a riot. To resolve the differences of opinion the Emperor has called the council to meet here in Nicaea and has threatened to exile any who will not go along with the decisions made at this council.

The emperor called the debate "the result of a quarrelsome spirit among people who haven't enough to do."

This is the last of four "telecasts from the past" by Eleanor Beachy, co-pastor at Bergthal Mennonite Church, Box 236, Pawnee Rock, KS 67567. Her sources include Roland H. Bainton's The Church of Our Fathers *(Charles Scribner's Sons),* The Horizon History of Christianity *(The American Heritage Publishing Co.) and W.H.C. Frend's* The Rise of Christianity (Fortress Press).

Fighting in the church: a story for God's children

Text: Philippians 4:1-5 (Good News Bible)

Rachel K. Pannabecker

Author's note: *I wasn't thrilled when the pastor asked me to tell the children's story for the following Sunday. I didn't have time to get ready. I wasn't familiar with the memory verse. I didn't have the object suggested for the lesson. So I turned the pastor down. But then I read the passage and found Paul's words to the Philippians especially appropriate for our church, which had been experiencing intense conflict. I telephoned the pastor and agreed to tell the story.*

Despite declining attendance for worship, more than 15 children came to the front of the sanctuary for the story. I began by asking, "Did anyone see a fight this week?"

A tow-headed third-grader came to the microphone and told how he'd seen hitting and kicking. A mentally handicapped 13-year-old volunteered that he'd seen pushing.

I inquired whether or not hitting, kicking and pushing hurt.

In unison they answered, "Yeah."

Then I asked, "Did anyone hear a word fight this week?"

They weren't quite sure what I meant until a bespectacled first-grader said that he'd witnessed a fight on the playground where kids were yelling and calling each other names. Yes, he had heard a word fight.

I asked, "Do word fights hurt?"

They all chorused, "Yeah."

"I know how fists can hurt, but how can words hurt?"

A dark-eyed first-grader solemnly spoke up: "They hurt your feelings."

His curly-haired classmate whispered, "They hurt your heart."

"So," I said, "we know that kids fight with fists and with words. Do big people fight?"

As their parents held their collective breath the children all answered, "Yeah."

Then I asked, "But do people fight in church?"

Maybe it was the repetition, or maybe they remembered church meetings that ended with their parents' tears and backs rigid with frustration. They all replied, "Yeah."

Now came the hard question. "Did people in the Bible fight?"

The children's response was ragged. They weren't sure about this.

So I retold the story of Philippians 4.

"Paul was far away from his friends in Philippi. He was in prison because he taught people about Jesus. He couldn't talk with his friends. He couldn't visit with them. But he could write letters. So Paul wrote a letter to his Christian friends in the church at Philippi. Paul was proud of the Philippians. They were special friends because the congregation in Philippi was the first church that Paul started in Europe.

"But Paul was sad for his friends because he had heard that there was fighting in the church. Two people, Euodia and Syntyche, had helped Paul start the church. They had worked hard. They were good people. But now they were fighting. The only reason their names are in the Bible is because they were fighting. So Paul wrote his friends, 'Show a gentle attitude toward everyone. The Lord is coming soon' (Philippians 4:5)."

We discussed the word gentle and repeated the verse together.

I concluded, "It's hard to be gentle when we're mad or when we think we are right and others are wrong. But Jesus taught us to pray for help."

So we prayed together, "Dear God, forgive me for fighting. Help me to show a gentle attitude toward everyone. I love Jesus. Amen."

Useful: There is no ending to the story. The children in church still have their pushing fights and word fights. The adults continue to struggle with diversity and misunderstandings that seem to have no easy healing. But I find encouragement in Paul's letter to the Philippians. There was fighting in the first-century church even as there is fighting in today's congregations. The Philippians were challenged to show a gentle attitude and the advice is still useful today. This Bible story is *our* story, as is verse 7: "And God's peace, which is far beyond human understanding, will keep your hearts and minds safe in unison with Christ Jesus."

Rachel K. Pannabecker is collections manager at Kauffman Museum at Bethel College, North Newton, Kan.

Rohn Engh

'Did anyone see a fight this week?' *Children fight, and so do adults in church.*

Commentary

Accept one another

Lutherans and Mennonites talk to each other in Germany.

Rainer Burkart

More than 450 years after the Reformation in Europe, two former "enemies" now talk to each other. In the basic Lutheran creed, the Augsburg Confession, Anabaptists are condemned because they refused to serve as soldiers and rejected infant baptism.

Today most Protestant churches in Germany are based on the Lutheran confession, many united in the United Evangelical Lutheran Church of Germany. In 1989 this body and the Association of Mennonite Churches in Germany set up a study group of five people each to engage in an official dialogue. Their goal: a common report and recommendation to their church bodies. The two groups had been conversing since 1980, when Lutherans worldwide celebrated the 450th anniversary of the Augsburg Confession, and Mennonites were also invited ecumenically to "celebrate."

Talks between Lutherans and Mennonites in France resulted in an official text in which both groups agreed on many questions and recognized each other as brothers and sisters. The recent dialogue in Germany, not yet complete, has some results to report.

Both groups agree in the priority of the Bible in its relationship to confessions of faith or creeds. They accept each other as brothers and sisters in Christ and find wide agreement in all basic questions of Christian faith.

They still find the meaning of Christology for Christian ethics controversial. Mennonites cannot imagine Christian ethics without close linkage to Jesus and his deeds and words, especially the Sermon on the Mount. Lutherans make a difference between the "two kingdoms" in which different ethical standards ought to be followed. In the kingdom of the world the Christian has to adapt his or her behavior to other standards. Therefore, Lutherans do not see a problem if a Christian serves as a soldier, while Mennonites recommend conscientious objection. However, many Lutheran Christians today are also conscientious objectors, and some German Mennonites serve as soldiers. Both groups realize that there are differences in judgment on that topic. But they agree that they are not as controversial as to deny each other's Christian faithfulness.

Infant baptism: The question of baptism has always been difficult between Mennonites and Lutherans. Lutherans baptize infants and adults. Mennonites baptize only believers upon confession of faith and therefore refuse infant baptism. The controversy comes when a Lutheran decides to join a Mennonite congregation. Many German Mennonite churches accept those Christians baptized as infants simply through confession of faith, but others recommend believer's baptism. Usually the decision of the question is left to the individual believer.

In case of believer's baptism the Lutherans feel offended because it means that Mennonites do not recognize Lutheran baptism as sufficient or correct and therefore question their Christian faithfulness and integrity. Lutherans ask Mennonites to accept former Lutheran Christians without "rebaptism" if they wish to join the Mennonite church. While most congregations of the Association of Mennonite Churches in Germany have no problems accepting former Lutherans and others baptized as infants without believer's baptism, they do not hesitate to baptize upon request. Lutherans recommend acts of baptism renewal if a person has difficulties with his or her infant baptism.

Lutherans admit that their practice of baptism has problems. Especially since the Lima documents of Baptism, Eucharist and Ministry of the World Council of Churches in 1982, they are in a process of rethinking their way of indifferent infant baptism. They only want to baptize infants brought by parents who are ready, in and with the church, to bring up their children in the Christian faith. Lutherans know that there is still a long way to go.

Mennonites and Lutherans confess that baptism and confession of faith belong together. For Lutherans it is clear that when an infant is baptized the personal response has to come later in life. Both groups agree that baptized people have to grow in their understanding of faith.

Lutherans and Mennonites in the study group have found wide agreement in many central aspects of Christian faith. Therefore they recommend accepting each other in their churches at the table of communion, despite some theological differences in the meaning of the Lord's Supper. While Lutherans stress the reality of Christ's presence in the elements of bread and wine, Mennonites see the elements only as signs or symbols of Christ's presence.

Both sides in the study group recommend theological conversations and joint worship on a regular basis.

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Mennonites and Lutherans agree that baptism and confession of faith belong together.

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So far the two groups have not resolved how to deal with the condemnations of Anabaptists in the Lutheran creeds. Lutherans have problems changing the text of these confessions. They admit and regret the horrible consequences of these texts in the Reformation era but want to understand them in the historical context.

We expect an official explanation and recommendation toward these condemnations from the Lutherans. The joint study group is working on a text of recommendation to the two church bodies, and the final draft was to be available this month.

Rainer W. Burkart is a Mennonite pastor and a member of the joint study group. His address is Berliner-Strasse 43, 6700 Ludwigshafen a. Rhein.

THE Mennonite AMBS Window

Associated
Mennonite
Biblical
Seminaries

Annual Report 1992

Pursuing a Vision for Ministry

To help focus the 1991-92 year, AMBS chose the theme "Pursuing a vision for ministry." Each term in this theme is important. Preparing men and women for Christian ministry is the primary task to which the churches have called the seminary. Carrying out this task requires a guiding vision for pastoral, missionary, evangelistic, teaching, and other ministries. And pursuing a vision for ministry means that both nurturing the vision and preparing persons for ministry are continuing tasks.

What are the ways in which faculty, staff, and students have pursued a vision for ministry this year? What has been accomplished?

To begin with, thirty-six students have graduated and are continuing their ministries or moving into new places of ministry. Some will serve as pastors and associate pastors, some as missionaries, some as teachers. Most likely, the trend of the past three years will continue. If so, the majority of "M.Div." graduates will be in pastoral and church planting ministries.

Faculty members have also been deeply involved in "pursuing a vision for ministry." They have taught classes on and off-campus, provided personal and vocational counsel for students, supervised field education, and continued scholarly work in the service of the church. During this past year, faculty have also nurtured the vision by making changes in the seminary curriculum. This has included rethinking pastoral ministry in consultation with denominational leaders. It has produced specific proposals for improving field education, for teaching biblical exposition, and for developing the theological understandings needed in effective ministry.

Numerous other efforts that contribute to pursuing a vision for ministry have borne fruit during this seminary year. They include:

Summer School.
Launched in 1991, summer school has provided new opportunities for persons to take concentrated courses. Last summer there were 92 class enrollments; this year, at the time of writing, the number is 96. Some are regular seminary students. Others are persons who cannot attend during the school year, but who can come to campus for one or two courses in June or July.

Marlin E. Miller, AMBS president
Photo by Mark Boyce

Pastors' Week
This annual event in late January brought 235 persons from the United States and Canada together. Participants especially appreciated the worship sessions and presentations on "Pastoring and Suffering in Hope."

A new degree
A new two-year concentration in Christian Spirituality (an M.A. degree program) has been approved for implementation beginning September 1992. This program combines biblical, Anabaptist, and broader Christian understandings of the spiritual life with practices that nurture and sustain the individual's and church's relationship with God.

Master plan
During the year we completed a comprehensive campus master plan and had an audit done of the seminary's physical plant. The seminary has been commended as "a good steward" of its facilities by the auditors, who rated the condition of the buildings as the best they've seen.

Research
In January 1992 we started a ten-year project to develop educational resources for missions in North American and European cultural settings. Seminaries have developed educational programs to prepare people to communicate with and invite people to faith in other cultural settings. They have generally not prepared people to be "missionaries" in our own context. Directed by Wilbert Shenk of AMBS and funded by The Pew Charitable Trusts of Philadelphia, the project includes participants from several denominations in Europe and North America.

In addition to faculty and students, numerous other persons have contributed in significant ways to pursuing a vision for ministry. Board members have provided excellent guidance, staff persons have worked unstintingly, and congregations and individuals across the church have offered good counsel, continued in prayer, and provided financial resources. – *Marlin Miller*

Inside

Report of the Graduates

Photo Highlights of the Year

AMBS Panorama

Report of the Graduates

Mennonite Biblical Seminary (MBS) and Goshen Biblical Seminary (GBS) granted degrees or certificates to 36 people. Graduate degrees are awarded for the three-year Master of Divinity (M.Div.) and the two-year Master of Arts programs: Master of Arts in Peace Studies (MAPS) and Master of Arts in Theological Studies (MATS). Students in non-degree programs are awarded certificates.

Left to right: Lynell Bergen, Walter Bergen, Eugene Bontrager, Charles Buller, Brian Dyck, Allan Froese

Lynell Marie Bergen M.Div. (MBS). Plans in progress. "My life has been enriched by learning the importance of praising God in all aspects of life: studies, relationships, with body, mind and heart." Lynell is married to Brian Dyck who also graduated with an M.Div. degree. She is the daughter of John and Martha Bergen of Pulaski, Iowa, and is a member of Charleswood Mennonite Church, Winnipeg, Man.

Walter Jacob Bergen M.Div. (MBS). Plans in progress. "I have appreciated the opportunity to make new friends, to think historically about theology, to integrate art and spirituality, and to appreciate my community's struggle for faith." Walter is married to Janet Bergen and they have one child, Rachel Annemarie. He is the son of John and Mary Bergen of Clearbrook, B.C., and is a member of Emmanuel Mennonite Church.

Eugene Lamar Bontrager Certificate in Theological Studies (GBS). Pastor, Forks Mennonite Church, Middlebury, Ind. "AMBS has provided for me new insights into scriptures and has helped cultivate pastoral counseling skills for more effective leadership and personal spiritual renewal." Eugene is married to Barbara Louise (Frey) and they have four children, Chandra, Jenny, Tim, and Mandy. He is the son of the late Willis and Grayce Bontrager.

Charles Buller MATS (MBS). Pursuing pastoral and teaching ministry. "I have appreciated the flexibility and guidance of AMBS assisting me in my pursuit of areas of personal theological interest." Charles is married to Tracy Buller. He is the son of Peter and Gladys Buller of Goshen and is a member of Communion Fellowship, Goshen.

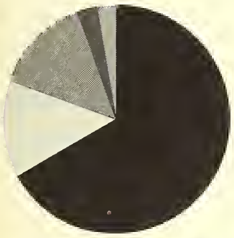
Brian Edward Dyck M Div. (MBS). Plans in process. "AMBS has changed my life. People here have encouraged me to integrate my beliefs into every aspect of my life. They prepared me for leadership." Brian is married to Lynell Bergen who also graduated with an M.Div. degree. He is the son of Edna and George Dyck of Newton, Kan., and is a member of Charleswood Mennonite Church, Winnipeg, Man.

Allan R. Froese M.Div. (MBS). Pastor-coordinator, Rockway Mennonite Church, Kitchener, Ont. "At AMBS humor and seriousness, love and conflict, theology and custodial work are not opposites but realities that mix, mingle and culminate into joyous Christian living." Allan was married to Marilyn Rudy, a seminary classmate, on June 6, 1992. He is the son of Rudy and Mary Froese of Rosthern, Sask., and is a member of Thompson (Man.) United Mennonite Church.

Peter Froese M.Div. (MBS). Continuing involvement in lay ministry at Hope Mennonite Church, Winnipeg, Man., while pursuing further education and training in pastoral counseling at the University of Winnipeg. "I have particularly enjoyed getting to know students from different parts of North America and the world through course work and community life." Peter is married to Julie Froese.

Lowell Daniel Waltner Graber M.Div. (MBS). Pastor, Beech Mennonite Church, Louisville, Ohio. "I enjoyed the opportunity to reflect on the past and prepare for the future during my years at seminary." Dan is married to Rose Elaine Waltner Graber and they have three children, Benjamin, Crystal, and Emily. He is the son of Glen and June Graber of Wayland, Iowa and is a member of Eicher Emmanuel Mennonite Church.

Susan Harrison M.Div. (GBS). Susan will be living in Amman, Jordan where her husband will be doing doctoral research. "I found the lived Christian witness of my professors to be a significant part of my seminary experience. Their openness in sharing of their lives and risking friendships with me has greatly enhanced my academic learning." Susan is married to Timothy Harrison and they have one child, Andrew. She is the daughter of Arthur and Lois Kennel of Rochester, Minn., and is a member of Lombard Mennonite Church, Lombard, Ill.



Programs Completed by 1992 Graduates

Cheryl J. Hershberger M.Div. (GBS). Plans in process. "The opportunity to explore with, and be challenged by others in the search to become disciples of Christ in our world has been meaningful." Cheryl is the daughter of Roy and Grace Hershberger of Union, Mich., and is a member of Bay Shore Mennonite Church, Sarasota, Fla.

Jean Hirschler MAPS (MBS). Jean is employed in her husband's medical office. "Classroom discussions, quiet talks with friends, the Historic Peace Churches Seminar in Washington, D.C., 'ah-ha!' moments, and the wise counsel and insights of professors have been some of the most meaningful seminary experiences for me." Jean is married to Richard Hirschler and they have four children, Karis, Andr, Lenora, and Stephanie. She is the daughter of Alan and Dorothy Simpson of Elkhart, Ind., and is a member of Assembly Mennonite Church, Goshen.

Left to right: Peter Froese, Daniel Graber, Susan Harrison, Cheryl Hershberger, Jean Hirschler, Sze-Wai Ho

Sze-Wai Ho M.Div. (MBS). Plans in process. "The community life has been meaningful to me. I enjoy most of the chapel time which is one of the signs of community life." Sze-Wai is a member of Saskatoon Chinese Mennonite Church, Sask.

Commencement

Neighborhood fools tell the Christian story

Associated Mennonite Biblical Seminaries, graduated 36 students in a commencement service held at College Mennonite Church, Goshen, Ind., May 22.

The seminaries that make up AMBS are Goshen Biblical Seminary (GBS) and Mennonite Biblical Seminary (MBS).

Twenty-three graduates came from the United States, 12 from Canada, one from Switzerland, and one from the People's Republic of China.

Commencement speaker Walter Klaassen, from Vernon, B.C., spoke on "Reshaping the Anabaptist Vision for Our Lives." First, Klaassen, said, "Pay close attention to your teaching!" (1 Tim. 4:6). The Christian story is at stake in our teaching. "If the church, including us Mennonites, is to remain alive and strong, that story, that teaching, has to be at the heart of its life."

The story "needs to be told again and again every time we gather and it may not be replaced by anything else," he said. "Worship is the gate through which we enter and begin to live in our story."

Second, "Do not submit again to the yoke of slavery!" (Gal. 5:1) We are in grave danger of enslavement by the same masters the Anabaptists knew, he said, namely, theologies and institutions. "We need to remind ourselves that for all their rightness and importance, institutions and theologies are always a danger for the community of faith whenever they become abstract or take on a life of their own. The church's theology can easily turn into ideology."

Third, "We are fools for the sake of Christ!" (1 Cor. 4:10). As the court jester and fool saw through the pretensions of power and position and piety, so "we are called to be fools not so much to rush off to Washington or Ottawa," Klaassen said, "but to be fools among our neighbors. And when they ask us why we are so crazy, we tell them the gospel story."–*Don Plett*

Ruth Isaac M.Div. (MBS). Plans in process. "Seminary has been a time of growth and weaving of critical, diligent study—Bible, psychology, and myself—of ministry, of praying, playing, of treasured friends." Ruth is the daughter of Erika and Ernest Isaac of Canfield, Ont., and is a member of Dunnville (Ont.) Mennonite Church.

Gary Jewell M.Div. (MBS). Working part time with the Spokane (Wash.) Mennonite Fellowship, "A number of things have been meaningful: challenging classes, generous financial aid, learning and friendship with other students, and significant international connection to others." Gary is married to Janice Yoder and they have one child, Ria. He is the son of Bill and Norma Jewell of Emmett, Idaho, and is a member of Spokane Mennonite Fellowship.

Calvin R. King B.D./M.Div. exchange (GBS). Not pictured. Pastor of South Hutchinson (Kan.) Mennonite Church.

Left to right: Ruth Isaac, Gary Jewell, Glenn Leinbach, Jewel Gingerich Longenecker, David Miller, Steven Musselman

Glenn Leinbach Certificate in Theology (GBS). Plans to return to AMBS to continue study toward an M.Div. degree. "My study at AMBS has broadened my understanding of ministry and deepened my appreciation of the scriptures." Glenn is married to Vera Leinbach and they have two children, Emily and Cindy. He is the son of Lloyd and Gladys Leinbach of Goshen, Ind., and is a member of Glennon Heights Mennonite Church, Lakewood, Colo.

Stephen Liebsch M.Div. (GBS). Not pictured. Candidating for a church. "The chance to reflect and dialogue with others items of a personal nature in my seminar group and of a theological nature in the classrooms has been meaningful." Stephen is married to Holly Liebsch and they have three children, Rachel, David, and Michelle. He is the son of Don and Marilyn James of Green Lake, Wis., and is a member of Christ Covenant Church.

Jewel Gingerich Longenecker MATS (GBS). Teaching Bible part-time at Goshen College next year and assisting in the Bible department at AMBS. "At AMBS both faith and intellect are highly valued. It's been powerful for me to see the two consistently brought together." Jewel is married to Fred G. Longenecker. She is the daughter of Alvin and Lydia Gingerich of Kalona, Iowa, and a member of Ambler (Pa.) Mennonite Church.

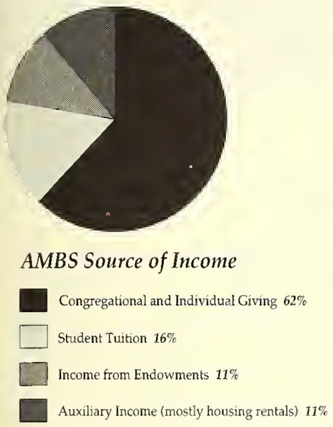
David B. Miller M.Div. (GBS). Continues as co-pastor of East Goshen Mennonite Church and teaches part time at Goshen College. "Combining seminary studies and congregational ministry has helped to maintain an exciting dialogue between the theory and practice of faith; between the questions of the classroom and challenges of the congregation." David is married to Mary Katheryn Schmid Miller and they have four children, Emily, Elizabeth, Suzanne, and Peter. He is the son of Janet R. Sauerland of Perkasie, Pa., and is a member of East Goshen Mennonite Church, Goshen, Ind.

Steven Musselman M.Div. (MBS). Associate pastor, Emmanuel Mennonite Church, Reinholds, Pa. "My seminary experience has been a valuable time in which to test my call to ministry and to develop skills in pastoral ministry." Steven is married to April Musselman and they have one child, Brook. He is the son of Paul and Betty Musselman of Telford, Pa., and is a member of Grace Mennonite Church, Lansdale, Pa.

David Lloyd Overmyer M.Div. (GBS). Plans in process. David is married to Karen Overmyer and they have three children, Kristin, Kyle, and Kelly. He is the son of Rev. Kenneth and Donna Overmyer of Shipshewana, Ind., and is a member of the North Indiana Conference of the United Methodist Church.

Lee Pfahler MAPS (MBS). Will take one more semester at AMBS. "I have learned that the pursuit for peace and justice is a never ending yet integral part of Christ's message of salvation." Lee is the son of Sam and Mona Lou Pfahler of Goshen, Ind., and is a member of Silverwood Mennonite Church, Goshen.

Sara Regier MATS (MBS). Starting in the fall, she and her husband will conduct a one-year study of non-formal and Theological Education by Extension (TEE) in sub-Sahara Africa for The Pew Charitable Trusts. "This has been a jubilee time. My life in Christ and the church has been enriched through friendships, worship, and learning." Sara is married to Fremont A. Regier and they have three children, Charles, Heidi, and Nathan. She is the daughter of Hilda Janzen of North Newton, Kan., and is a member of Faith Mennonite Church.



Marilyn Rudy M.Div. (GBS). Chaplain, Fairview Mennonite Home, Cambridge, Ont. "Seminary has been a good investment. I leave here with an M.Div., many good friends and a lifelong companion!" Marilyn was married June 6 to Allan Froese, a seminary classmate. She is the daughter of John and Catherine Rudy of New Hamburg, Ont., and is a member of Wilmot Mennonite Church, Baden, Ont.

Russell J. Sawatsky M.Div. (MBS). Will be working in Kobe, Japan with the Commission on Overseas Mission, General Conference Mennonite Church. Russell is married to Etsuko Yamazaki Sawatsky and they have three children, Rika, Keila and Aisha. He is the son of Erny and Elizabeth Sawatsky of Chilliwack, B.C., and is a member of Eden Mennonite Church, Chilliwack.

Terry Schellenberg MATS (MBS). Will return to teaching and administration at Menno Simons school, Calgary, Alta. "AMBS was a wonderful opportunity to read, reflect, dialogue, and equip myself with new insights and questions for the ongoing journey of faith and life." Terry is married to Brenda Roth Schellenberg and they have three children, Heather, Adrienne, and Clare. He is the son of John and Ina Schellenberg of Calgary, Alta. and is a member of Foothills Mennonite Church.

Alice Parker led a workshop March 13-15, 1992, on congregational singing at the Associated Mennonite Biblical Seminaries, Elkhart, Ind., sponsored by the Continuing Education Program. Parker is a New York City-based composer, conductor and lecturer. Photo by Mark Boyce

Left to right: David Overmyer, Lee Pfahler, Sara Regier, Marilyn Rudy, Russell Sawatsky, Terry Schellenberg

Dale Stoltzfus and Darrell Fast consult during the November 1991 meeting of the boards of the Associated Mennonite Biblical Seminaries. Stoltzfus chairs the Goshen Biblical Seminary Board of Overseers and is vice chair of the AMBS joint boards. Fast chaired the Mennonite Biblical Seminary Board of Trustees and was AMBS joint boards chair, concluding his board term July 25, 1992. Photo by Richard A. Kauffman

Harold Schlegel M.Div. (GBS) Continuing as co-pastor at St. Jacobs Mennonite Church, St. Jacobs, Ont. "God's grace has broken into my life in many ways while at AMBS. I return to ministry having encountered the scriptures, myself, and God in life changing ways." Harold is the son of Earl and Florence Schlegel of Tavistock, Ont., and grew up in the East Zorra Mennonite Church. He previously pastored at Hillcrest Mennonite Church in New Hamburg, Ont.

Ingrid Schultz M.Div. (MBS). Interim pastor, Iglesia Menonita Comunidad De Fe, Chicago. "My internship through SCUPE (Seminary Consortium for Urban Pastoral Education) in a Hispanic Mennonite congregation in Chicago was an opportunity to integrate seminary learnings, test gifts for ministry and confirm my own sense of call." Ingrid is the daughter of Sigmund and Annie Schultz of Aldergrove, B.C., and is a member of Sherbrooke Mennonite Church, Vancouver, B.C.

Deborah R. Siegrist MAPS (GBS). Plans in progress. "Studying in the Peace Studies program at the seminary has better equipped me to be a hopeful presence in situations of injustice and violence in our world." Deb is the daughter of Donald and Anne Siegrist of Jasper, N.Y., and is a member of West Union Mennonite Church of Rexville, N.Y.

Michel Sommer MAPS (MBS). Will work at the Brussels Mennonite Center in Belgium for one year. "In the present and welcomed ecumenical context, the Anabaptist-Mennonite specificity and contribution to church and society has appeared to me more clearly." Michel is married to Ruth Wenger-Sommer. He is the son of Jean and Annie Sommer of Geneva, Switzerland, and is a member of the Evangelical Mennonite Church in Saint Genis, France.

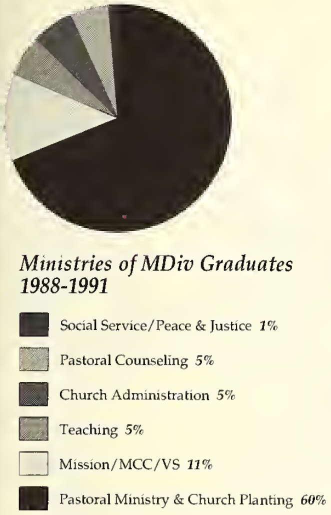
Raul O. Garcia, Pehuajo, Argentina, president of Mennonite World Conference, spoke in chapel at AMBS, January 10, during his time of study in AMBS's three-week Interterm. Garcia works in leadership training in Argentina as well as on a congregational leadership team. He spoke of the mission vitality of the church in Latin America where opposition to the church's growth has meant martyrdom for some Christians. Garcia was accompanied by his wife, Anita Swartzentruber Garcia, who was born in Argentina of missionary parents. He is a retired high school principal. Photo by Mark Boyce

Left to right: Harold Schlegel, Ingrid Schultz, Michael Scott, Deb Siegrist, Michel Sommer

Michael C. Scott M.Div. (GBS). Continue working with Restoration Fellowship in South Bend, Ind. Michael is the son of Mary Scott of Holiday, Fla., and is a member of Ward Presbyterian Church, Livonia, Mich.

Maren Tyedmers (Germany) and Ruth Isaac (Canfield, Ont.) after Commissioning Service at AMBS. Photo by Mark Boyce

Juanita Weaver M.Div. (GBS). Plans in process. "AMBS has been an educational opportunity that has shaped the reason for the hope that is in me as a steward of the gospel." Juanita is married to Tim Weaver and they have two children, Rachel and Sara. She is a member of Pleasant Valley Mennonite Church of Bath, N.Y.


Ministries of MDiv Graduates 1988-1991

Mike Wigginton MAPS (MBS). Returned to Argentina in late July with Mennonite Board of Missions. "Varied experiences and international students' input and interaction has been meaningful to me." Mike is married to Becky Wigginton and they have three children, Rachel, Peter and Hannah. He is the son of Wilbur and Dorothy Wigginton of Columbus, Ohio and is a member of the Fellowship of Hope, Elkhart, Ind.

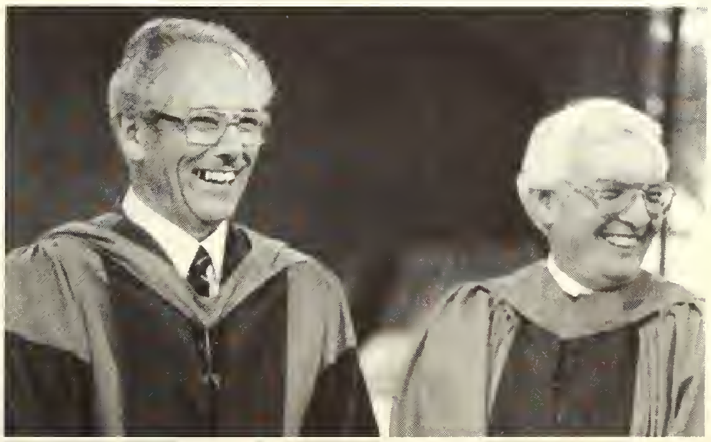
Wai Tat (Allan) Wong M.Div. (MBS). Assistant pastor, Grace Chinese Mennonite Church in Hong Kong. "I am impressed by the community life. I can call every faculty person's 'name' without title. This is impossible in Chinese society." Allen is the son of Shern-Koy Wong and Shing-hing Lee of Hong Kong and is a member of Saskatoon (Sask.) Chinese Mennonite Church.

Students Gary Jewell, Chris Benda, and Xiyi Yao oblige the photographer during a refreshment break on Community Day, September 25. Photo by Mark Boyce

Xiyi Yao MATS (MBS). Plans in process. "Through my study here I understand Anabaptism, which is transforming my life." He is a member of Hively Avenue Mennonite Church.

Left to right: Juanita Weaver, Mike Wigginton, Xiyi Yao, Terry Zehr

Terrence Zehr M.Div. (GBS). Pastor, West Zion Mennonite Church, Moundridge, Kan. "AMBS has helped me to gain a broader, more integrated understanding and appreciation of not only Christianity, but my personal faith in Christ as well." Terry is married to Cheryl Zehr. He is the son of John and Betty Zehr of North Newton, Kan., and is a member of Silverwood Mennonite Church, Goshen, Ind.


Commencement speaker Walter Klaassen (left), is pictured with Ralph Lebold, AMBS Director of External Programs. Klaassen is professor emeritus of history and religious studies at Conrad Grebel College, Waterloo, Ont., where Lebold served as president. Photo by Richard Kauffman

AMBS Panorama

AMBS Teaching Faculty, Front row, from left: Wilbert R. Shenk, Perry B. Yoder, Gayle Gerber Koontz, Walter W. Sawatsky, Erick Sawatzky, Ross T. Bender; Second row: Richard A. Kauffman, Ben C. Ollenburger, Theodore J. Koontz, Mary H. Schertz, Mary K. Oyer, Marcus G. Smucker, Marlene Kropf; Third row: Marlin E. Miller, H. Wayne Pipkin, Gary E. Martin, June Alliman Yoder, Jacob W. Elias, Willard M. Swartley, and Daniel S. Schipani.

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Preliminary financial report

Pre-audited figures for the fiscal year ending June 30 indicate that AMBS remained under its $2.2 million expense budget by $30,000. According to President Marlin E. Miller, AMBS's five-year financial plan had projected a deficit budget for the 1991-92 fiscal year. As of July 6 Mennonite Biblical Seminary will be about $5,000 over its projected deficit of $66,000 (before transfer of estate gifts); Goshen Biblical Seminary will be about $36,000 over its projected deficit of $79,000. Because contributions dropped off during the fourth quarter of the fiscal year, the budget for 1992-93, which began July 1, needs to be revised in order to stay on track with the five-year plan, said Miller.

The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.

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News

John Howard Yoder disciplined for sexual misconduct

Elkhart, Ind.—The Church Life Commission of the Indiana-Michigan Mennonite Conference on June 27 suspended the ministerial credentials of John Howard Yoder over allegations of sexual misconduct (see news clip on page 308 of our July 14 issue). The action calls for restitution and a program of therapy, after which restoration of credentials will be considered.

Yoder, professor of Christian ethics at the University of Notre Dame and a former professor at Associated Mennonite Biblical Seminaries in Elkhart, cooperated with an 11-month investigation by two Mennonite Church panels into allegations presented in testimony by eight women.

The action was based on the work of a task force of people from the Mennonite Church, appointed by the elders of Prairie Street Mennonite Church in Elkhart, where Yoder is a member. "The charges brought by the women are accurate, and John has violated sexual boundaries," the task force reported. "John has acknowledged the truth of the charges and has expressed deep regret for the hurt his actions have caused for the women."

Although the panels did not elaborate about the nature of the allegations, three of the eight women told *The Elkhart Truth* that most of the incidents took place in the 1970s through the mid-1980s, when Yoder was president and a professor of theology at Goshen Biblical Seminary in Elkhart.

The women, who are in positions of church leadership, said the allegations included improper hugging, use of sexual innuendo or overt sexual language, sexual harassment, kissing or attempts to kiss women, and forcible sexual behavior. Sexual intercourse was not among the allegations.

"It can range from suggesting, 'Sit on my lap' to actually pulling people down on his lap, inappropriate kissing and hugging," one of the women said. "It certainly violated the professor-student relationship. It certainly violates the marriage covenant and our understanding of that within the church."

Yoder had told the two panels that the alleged misconduct is not taking place currently, sources said.

"They speak for me—not with perfect accuracy, but accurately enough that I don't want to debate what they say," Yoder said on June 29. He declined further comment. "It's in the hands of two church agencies, one at the district level and one based in the congregation," he said. "My acceptance of that structure makes it very hard to see on what grounds I ought to be going around them in public."

Rationalization: After five meetings with the task force, Yoder agreed to meet with an accountability group and to undergo therapy "to work thoroughly with ... a high degree of rationalization and a denial of the problems associated with his sexual misconduct," according to the task force's statement.

"John has recognized the deep rifts to integrity and trust that have developed between himself and the church and its institutions," the task force said. "Furthermore, John has agreed to yield to the will of the church regarding standards of conduct between men and women. He has committed himself to begin no new sexually intimate relationships and has already acted to cut off ongoing relationships that violate church standards."

The task force said that Yoder will prepare a statement for the eight women who brought the allegations. "He is also preparing a statement to the church community as an initial step in his desire to follow a path that acknowledges wrongs committed," it said.

This marks the third investigation into the allegations of Yoder's misconduct since rumors first came to the attention of a Mennonite Church official in the 1970s, leading some to call for Yoder's resignation from the seminary. According to a source close to the investigation, Goshen Biblical Seminary examined similar allegations but dropped the matter in 1984, when

Howard Zehr (MCC)

Antoinette Jolly and Karl Magee (above) became friends with Mennonite Central Committee workers through their connection with Hope House, a community organization in New Orleans. Antoinette says, "I want my children to do something I didn't do: to finish school, try to go to college and get a nice job. I want them ... to be independent and work and take care of themselves."

• • •

Hansulrich Gerber, Mennonite Central Committee secretary for Europe programs, attended the First European Conference on Peacemaking and Conflict Resolution in April. About 120 people from European countries and the United States met in Antalya, Turkey. The site was significant, says Gerber. "Turkey is something of a hinge between Western and Islamic societies. It is under pressure from both occidental and oriental interests. Conflicts and crisis often take place at the hinges," he says. Gerber views the convening of people from universities, government, private and church agencies as a "much needed sign of hope" because it demonstrates a commitment to dialogue and cooperation as a means of conflict resolution.

As of July 1, Mennonite World Conference has moved its North American office to 50 Kent Ave., Kitchener, ON N2G 3R1. Kathy Good continues as MWC administrative associate for North America.

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Borderlinks and Witness for Peace are organizing a travel seminar through Guatemala and Mexico Oct. 3-25. Participants will travel to Guatemala City and repopulated villages in the countryside, visit refugee camps in southern Mexico and meet with government officials and human rights workers in Mexico City. For information call (602) 628-8263.

• • •

When Mark Rockson left Bethel College, North Newton, Kan., he was heir-apparent of a Fanti chiefdom in Ghana. When he arrived in the African nation he learned that he was eligible to become king of Nzema, a Ghannian province. When he returned to Bethel in April he was neither king or chief. Rockson learned of his father's death in February. As eldest son, he was next in line for his father's post as chief of his tribe. The chief is essentially mayor of a town, Rockson said. A recent graduate in international development at Bethel, Rockson hopes to someday do development work with the people of his country. Tribe elders arranged for a first cousin of Rockson to take over the chief's responsibilities. His sister agreed to become queen mother of the Nzema tribes. Tribal leaders are less likely to kill a queen than they are a king, Rockson said. As part of his agreement with Nzema leaders, Rockson said he would serve as ambassador for the nation of Nzema. He will try to talk to business leaders and others who may be interested in setting up businesses in Ghana. Rockson says he hopes to continue his study at Bethel to earn a degree in business, followed by graduate study. Eventually he wants to return to Ghana.

Yoder ended his seminary employment.

"The reasons that led to John's termination here were the result of an extended process over longer-standing issues," said Marlin Miller, who since 1975 had been president of Goshen Biblical Seminary. "This was considered the best way to deal with those issues." On the advice of legal counsel, Miller, now AMBS president, declined further comment.

A second investigation, initiated by Prairie Street Church elders in 1985-86, never got off the ground because no women would come forward for a face-to-face confrontation with Yoder, sources said. *Tom Price in* The Elkhart Truth

WHAT 1492 MEANS
TO ME AND MY
PEOPLE

Reconciliation: *Pearl Janzen (left), Reedley, Calif., and Nadenia Myron, Phoenix, Ariz., call attention to "500 years since Columbus."*

Pacific District breaks down walls

Warden and Ritzville, Wash.—Some thought the Pacific District Conference planners short-circuited things by jumping right into "reconciliation," this year's chosen subject, without a theological opener. Others, accepting the premise that believing is living, only needed the bedrock Scriptures (like Ephesians 2:14) right along with the agenda.

At any rate the 77 delegates (150 registrants) representing 34 western U.S. congregations broke down walls on at least three fronts, including the wall of distance. The district reaches from Canada to Mexico.

Marcia and Merle Holsopple, pastors at Warden Mennonite Church, set the pace with opening worship, a mimed skit of labeled boxes piled high. (Labels included liberal/conservative, rich/poor, male/female, rural/urban, white/people of color, Mennonite Church/General Conference Mennonite Church.) Two children knocked down the wall with small wooden crosses and embraced.

Steve Ratzlaff (who was thrust into the role of moderator when Clayton Auernheimer died last year) opened with "Patriarchy, Battering and Exploitation," not, as he said, your traditional conference sermon.

"Christianity," he said, "has silently been part of white male privilege," adding that "most rapes are not done by pathological freaks but by loved ones." He testified that "some of the best moments of life come when you're not in control." Isn't that what happens "when you become one with Christ—you give up control and love others as equals?"

Fleshing out the conference theme, "Restoration: Breaking Down the Walls," guest speaker Howard Zehr, Akron, Pa., gave four talks on the Victim Offender Reconcilation Program (VORP). He quoted one judge as saying the words make a horrible-sounding acronym but are "music to my ears."

Zehr's topics were "A Time to Lament" (which opens the door to forgiveness), "Filling the Void" (locking people up doesn't reduce crime), "Can Justice Respect?" (Christ saves us on the basis of what we need, not what we deserve) and "God of Wrath, God of Restoration" (the Bible moves from unlimited retaliation to limited retaliation to unlimited forgiveness).

During the past year the district's peace and justice committee provided dollars and energy for each congregation to get involved some way in VORP. It also gave each congregation a copy of Zehr's book on the subject, *Changing Lenses: A New Focus on Justice and Crime.*

Full-time staff: Denominational walls next got the attention. A whole morning was devoted to conversation about the Pacific District Conference integrating with the (Mennonite Church) Pacific Coast Conference and Southwest Conference, forming two conferences, dividing it at California's northern border. Joshua So of San Francisco wished for one organization. "Have a full-time staff," he said. "Set up a district office." Charlene Schrag, Clackamas, Ore., said, "We support integration but need things a little more laid out."

Caesario Cruz, Artesia, Calif., invoked Clayton Auernheimer's words, "Our conferences are made up of commited Christians who when bound together in common cause can be more effective for God." In the end, in a resounding 236 to 23 vote, the PDC affirmed the idea of moving ahead on integration. A structures committee will bring new conference structures for ratification next year.

"Kingdom Moments" included reports from the new Evergreen Mennonite Church in east Seattle, the just-launched VORP program in Phoenix (see box below) and cross-cultural workcamps held in San Francisco. "Come and see what it means to follow Jesus in the city," said youth ministries consultant Jeff Wright of Upland, Calif.

While adults were using mainly words to break down walls in their Warden and Ritzville gatherings, 10 young people and their sponsors (Butch and Diane Gering and Pam Swift) did it with their muscles. They went to De Smet, Idaho, for a couple of days of work among the Coeur d'Alene Native Americans.

Next year PDC will convene in Phoenix, Ariz. Its new budget is $138,745, down from about $162,000 last year. The new moderator is Duane Oswald of Fresno, Calif. *Muriel T. Stackley*

Colleges look at Mennonite higher education

Bluffton, Ohio—Administrators, faculty, alumni and friends of Mennonite church-related colleges from the United States and Canada, along with a number of Mennonite church leaders, participated in a symposium June 25-28 at Bluffton College to study and shape the direction of Mennonite higher education.

Sponsored by the Council on Higher Education of the General Conference Mennonite Church, "Mennonite Higher Education: Experience and Vision" drew about 100 people.

James Juhnke, professor of history at Bethel College, North Newton, Kan., and Adolf Ens, professor history and theology at Canadian Mennonite Bible

A snowball starts rolling in Arizona

Phoenix, Ariz. (GCMC)—One day last year Doris Stucky said to Connie Swift, "I can't understand why a city the size of Phoenix doesn't have a Victim Offender Reconciliation Program."

Connie Swift responded, "Let's go for it."

They did.

First they asked their congregation, First Mennonite Church, if anyone else was interested. Three more were.

Next they spent a weekend praying in the mountains. "It's amazing," said Connie. "The people whose names we came up with all affirmed our going ahead with the idea."

Especially encouraging was Ron Claassen, Fresno, Calif. He had said, "If only two people are interested, that's enough to start a VORP." He added, "Justice people listen to older people; gray hair is an asset."

Many interviews and a training session later, Doris and Connie received the crucial letter from Ernesto Garcia, director of juvenile court services.

The letter read, "This is to confirm that the Maricopa County Juvenile Court Center will begin to use VORP as one of the consequences that we assign to first- and second-offender misdemeanor cases. ... I am grateful to you and your associates for making available this strictly voluntary process for the children of our community as well as for those citizens they have victimized."

Referrals were to start July 1. Doris and Connie were ready with 23 mediators. "The time is right," said Doris.

"What could we do?" said Connie. "We just rolled with the snowball." *MTS*

An Aid to Christian Teaching weekend will be held Sept. 25-27 at Camp Luz, Ohio. For more information contact Joyce Schumacher at (419) 384-3768 or Ken Hawkley at (316) 283-5100.

• • •

Kingman (Kan.) Mennonite Church dedicated a new meetingplace June 28. A fire in October 1990 had destroyed the earlier building. On June 2, 1991, the church held a groundbreaking service on a 10-acre site.

• • •

Despite political uncertainty, transportation disruptions and food shortages in the former Soviet Union, a large group of emerging entrepreneurs managed to attend the fourth International Conference of Christians in Business, held May 14-16 in Odessa, Ukraine. Based on the theme "The Christian Business Professional in Our Changing World," the conference drew 125 people—88 from Russia, the Ukraine, Latvia and Lithuania, plus 37 from Holland, Germany, Canada and the United States. The Association of Christians in Business of Russia and the Soviet Union Network initiative of Mennonite Economic Development Associates sponsored the event.

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The Mennonite Central Committee Canada executive committee, meeting May 29-30 in Winnipeg, affirmed its work with Mennonites in Mexico, including the service of the biweekly German-language newspaper *Die Mennonitesche Post*. The *Post* reaches 5,100 Kanadier Mennonite subscribers in Canada, Belize, Argentina, Bolivia, Mexico and Paraguay. The committee also affirmed the work of the MCCC Women's Concerns program and called on it to perform a supportive role for Mennonite and Brethren in Christ and provincial MCC women's groups across Canada. The committee also called for the formation of a coalition around the issue of domestic violence.

First steps toward establishing a coordinating center for Mennonite ministry in the former Soviet Union were taken at an April meeting of the Council of USSR Ministries in Winnipeg. Those at the meeting, the largest-ever gathering of Mennonite church and Mennonite-related agencies involved in ministry in the Confederation of Independent States, agreed to ask Mennonite Central Committee to take the lead in establishing a coordinating center there.

• • •

A Manitoba court has suspended two Kona officials from financial activity, but the 11 security charges brought against the Kona investment companies were dropped because of a technicality. David Epp, a lay Mennonite minister and the driving force behind Kona, was suspended in early May from any trading privileges for three years in Manitoba. Harold Paetkau, another Kona official, was suspended for two years. The Kona companies slipped into bankruptcy in late 1990 amid charges of financial wrongdoing. An official with the Manitoba Securities Commission estimates that 300 Manitobans, many of them Mennonites, lost more than $30 million. ***Wilma Derksen in*** **Mennonite Reporter**

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More than 30 writers of forthcoming volumes in the Believers' Church Bible Commentary Series met June 12-14 at Associated Mennonite Biblical Seminaries, Elkhart, Ind., for an intense weekend of orientation. A Schowalter grant made it possible for editors, publisher's representatives, editorial council members and many of the writers together. Elmer A. Martens and Willard M. Swartley, Old Testament and New Testament editors for the series, respectively, summarized the principles of biblical interpretation guiding the project. Katie Funk Wiebe spoke on ways to improve the readability of the commentaries and on ways to achieve clear communication of the scholarly content.

College, Winnipeg, examined the development of Mennonite colleges in their respective countries.

Albert J. Meyer, executive secretary of the Mennonite Board of Education, examined "Mennonite Colleges and the Changing Educational Environment." Rodney J. Sawatsky, president of Conrad Grebel College, Waterloo, Ont., presented an extensive research paper on the changing social and religious scene under the heading "Where in the World? Mennonite Colleges and Nonconformity."

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"We are lost if we allow liberalism to define pacifism primarily in terms of its understanding of freedom, rights, justice and opposition to war. We are saved if our peace is a natural and necessary extension of our worship of God and of virtuous community of obedience inspired by the Holy Spirit."

Rodney J. Sawatsky

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Two panel discussions explored the relationships between the colleges and the churches, with one panel comprised of college administrators and faculty, the other of church leaders.

Harold Schultz, president emeritus of Bethel College, led the first panel, along with Kirk Alliman, president of Hesston (Kan.) College, Don Kraybill, professor of sociology at Elizabethtown (Pa.) College, Hilde Froese Tiessen, academic vice president of Conrad Grebel College, and Elmer Neufeld, president of Bluffton College.

James Schrag, pastor at the Oak Grove Mennonite Church, Smithville, Ohio, led the church leaders' panel, plus Donella Clemens, moderator-elect of the Mennonite Church, Charles Gautsche, a Mennonite pastor and president of the Mennonite Board of Education, Doug Reichenbach, a pastor and trustee of Bluffton College, and Jacob Tilitzky, a Canadian Mennonite leader and ex-pastor at Eben-Ezer Mennonite Church, Clearbrook, B.C.

Interspersed with the more formal presentations were small group sessions on the academic disciplines and Mennonite higher education, led by faculty members in the arts, English, Bible and religion, economics and business, psychology, education, music, the sciences, physical education and social work.

The Sunday morning session, reflecting on the symposium experience, emphasized the importance for the next block of years of strengthening the Council on Higher Education of the General Conference Mennonite Church to help develop a clear mission statement for our colleges and to articulate the expectations of our church colleges and the expectations for Mennonite higher education from our congregations. *Bluffton College News Service*

Indian church begins in a 'planned city'

Korba, India (GCMC)—The Church of the Savior, a 10-year-old Mennonite church in the Darri section here, includes members from nine denominational backgrounds, says Samuel Nand, a Mennonite pastor and church planter. Darri is a "planned city," a section of town established by a power company.

About 10 years ago a family from the Korba Mennonite Church moved to Darri. The power company was building a small city for its workers, including houses, schools, shops and a hospital.

The family members asked Nand, their pastor, to hold prayer meetings and Bible studies in their home. They invited neighbors to attend. Slowly the nucleus of a new church formed.

When the group numbered 25-30

members, they obtained a lot on the outskirts of the area. But in 1985 Nand noticed a vacant lot on a hillside that he thought would make a better location for a church building. The congregation asked the power company for the lot. Fifteen days later, Nand says, it received word that the request was granted. The lot had no other planned use, and no payment was required.

Church members soon planted trees. With help from the Bharatiya General Conference Mennonite Church, they built a sanctuary for their services.

In 1986 Benjamin Nand became the first full-time pastor at Church of the Savior, following his graduation from Union Biblical Seminary in Pune. In January the congregation completed construction of a parsonage on the same lot.

The congregation has more than 200 baptized members. One man was converted in a hospital because he overheard the pastor's prayers for another patient, Samuel Nand said.

The members are mostly young or middle-aged adults. Most work at the power plant or in the schools, hospital or infrastructure of the planned city of Darri. *Angela Rempel*

Botswana churches oppose alcohol abuse

Gaborone, Botswana (MCC)—As Elias Bright Mmesetse lists the ways alcohol abuse affects families, the pain in his dark eyes reveals his personal knowledge of the facts. His childhood memories include the violence, neglect, shame and broken promises alcohol abuse can cause.

"I always felt that if there was a way of helping my family, I would," he says. In traditional African culture it is difficult for young people to offer counsel to their elders; Mmesetse still struggles to find a way to help.

But he also works to prevent other families from experiencing similar tragedy. "My family is only one example of a countrywide problem," he says.

Mmesetse works with Mennonite Central Committee worker Glenn Swier of Grand Rapids, Mich., at Lekgotla La Dikereke La Twantsho Ditagi (LTD). This ecumenical organization was formed to address Botswana's drug and alcohol abuse

Samuel Nand and his 'sister'

Korba, India (GCMC)—Samuel Nand's mother died when he was six days old, leaving him weak and likely to die. His father, a Hindu, took him to General Conference Mennonite Church mission workers Curt and Olga Claassen at Mauhadih.

Angela Rempel

Because she had no brother:
Samuel and Shehalatta

Among the Christian families at Mauhadih was an 8-year-old girl, Snehalatta. She said that because she had no brother she would take care of him.

With Snehalatta's care, Nand survived. When he grew up he decided to enter Christian ministry. He completed theological studies, worked in a Christian reading room and has served as pastor at Korba Mennonite Church for the past 17 years.

Nand says there is a need for more churches in the Korba area, where population has increased rapidly due to coal mining and industry.

He rides for miles on a motor scooter to contact people, even in bars, to gather them for worship. He has been instrumental in beginning six new congregations. *AR*

At its meeting in Gretna, Man., June 6, the Mennonite Collegiate Institute's board of directors approved a second phase of construction of a new residence at the school. Campaign director Harry Olfert reported that just over $810,000 had been raised in cash and pledges during Phase II of the school's centennial campaign. This brought the total of funding committed to $2.8 million, just under the goal of $2.95 million. Completion of the construction is expected by the beginning of the new school year.

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"As evangelical Christians we desire to contribute to making Canada, with its many people and groups, work," reads The Regina Declaration, a statement issued by some 75 evangelical leaders who gathered in Regina in May. The Evangelical Fellowship of Canada sponsored the national unity conference, called "Canada on the Edge." The declaration calls on the church to "model reconciliation, cooperation and unity in diversity for all Canadians" and to pray for all Canadians and for those who hold political leadership. The paper also expresses regret for injustices done to the aboriginal peoples and supports the principle of self-determination for them. (EFC)

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Arnold Sprunger, a Mennonite who grew up in Berne, Ind., was a software manager for Digital Equipment Corporation when the Persian Gulf War broke out in 1991. He changed his job description so that he was not involved with government defense contracts. Rather than deal with companies like McDonnell Douglas and General Dynamics, two major aerospace defense contractors, Sprunger asked for another assignment with DEC so he would not be in a position where he was supporting the war. Although taking such a stance could have placed his job in jeopardy, Sprunger felt he had no alternative. "I believe Christ made it clear how we should behave in society." (*Taylor*)

Hispanic Mennonites from 80 congregations in the United States and Canada will meet Aug. 3-6 at the State University of New York in Buffalo, N.Y., for a special Congreso Hispano Menonita. Congreso sponsors are the Departamento de Ministerios Hispanos of the General Conference Mennonite Church and the Convención Menonita Hispana of the Mennonite Church. The main speakers are pastors Colin Crawford from Colombia and Eduardo King, from Honduras. Margaret Ediger of Comunidad de Esperanza, Dallas, Texas, is also a speaker.

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Mennonite Central Committee is accepting donations for relief response in war-torn Yugoslavia. MCC has given $35,000 to provide clothing, food and medicine to Croatian refugees. MCC Europe director Hansulrich Gerber says that a substantial project in Croatia and Bosnia is planned for this fall and winter. The situation in the disintegrating former republics of Yugoslavia is Europe's worst refugee crisis since World War II and one of the worst anywhere in decades, according to the United Nations High Commission for Refugees. Armed conflict has displaced about 1.2 million people, and the situation worsens daily, says Gerber, of Tramelan, Switzerland. (MCC)

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The Mennonite Association of Retired Persons and Mennonite Health Association sponsored two inter-Mennonite conferences on aging in June. At the first, held June 5-7 in Grantham, Pa., Dorothy Gish encouraged participants to do away with past myths of getting older, to see it as the pinnacle of one's life and faith development. At the second, held June 12-14 in Goshen, Ind., Erland Waltner said that "aging should not be a solo venture." About 150 people—caregivers, pastors, theologians, physicians and congregational representatives—attended each conference.

CELEBRATE
LIFE
Stay Sober !!
BOTAGWA...

Howard Zehr (MCC)

Unique role: *Elias Bright Mmesetse displays signs warning of the dangers of alcohol at a recent LTD-sponsored alcohol awareness rally.*

problems. It grew out of an October 1987 discussion by church leaders; and now includes 20 church groups, including independent and mainline denominations.

As LTD staff, Mmesetse and Swier raise awareness about the dangers of alcohol and drug use and organize people to encourage government prevention and treatment programs.

"Our Christian response is not to label the alcoholic a sinner and banish him. Rather it is to help that person move toward health and wholeness," says K.F. Mokobi, LTD chairperson.

Mokobi explains that LTD has a broad mandate because alcoholism is just one symptom of many problems related to alcohol. An effective response must include more activities for youth and tighter government regulations on alcohol sales and distribution, he says.

Mmesetse and Swier conduct workshops for church leaders to help them provide pastoral care. They also challenge churches to reach out to community people struggling with abuse or who are particularly vulnerable to using alcohol to escape life's pressures and difficulties.

Netball: After workshop sessions, participants form action groups to address problems in their communities. One group plans to start a youth sports league offering football for boys and netball for girls. Action groups in Gaborone are discussing starting a coffeehouse that would provide an alcohol-free environment for music and drama performances.

Drama is a "creative educational tool" that appeals to youth and communicates well, says Swier. LTD drama team performances highlight the dangers of substance abuse. One skit shows a student who succumbs to peer pressure and begins to drink alcohol. Under the influence of alcohol he steals money and ends up in prison. Afterward the audience participates in a discussion of how to resist negative peer pressure.

Although alcohol is the main drug of choice, use of illegal substances such as dagga and mandrax is on the rise. The sight of street children in urban areas sniffing glue has become common. LTD tries to educate about the dangers of this abuse as well.

Churches can provide a unique role in the battle against substance abuse by supporting people who want to make positive lifestyle decisions, says Swier. Botswana has undergone tremendous social change since its independence in 1966. Rapid urbanization has caused traditional family and village support structures to break down. *Pearl Sensenig*

Miracles needed to fight famine in southern and eastern Africa

Akron, Pa. (MCC)—Southern and eastern Africa, including the Horn, are experiencing the worst drought of the century. Predictions are grim. Fifty million people are at risk of starving.

In southern Africa crops have failed. People stand in long lines, sometimes for several days, to buy food. Livestock is dying in large numbers. Schools are closing; children are too weak to attend, or families can no longer afford fees. Reports from southern Zimbabwe indicate that up to 90 percent of primary school students eat only one meal daily.

In eastern Africa, including the Horn, war compounds the drought. Violence in Somalia, Ethiopia and Sudan displaces hundreds of thousands of people.

"A famine of truly massive proportions and terrible intensity stalks the African continent," Eric Olfert, Mennonite Central Committee Africa co-secretary, reported recently to the MCC executive committee.

Charles Ledfor, Foreign Mission Board, SBC

The worst drought of the century: *Dry, sandy soil sifts through the fingers of a Mozambican pastor. Drought, complicated by war, has prevented farmers from producing crops. Rural people have migrated to cities in search of food. Cindy Mullet, Mennonite Central Committee Mozambique program administrator, of Glendive, Mont., a member of White Chapel Mennonite Church in Glendive, reports seeing more and more children on the streets of Maputo, the capital, begging and scavenging food from garbage bins.*

In mid-June, 50 African church leaders held an unprecedented meeting to discuss drought response. "The cross-fertilization of ideas, experiences and proposals among the various countries was most helpful," said one participant of the Nairobi, Kenya, event. Leaders appealed to international church partners for $21 million U.S. ($25.3 million Canadian) to respond to hunger.

"Like so many African friends tell us, miracles are needed," said Olfert. "Miracles are happening, many made by the sweat of many brows and the blisters of many hands," he said. "Families and communities are working together to improve water supplies, increase their food security and make health care more readily available."

"We must faithfully continue to encourage our African brothers and sisters and add our own sweat and blisters to that process of creating miracles," said Olfert. *Pearl Sensenig*

War and drought a fatal combination

Akron, Pa. (MCC)—Millions are on the brink of starvation in eastern Africa. Drought, combined with wars that create refugees and damage infrastructures, points to a large-scale tragedy.

Mennonite Central Committee will respond with food assistance valued at $2.3 million U.S. ($2.8 million Canadian) over the next year.

Continuing conflict in Somalia and Sudan, as well as Ethiopia's 30-year legacy of war, have displaced hundreds of thousands. In 1991 more than 1 million people crossed borders and at least 7 million were displaced within their own borders.

Despite the region's overwhelming needs, "as God's people we are called to bring hope to suffering people and food to a hungry world," said Hershey Leaman, MCC's food and disaster coordinator. "MCC is still called to join others in displacing fear with hope," he said. *PS*

A 50th anniversary of the CPS camp at Medaryville, Ind., will be commemorated Sept. 9-10 at a camp ground near Hill City, S.D., at a reunion of those inducted into that camp. For more information write Vernon M. Beachy, Box 126, Yoder, KS 67585, or Ivan Swartzentruber, 5331 James Ave. SW, Kalona, IA 52247.

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"Pacifism in American Religious Traditions (Other than Historic Peace Churches)" is the title of a Sept. 24-26 conference sponsored by Goshen College and Pepperdine University and to be held at Goshen College. To register or for more information, contact Box A53, Goshen College, Goshen, IN 46526, (219) 535-7435.

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"Leadership: More than Management" is the theme for this year's convention of Mennonite Economic Development Associates, to be held Oct. 29-Nov. 1 in Denver. Speakers include John W. Eby, academic dean at Goshen (Ind.) College; Carol J. Suter, Ohio attorney; Howard Brenneman, president of Mennonite Mutual Aid; and Mervin Dick, director of Denver's Mennonite Urban Ministry. A registration form is available from MEDA Convention 92, 12 Greenfield Road, Lancaster, PA 17602-3312, (717) 399-9440.

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Sponsoring local conferences as well as publishing a workbook on peacemaking emerged as the urgent tasks for New Call to Peacemaking at a May 15-16 meeting in Richmond, Ind. "Our goal is to nudge historic peace churches toward becoming contemporary peace churches," said Doug Cox of Brattleboro, Vt., a Quaker violin maker who convenes the NCP steering committee. The committee suggested that any words of praise, condemnation or therapeutic levity should be sent to its part-time coordinator, John Stoner, at Box 500 Akron, PA 17501, and that no checks will be refused.

Record

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AMBS—Associated Mennonite Biblical Seminaries, Elkhart, Ind.
GCMC—General Conference Mennonite Church
MC—Mennonite Church
PDC—Pacific District Conference

AMBS

Ben C. Ollenburger (center) comments on the experience of "birthing a book," speaking at a recognition celebration for authors and editors at Associated Mennonite Biblical Seminaries, Elkhart, Ind. He was recognized for the volume *The Flowering of Old Testament Theology, 1930-1980.* From left are Willard M. Swartley, co-editor with Ollenburger of a new series, *Studies in Peace and Scripture*; Daniel S. Schipani, co-author with Paulo Freire of *Education, Libertad Y Creatividad* (Education, Liberty and Creativity); C.J. Dyck, translator with others of *The Writings of Dirk Philips*; and Ross T. Bender, director of the Institute of Mennonite Studies, the research arm of AMBS.

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Bluffton (Ohio) College will host a conference Oct. 22-24 on "Erasing the Color Line in the North: Non-Violent Protest and Civil Rights, 1942-1955." Fifty years ago James Farmer, George Houser and others active in the pacifist Fellowship of Reconciliation looked for ways to apply Gandhi's methods of non-violent protest to the symptoms of American racism. They organized the Congress on Racial Equality and held their first sit-in at a Chicago restaurant in 1942. Farmer, Houser, Homer Jack and James Robinson are among those CORE leaders of the 1940s who plan to take part in this conference. For more information contact Richard MacMaster, History Department, Bluffton College, Bluffton, OH 45817-1196, (419) 358-3278.

WORKERS

Stacie Baber, Zion Lutheran Church, Lima, Ohio; **Eric Fogt**, Wapakoneta (Ohio) Nazarene Church; **Kamala Geiser**, First Church, Bluffton, Ohio; **Kelly Heatwole**, Hyattsville (Md.) Church; and **Ray Raeburn**, Church of the Open Door, Elyria, Ohio, are members of "Followers," Bluffton College's 1992 touring group.

Pam Bartel, Saskatoon, is a summer pastoral intern at Grace Church, Steinbach, Man. Others include **Perry Bartel**, Saskatoon, at Mount Royal Church, Saskatoon; **Nevin Bauman**, Elmira, Ont., at St. Jacobs (Ont.) Church; **Lora Braun**, Winkler, Man., at First Church, Edmonton; **Shannon Neufeldt**, Regina, at Toronto United Mennonite Church; and **Jeff Thiessen**, Austin, at Riverdale Church, Millbank, Ont.

Danny and **Lillian Begaye**, Intertribal Fellowship, Phoenix, Ariz., will begin the two-year pastoral ministries program at Hesston (Kan.) College in September. She will receive support for one year from the PDC Women in Mission.

Brad Carlson is the new youth pastor for Northern District Conference.

Esther Ediger, Grace Church, Dallas, Ore., is the new PDC Women in Mission vice president.

Aiden Schlichting Enns will begin in September as regional editor in Winnipeg for *Mennonite Reporter* during **Wilma Derksen**'s sabbatical.

Amanda and **Gamaliel Falla**, co-pastors at Communidad de Fe, Chicago, resigned June 30. They will work with church planting in Miami, sponsored by the Commission on Home Ministries.

Melvin Goering began June 15 as director of development for Prairie View, Inc., Newton, Kan.

Paul Goering retired in December 1991 from 38 years of church ministry—25 years in three pastorates (First Church, Upland, Calif., Lorraine Avenue Church, Wichita, Kan., Eighth Street Church, Goshen, Ind.) and 13 years with The Mennonite Foundation, Inc.

Randy Grossman, pastor at Faith Church, Goshen, Ind., was ordained Feb. 23. Faith Church is an outreach ministry of Assembly Church, Goshen.

Elizabeth Hostetler, director of the Lion and Lamb Peace Arts Center, Bluffton (Ohio) College, is this year's speaker for the Central District Conference women's retreat, Sept. 18-20. The theme is "Peacemaking in the Family."

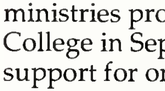
Rick Janzen will begin this fall as music director at Rosthern (Sask.) Junior College. He succeeds **David (Duff) Warkentin**.

Levi Keidel, a faculty member at Columbia Bible College,Clearbrook, B.C., has retired and is moving to Fort Wayne, Ind., this summer with Eudene, his wife.

Darren and **Monika Pries Klassen** will begin in mid-August as associate pastors of youth ministries at Waterloo-Kitchener (Ont.) United Mennonite Church.

Erwin Klassen finished his term May 31 as youth pastor at Olivet Church, Clearbrook, B.C.

Joy Lapp will begin Sept. 1 as part-time pastor at Fort Collins (Colo.) Fellowship. She will also pursue graduate studies at Iliff School of Theology in Denver.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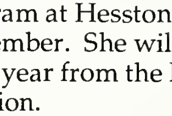
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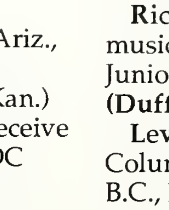
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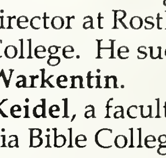
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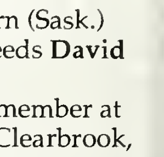
Pipkin

Ann Martin, Park View Church, Harrisonburg, Va., has been named Mennonite Central Committee East Asia secretary. She will spend the next six months in orientation in Cambodia, Thailand, Vietnam and Laos, returning to Akron, Pa., in early 1993 to succeed Earl and Pat Hostetter Martin.

Jason Martin, former interim pastor at Bethesda Church, Henderson, Neb., will begin Sept. 6 as interim pastor at First Church, Berne, Ind.

H. Wayne Pipkin, professor of Anabaptist and Sixteenth Century Studies at AMBS, has been named general editor of the *Classics of the Radical Reformation* series of books. Former editor C.J. Dyck will serve as honorary editor.

D.A. Raber, pastor at Bethel Church, Inman, Kan., plans to retire in August 1993.

Doug Reichenbach was installed June 14 as pastor at Hively Avenue Church.

Jeanne Rempel has been licensed by the Southwest Conference (MC) as minister of church care at Peace Fellowship, Rancho Cucamonga, Calif.

Don Rheinheimer, pastor at San Antonio (Texas) Fellowship, has resigned and will begin as Rocky Mountain Mennonite Conference minister Sept. 1. He succeeds **Wally Jantz**, who will move to Franconia, Pa., to assume a pastoral position.

Earl Roth, executive secretary of Africa Inter-Mennonite Mission, has agreed to extend his term by one year. He was scheduled to retire Aug. 31.

Carmen Schmidt, Faith Church, Newton, Kan., began May 26 as a part-time administrative assistant for the Commission on Home Ministries. She succeeds **Melanie Mueller**, who will begin as editorial assistant for *The Mennonite* this month.

Nada Sellers was licensed June 1 for part-time work at First Church, Upland, Calif.

Steve Slagel began March 2 as associate minister with a focus on youth ministry at Silverwood Church, Goshen, Ind.

Carol Suter, Grace Church, Pandora, Ohio, who directed GCMC's A Call to Kingdom Commitments, 1986-1990, has been elected as a "Fellow of the American Bar Foundation."

Willard and **Mary Swartley**, Belmont Church, Elkhart, Ind., are on a short-term assignment in Japan and Taiwan June 23-July 30 with the Commission on Overseas Mission (GCMC) and Mennonite Board of Missions (MC). June 23-29 Willard taught a one-week course on "Biblical Peace Theology" at Tokyo Biblical Seminary. He repeated the course at Japan Anabaptist Center June 29-July 2 for the annual gathering of Mennonites from five conferences. In Taipei July 15-30 he is teaching "The Bible and Peace" to Mennonite pastors and seminary students. He is professor of New Testament at AMBS.

David Tam, pastor at Winnipeg Chinese Church, was ordained Jan. 29.

Ervey Unruh, pastor at Faith Church, Montezuma, Kan., has retired, effective Sept. 13.

Paul Warkentin has been named principal at United Mennonite Educational Institute, Leamington, Ont.

Marjorie Warta, professor of home economics at Bethel College, North Newton, Kan., has been named the 1992 Outstanding Home Economist by the Kansas Home Economics Association.

Faith Wenger has resigned as the PDC Christian education resource person.

Bruce Wiebe will begin Aug. 1 as pastor at Bergthal Church, Didsbury, Alta.

Stan Wiebe began as assistant pastor June 1 at Olivet Church Clearbrook, B.C.

Sue Winget was a guest July 1 on Pat Robertson's 700 Club. Gary, her husband, is pastor at Hanston (Kan.) Church. She will also appear live on CBN's "Heart to Heart" program with Sheila Walsh on July 31.

Rick and **Denise Woelk**, Goessel (Kan.) Church, have begun as assistant directors at Swan Lake Christian Camp, Viborg, S.D. In August they will begin as directors, at which time current directors **Elton** and **Denise Nickel** will move to Goessel.

Terry Zehr will begin Aug. 15 as pastor at West Zion Church, Moundridge, Kan.

—compiled by Sharon Sommer

Rheinheimer

Schmidt

Winget

Thirteen registered for a study of Deuteronomy, held May 31-June 5 at Camp Valacqua in Alberta. The week of study was the first joint endeavor of the Conference of Mennonites in Alberta of the General Conference Mennonite Church and the Northwest Conference of the Mennonite Church to provide continuing education for pastors. Gerald Gerbrandt of Canadian Mennonite Bible College, Winnipeg, provided 15 hours of classroom instruction. The groups hope to have a New Testament study next spring. ***Sharon Britton Miller in*** **Mennonite Reporter**

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Meeting May 7-8 in Goshen, Ind., Mennonite Mutual Aid's board of directors adopted a set of 14 guiding principles under four general categories in response to the health-care crisis in the United States. Under these categories the health-care system should do the following: (1) provide a basic level of care to everyone, everywhere in the United States; (2) recognize our mortality and the limits of our financial resources; (3) emphasize prevention of illness and health promotion; and (4) control costs and spending while emphasizing quality care.

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"Even though I am formally retired from the teaching profession, I don't have to twiddle my thumbs and resign myself to worthlessness. There's still lots of work to do and it's appreciated," says Bill Voth, a Mennonite Central Committee volunteer in Hindman, Ky. Voth is one of five senior citizens working in the MCC Appalachia program. One-third of MCC Appalachia's volunteers are senior citizens, according to Dawn Yoder Harms, who coordinates the program with Doug, her husband. "Here in Appalachia an older person has more credibility and is automatically given respect," Yoder Harms says. "Older persons also have rich life experiences so they relate well."

Mennonite

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Consultants: (Alberta) Henry and Erna Goerzen, Route 1, Didsbury, AB T0M 0W0; (British Columbia) Amy Dueckman, 33247 Ravine, Abbotsford, BC V2S 1V7; (Central District) Lynn Liechty, 666 Columbus St., Berne, IN 46711; (Eastern District) Jay Gordon Jr., 108 Country Side Lane, Telford, PA 18969; (Manitoba) Mary Lou Driedger, Box 3027, Steinbach, MB R0A 2A0; (Mennonite Conference of Eastern Canada) Margot Fieguth, 99 Veronica Drive, Mississauga, ON L5G 2B1; (Northern District) Helen Friesen, Box 471, Mountain Lake, MN 56159; (Pacific District) Clare Ann Ruth-Heffelbower, 3198 E. Menlo Ave., Fresno, CA 93710; (Saskatchewan) Sally Kasdorf, 703-Fourth Ave. N., Saskatoon, SK S7K 2N2; (Western District) Leland Harder, Box 363, North Newton, KS 67117.

The Mennonite is available on cassette tape for $30 (U.S.) per year. The past 15 years of *The Mennonite* are also available on microfilm at the Manz Library, Bethel College, North Newton, KS 67117, and from University Microfilms International, 300 N. Zeeb Road, Ann Arbor, MI 48106

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Mennonite

Order forms available from Box 347, Newton, KS 67114, or see the ad in our May 26 issue.

The **Cedar Hills Mennonite** Church of Surrey, B.C., is looking for a **senior pastor.**

Please send resumé to Pastoral Search Committee, c/o Vic Funk, 11482 - 85 Ave., Delta, BC V4C 2T7.

SELFHELP WORLDWIDE GIFTS, Champaign, Ill., store **manager** needed by **Sept. 1**. Well-established, non-profit, international gift shop in university town.

Call (217) 897-1587 or (217) 396-4061 for more information. Send resumé to Fern Massanari, 3262 Greenwood Drive, Dewey, IL 61840.

Commission on Overseas Mission opportunities

• Short-term **youth evangelism service** openings in Hong Kong from September 1992 through November 1993. A youth team will work alongside long-term mission workers in community outreach.

• Grade-school **teacher** needed for teaching missionary children in Burkina Faso. Language study should begin this fall with teaching responsibilities beginning in 1993.

For more information, please call or write Bruno and Wanda Derksen Bergen, Personnel Services, Commission on Overseas Mission, Box 347, 722 Main St., Newton, KS 67114; (316) 283-5100.

Mennonite Board of Missions is seeking candidates for the position of **president**.

Qualifications include
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Reviews

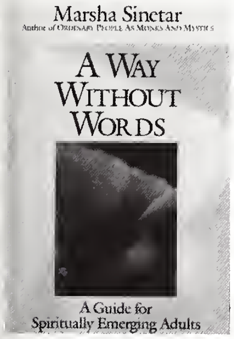
BOOKS

Heightened spirituality

A Way Without Words *by Marsha Sinetar (Paulist Press, 1992, 192 pages)*

Reviewed by Gordon Houser, assistant editor

Best-selling author Sinetar has here built on her earlier book *Ordinary People as Monks and Mystics*. In that book she told stories of "ordinary people" who took steps toward a heightened spirituality—a deeper experience of God.


Marsha Sinetar
Author of Ordinary People As Monks And Mystics
A Way Without Words
A Guide for Spiritually Emerging Adults

A Way Without Words, subtitled "A Guide for Spiritually Emerging Adults," explores the "later" stages of that spiritual journey. The book is in two parts. In the first, "On Spirituality as Higher Intelligence," Sinetar shows how spiritual growth moves from the personal to the universal and how "ordinary" actions can be extraordinary. "The qualities of love, forgiveness, interior calm or harmony," she writes, "are states of being that build incrementally and then influence every shred of experience."

Some readers will be put off by Sinetar's embrace of other traditions' spirituality—Jewish, Buddhist, Hindu, Sufi, Native American—besides her own Christian beliefs. She is not, I repeat, not "new age," yet she is obviously writing for a broader audience than the regular churchgoers. Her popularity, I suspect, derives from her ability to communicate with a more secular audience that has a genuine interest in spirituality.

Sinetar has a cursory style of writing, as if she is distilling a lot of material, which she is. But she includes enough brief accounts or quotes of "ordinary" people's experience to connect with the reader. She also includes good insights about the spiritual life: "... our spiritual perfection mirrors whatever (whomever) we gaze at or engage ourselves with. Over time, we integrate ourselves wholly with the object of our devotion." Or this: "No doubt much (if not all) human misery comes from our misplaced and mistaken desire."

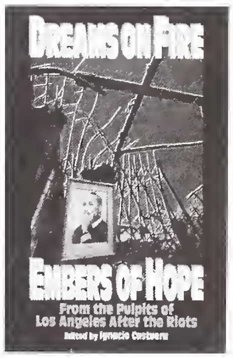
The book assumes that the reader is actively pursuing a deeper spiritual life. It takes a no-nonsense yet non-judgmental approach. The author writes from experience but does not overburden readers with it.

The second part of *A Way* consists of seven "Readings and Journal Sessions." Designed for group or individual use, these also assume serious involvement. Again, some readers will not like the "inter-faith" readings she includes along with selections from the Psalms. But experienced pray-ers will recognize legitimate insights in these other traditions. Sinetar also emphasizes the importance of having trained facilitators lead these sessions.

A Way Without Words has valuable insights, but it is designed—ironically, for such a popular author—for a specific group of committed people. Those not so committed will likely want to pass up this book.

Resources

- **Bound by the Wind** (40-minute video, $15), which documents the effects of nuclear testing worldwide and tells the story of the international movement working for a test ban, and **A Fertile Desert** (12-minute video, $12), which portrays the campaign of the Nevada Desert Experience to stop nuclear testing, are available from NDE, Box 4487, Las Vegas, NV 89127-0487.
- **Deadly Deception: General Electric, Nuclear Weapons & Our Environment** by Debra Chasnoff (30-minute video, $10 rental plus shipping), which won an Academy Award in April, claims that General Electric dumps millions of pounds of hazardous chemicals into the environment from its nuclear weapons plants. Order from Wilmington College Peace Resource Center, Pyle Center Box 1183, Wilmington, OH 45177, (513) 382-5338.
- **It's Not Just a Job ... It's Eight Years of Your Life** ($10/100, single copies free) is a counter-recruitment brochure from the War Resisters League, 339 Lafayette St., New York, NY 10012.
- **Dreams of Fire/Embers of Hope: From the Pulpits of Los Angeles After the Riots** (Chalice Press, 1992), edited by Ignacio Castuera, is a collection of sermons and addresses that helped people in Los Angeles cope with what happened there recently. All royalties from the book will go to a reconciliation fund administered by the Interreligious Council of Southern California.


Dreams on Fire
Embers of Hope
From the Pulpits of Los Angeles After the Riots
Edited by Ignacio Castuera

- **Caring Evangelism: How to Live and Share Christ's Love** is a 16-hour course designed to help local congregations equip members to do evangelism. For more information contact Stephen Ministries, 8016 Dale Ave., St. Louis, MO 63117-1449, (314) 645-5511.
- **About Pornography** is a new Scriptographic Booklet that calls readers to take action against pornography. For more information write Amy W. Campbell, Religious Communications, Channing L. Bete Co., Inc., 200 State Road, South Deerfield, MA 01373. To order, call 1-800-628-7733.
- **Friends Walk with Friends** (Mennonite Board of Missions, 1992) is a packet of materials on Native Americans in the Americas. For more information contact MBM Church Relations, Box 370, Elkhart, IN 46515-0370, (219) 294-7423.
- **How Prayer Shapes Ministry** by John E. Blersdorf (The Alban Institute, 1992, $12.95 plus $3.50 postage) explores ministry as an expression of prayer rather than prayer as just a resource for ministry. Order from the publisher at 4125 Nebraska Ave., NW, Washington, DC 20016.

—compiled by Gordon Houser

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Editorial

There *is* enough to go around

As you read this, southern Africa is experiencing its worst drought in 300 years. Look at a map. Track from Zimbabwe on down. It's a land mass worth pondering. "No area," says our mission worker Eric Fast of Winnipeg, "is untouched."

In that sea of not-enough-rain, Botswana is an island with a difference. It alone among its neighbors has provisions for such a time as this, programs that swing into effect as needed. Everyone knows: Sometimes it just doesn't rain. In fact, a common greeting in Botswana is, "Where is the rain?" The light blue bands on the national flag stand for sky and rain. Botswana knows.

More important, Botswana is a peaceful country. When I was there in the early 1970s, the story went that then prime minister Seretse Khama was told by a visiting dignitary, "Sir Seretse, you really must start up an army for Botswana. Every country needs an army."

Sir Seretse replied with incredulity, "Whatever for? We're surrounded by countries ruled by white minorities. We should risk our multiracial, majority-ruled country by being ready to go to war with them? No, thank you. No army." (Recall the prophet Samuel's words of caution when the Israelites wanted a king. See 1 Samuel 8:11-18.)

So all these years Botswana (even while its borders were strained by refugees fleeing war in neighboring countries) has used its time and money and crops to prepare for drought. (These are people who, for the most part, know well the story of Joseph in the of Genesis preparing Egypt for drought.)

Peace makes economic sense. Do you believe it? Here's another example.

In three years, 1984-1987, the United States spent $1.4 trillion on the military. For a trillion dollars you could build a $75,000 house, put it on $5,000 worth of land, furnish it with $10,000 worth of furniture, put a $10,000 car in the garage and give this package to every family in Kansas, Missouri, Nebraska, Oklahoma, Colorado and Iowa. You would have enough left to build a $10 million hospital and a $10 million library in each of 250 cities and towns throughout that six-state region. You would still have enough to build 500 schools at $10 million each. You would still have enough to put aside, at 10 percent annual interest, money that would pay salaries of $25,000 per year to 10,000 nurses and 10,000 teachers. Also from the interest you would be able to give an annual cash allowance of $5,000 for every family in the six-state region as long as the principal was there.

Another way to look at it is this: About $17 billion is needed to provide adequate food, water, education, health and housing for everyone in the world for one year. Lots of money—about as much as the world spends on armaments every two weeks.

My government would do well to listen to the words of Benjamin Banneker (d. 1806), astronomer, mathematician and one of the architects who laid out the city of Washington, D.C. He proposed that the then-new government establish a Department of Peace in the president's cabinet.

Since 1600 B.C. the world has known only 292 years of no war. In recorded history few borders have known no war. One such is the border between Canada and the United States. I like William Stafford's words about "an unnational monument" along that border: "This is a field/where the battle did not happen,/where the unknown soldier did not die./This is a field where the grass joined hands ...."

Marching orders: If you needed no other reason to promote alternatives to war, to tell the world that we have more important things to do than fight wars, these illustrations of Botswana and the U.S. military budget would be enough. But we have a biblical mandate. We have "marching orders" from our Lord Jesus Christ to faithfully and skillfully teach reconciliation to our children (see pages 316 and 318), in our congregations (see page 323), to ourselves (see page 319). It is something that can be learned. God be merciful to us all. *Muriel T. Stackley*

$2.00

THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

107: 15
AUGUST 11,1992

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ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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Creativity and the church

'God is watching over me,' says Chad Friesen. And his congregation cares. (See page 339.)

Prologue

You are there at our triennial sessions in Sioux Falls, S.D. The lead news story in this issue (see page 349), and the feature pages of the next issue are devoted to taking you there.

In my July 14 editorial I thanked the hosting committees that put this conference together. People who thank groups of people know they take a risk of leaving someone out. For that editorial I understood the first name of each group of committee members to be the one chairing it. Usually this was OK, but especially in the case of the hosting committee (whose members were simply listed alphabetically) I should have named Norman Hofer (Freeman, S.D.) and Rodney Unruh (Sioux Falls, S.D.) right along with Jake A. Dick. Again, many thanks to you all for a huge job well done.

Because of accelerated printing schedules, most of this issue went to press July 15. About then many of us began to hold and sing from our new hymnal, *Hymnal: A Worship Book*. We as a denomination were well represented on the hymnal committees.

Marilyn's story (page 340) is just one that could be told. Read it as well as Chad's, Joe and Tewolde's, Bruce's and James'—testimonies, all, to being created in the image of Creative God. *mts*

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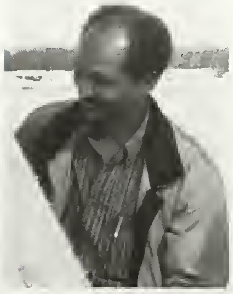

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God's eye

is on the sparrow, and on Chad Friesen

His favorite symbol is the God's Eye. 'God is watching over me,' he says. And the congregation cares.

Wayne Steffen

Light from a single lamp illuminates the young man's sandy hair as he approaches his easel. Sharing the circle of brightness are five or six works in progress. Selecting a landscape from the mixture of smiling, laughing and dancing figures before him, Chad Friesen opens the tubes and picks up the brushes.

"I love to paint thick," he tells me as he joyfully squirts green onto the canvas board. "I don't know what this is turning out to be," he says of a brownish-green shape at the left of a composition that includes a fox, mountains and a sky afloat with disembodied eyes as well as clouds. "It started out to be a deer or something." Mutters of "oops" and "come on" punctuate attempts at making antlers.

"I've done enough," he says at last. But at the edge of the lamplight pool, he looks back at the still unfinished work, shadows cast across his usually open face.

"Still thinking?" I ask.

"Of course," the artist answers.

Two-handed job: Like all artists, 24-year-old Chad creates in the face of challenge. Michaelangelo painted one of the great works of his life while on his back, high above the floor of the Sistine Chapel in Vatican City, Italy. Chad paints all the works of his life while on his stomach, on the floor of his Elkhart, Ind., home. Unable to use his legs, his easel is a plastic sheet of the kind usually seen under office furniture. Van Gogh fought madness to control his brush. Chad fights ataxia, a disease of the brain and spinal cord that makes painting a two-handed job.

And like all successful artists, he has supporters. Teachers have noticed and worked to refine his natural ability. His mother, Carol Nickel, has kept him supplied with materials and encouragement. Members of his congregation, Southside Mennonite Fellowship in Elkhart, Ind., have come together to seek outlets for his paintings.

First, however, there was the teacher in Jerusalem in 1976. When Chad and his family were leaving after a five-year Mennonite Central Committee assignment, she gave the family a stack of the child's work. His birds and cars "were always moving," Carol says. Chad still uses birds, along with flowers, boats, candles, the cup, wine and the cross.

Carol took over as teacher, and after several years (and a lot of persuasion from Chad) she allowed him to move from paper and colored markers to canvas board and acrylic paint. While the son prefers the shade and texture of paint, the mother admits she worries about the mess.

Chad's taste tends toward bright colors and abstract shapes. From books and from trips to art museums in Chicago and Washington, Chad learned to love and finds "fascinating" the works of Monet, Van Gogh, Picasso, O'Keefe and the French Impressionists.

Liz Wenger and Mabel Nisley taught Chad at Bethany Christian High School in Goshen, Ind. Liz, herself an artist with drawings and needlepoint on display at Associated Mennonite Biblical Seminaries, Elkhart, helped him with symbols. "She helped me draw with chalk," Chad says.

Mabel Nisley helped him with physical challenges (like getting from class to class) as well as academic ones. Chad uses his feet only to propel his wheelchair around the house. He needs his elbows to drag himself to his easel. Body tremors affect everything from brush strokes to reading and speaking. In addition, doctors have been unable to identify the condition that gives Chad seizures, though medication has reduced their number from two to three a week to three or four a year.

Chad's favorite symbol, the God's Eye, is found above many doorways in the old Muslim section of Jerusalem. "It means God's looking over you. I liked that," Chad explains.

God's Eye Art, Inc., is the name

Wayne Steffen

'God's looking over you': *Chad at work* chosen for the business by members of Chad's church who sell Chad's paintings. It is a business with a cause. Dean Preheim-Bartel, who chairs its board, says the purpose is profit. "The fact that Chad is disabled makes it easy to get sympathy for him. Sometimes gifted people with a disability get attention for the disability, not the gift." God's Eye Art, Inc., is an investment. "You're investing in a young man and his future," says Dean.

Where did the idea come from to market Chad's paintings? Several people in the congregation wanted to help the young man. Carol Nickel, Merritt and Dierra Lehman and Kathryn Steckly are also on the God's Eye board, which grew one by one from a committee formed in early 1991. The board acts as Chad's agent, but the significant decisions lie with the artist.

$100 shares: Any business needs capital, so church members spent the summer of 1991 selling shares in the corporation to each other, family and friends. By year's end about $4,700 in shares were sold at $100 each. The first project was a show at the Goshen pottery shop of Dick Lehman, another Southside Fellowship member. Chad was involved in six exhibits that year. Earlier, a piece won a prize at the Midwest Museum of Art in Elkhart. The event at Lehman's was Chad's initial solo exposure.

Invitations were sent out, and 150 people came to the opening at the end of September. Seven paintings (about half the number exhibited) were sold during the two-week run.

Chad's latest exhibit was a 28-piece show April 3-5 at College Community Mennonite Brethren Church in Fresno, Calif., where his father, Leroy, is a former pastor. Since many parishioners remember Chad, anticipation was high. Results outran optimism as canvases were sold and several orders were commissioned. "It was more

Juggling hymns and family life

Creating a hymnal required enormous energy, sacrifice and hard work, but Marilyn Houser Hamm says it was worth it.

Mary Lou Driedger

Marilyn Houser Hamm's eyes still sparkle when she talks about receiving her invitation to serve as a member of the hymnal council. "I was thrilled," she says, "but my first question was, 'Why me?' I thought they would look for people with doctorates in hymnology."

Looking back now, Marilyn says it is a good thing she had no idea in 1983 what her commitment to *Hymnal: A Worship Book* (1992) would involve. She reviewed about 50 hymns a month during the lengthy hymn-selection process. She attended week-long meetings twice a year. She chaired the hymnal project's music committee, writing recommendations and evaluations for the nearly 6,000 hymns submitted for consideration.

Most recently she worked on the hymnal's accompaniment book, composing piano parts, descants and instrumental accompaniments.

Her high profile as a member of the hymnal council brought invitations to lead and present at workshops and conferences, requiring major adjustments on the part of her family.

Marilyn co-pastors the Altona (Man.) Mennonite Church with Ray, her husband. They are the parents of Matthew, Kimmy and Kirsten. "Kirsten has been to all the hymnal meetings with me since she was born," says Marilyn. "I would be up at night with the baby and then face long days of meetings that required my complete concentration and energy. Ray did all the church work and had to be a full-time parent to Matthew and Kimmy while I was away."

Matthew admits it wasn't great having his mom miss five of six birthday celebrations, but "there's a good side, too: She wasn't around to bug me to clean up my room and make my bed."

Marilyn believes her participation in

Major adjustments: *Kirsten, Marilyn, Ray, Kimmy and Matthew Hamm* than any of us had expected," Dean says. Most of Chad's pieces sell for $100-$300, but prices vary from $40 to $400. Selling paintings is no big deal, but Chad and his mother both laugh when they remember the pain at first. "At the time, [sales] were personal."

God's Eye Art, Inc., board members get Friesen's work into galleries. The ultimate goal is to turn the business over to Chad. This will happen when there is a net profit. For now the contract states that God's Eye provides materials, Chad gives the company his finished product and income returns to God's Eye, which pays Chad a percentage and uses the rest to cover costs. "If there is a profit after all of that, the investors would probably get a share of that. It would be up to the discretion of the board," Dean figures. Whether ledger sheets are written in red ink or black, board members like their work.

Southside Mennonite Fellowship receives a similar benefit. "It puts flesh and bones on the mission of the church," Dean says. "Mission takes many forms. Often we are intent on helping people 'out there' and overlook opportunities closer to home."

Chad and his mother appreciate the attention church members have shown. They have cared for Chad while Carol was at work and have taken him on trips around town. "When I think how the church has supported us and assisted us, I'm pretty overwhelmed," she says.

As Chad Friesen paints the eyes of God, many eyes look back.

Wayne Steffen's address is 1318 Goldstein Drive, Goshen, IN 46526.

• •

I feel as if I've been going to graduate school. I've learned so much about church music [being on the hymnal council].

the hymnal council has helped her two oldest children gain a great appreciation for the broader work of the church. "They see the ideas and music I bring to our congregation because of my involvement with the council.

"The hymnal council became a community for me," she says, "a strong network of strength." She also admits that it taught her a lot about conflict and how to handle it.

"I was the kind of person who backed away from conflict. But I've changed. The conflicts we experienced on the hymnal council were just awful at times. But I learned from them. The fact that we worked through them has given me great hope for dealing with conflict in the Christian community."

Another benefit of serving on the hymnal council has been Marilyn's sharpening of her skills as a musician. This happened naturally as she critiqued thousands of hymns. "I feel like I've been going to graduate school. I have learned so much about the history and background of church music because I've had the opportunity to work with such knowledgeable people."

A gift: When the hymnal council celebrated the completion of their work with a service of worship together, each participant was asked to choose a hymn that represented the personal significance of the project for them. Marilyn chose "Lead Me, Guide Me."

"I picked it because I felt all along that being a part of the new hymnal was God's leading for me," she said. "To be involved in the work of the committee was a gift. It came at a time when I had wanted to do something for the broader church. We all experienced God's leading for the project in many ways. We were able to work out our conflicts. When we needed people with certain skills and gifts, we found them. When we needed new energy and joy, God provided that."

Marilyn's joy, enthusiasm and excitement about the new hymnal is infectious. She can't say enough about its possibilities for adding life and meaning to the worship experience of the church family.

What is *best* about the new hymnal? Its breadth, she says, both historically and globally. "Our brothers and sisters who live outside North America have so much to offer us: energy, vitality."

Marilyn also feels that a hymnal serves as a historical record book, and *Hymnal: A Worship Book* will provide an accurate reflection of our life as a church. The collection also includes hymns from the rich heritage of Russian Mennonites, Swiss Mennonites and the North American traditions of Mennonites whose European roots are not as recent.

Creating a hymnal with this global and historical breadth required enormous energy, sacrifice and just plain hard work. Marilyn Houser Hamm says it was worth it. She is convinced her involvement with the hymnal council has made her a better person, a better musician and a better Christian. She is proud of the product. "We have put together a book that will invite people to sing, and will help create new life in congregations."

Mary Lou Driedger, Box 3027, Steinbach, MB R0A 2A0, is the consultant to The Mennonite *for the Conference of Mennonites in Manitoba.*

Strange boxes with big silver wings

Sometimes creativity takes a totally practical turn.

Tim Castle

Imagine yourself in northeast Africa. The sun has been blazing down on your head for hours. You have spent most of the day collecting firewood to cook a meal for your family. In your part of Africa, you've noticed that it is drier and there are fewer trees, less vegetation over the last few years. You hesitate to take the limbs off another tree. But what alternative is there? How else will you cook?

You return to your village. You smell the delicious aroma of a familiar meal. But there is no woodsmoke in the air. Excited children tell you that two men came on bicycles and cooked food for you in strange boxes with big silver wings.

Free and abundant: Joe Froese and Tewolde Zeresenai, with the support of Mennonite Central Committee and the Eritrean Relief Association intend to be those two men, beginning this fall.

Tewolde lives in Saskatoon. The first time he saw a solar oven he recognized its potential to solve a major problem in his home country of Eritrea (adjacent to Ethiopia). In many parts of northeast Africa, deforestation and the encroachment of the desert are life-threatening realities, but solar energy is free and abundant.

The oven that Tewolde happened to come across in a Saskatoon backyard was built by solar-oven designer/builder and energy philosopher Joe Froese. Joe has been perfecting simple, efficient, affordable solar ovens for the last seven years. The materials for the ovens he builds cost about $100, and the ovens can maintain temperatures of 400° F (204° C).

Tewolde will be an important part of the project team with his knowledge of Eritrea, his training as an engineer and his ability to speak five languages. He believes that the construction and use of solar ovens could catch on quickly and spread to other parts of Africa.

Potential solution to deforestation: *Tewolde Zeresenai (left) and Joe Froese check on dinner in one of Joe's solar ovens.*

Joe and Tewolde will go to Eritrea with materials for 50 solar ovens and five sets of hand tools. They will teach the people of Eritrea how to build them.

Joe and Tewolde have adapted Joe's oven design to the type of cooking common in Eritrea. Once they are in Eritrea, they will redesign and adapt the materials and method of construction best suited for what is available.

After 30 years of war with Ethiopia, Eritrea is now in reconstruction. MCC has been a part of that long task of rebuilding with a shipment of grain from the Canadian Foodgrains Bank.

One of the first groups targeted for solar ovens will be the large number of orphans, war casualties and the displaced—people for whom collecting firewood is particularly difficult or impossible. The first "demonstration" ovens will be for institutions.

This summer Joe is bicycling from Saskatoon to Montreal to accompany the materials and tools by ship to Eritrea. Tewolde will fly in time to meet Joe when he arrives.

Mennonite Fellowship of Rosthern (Sask.) and Wildwood Mennonite Church in Saskatoon held fund-raising dinners last spring for the project. They invite others to help stop deforestation, be part of the reconstruction of war-torn northeast Africa and support this worthwhile project. Contact MCC Saskatchewan, 600-45th St. W, Saskatoon, SK S7L 5W9.

Tim Castle's address is Box 241, Rosthern, SK S0K 3R0.

The church of the

'90s

• • • • • • • • • • • •

First of four articles

Changes are coming—oops, they're already here

In our consumer society has "Jesus Christ" become a brand name?

Bruce Hiebert

Most of my life I have been involved in "traditional" congregations, but will that be true for my children? Consumer pressure is changing the face of the church.

Traditional congregations are centered on Sunday morning worship. Each has one or more pastors and 60 or more people in attendance. These have been the "normal" experience of North American Christians for about 200 years.

But traditional churches are not what many people are choosing to attend. Denominational loyalty still exists, but every year fewer people are dropping in. In our urban world of easy entertainment, mass communication and wealth, other events grab our time and attention. (How many of us attend church on Super Bowl Sunday?) Changing work patterns mean that fewer of us can go to church on Sunday; we have to be on the job.

Sophisticated tastes: Those of us who do drop in are the most educated and informed churchgoers in history. We often know better than our pastors how our faith needs to be brought to life. We have sophisticated tastes that get turned off by a Sunday morning "amateur hour."

So changes are coming. Many of our congregations are expanding the range and improving the quality of their services. Church staff may include not only a pastor, a music minister, a youth minister, a chaplain and an education minister but also support staff who prepare Sunday school materials, type sermons, drive buses and lead classes. Some churches make sure their Sunday morning speakers are the best. Superb musicians perform. A prepared choir sings.

The best of these congregations have lots of small groups. Friendships form, faith grows, accountability happens. These groups provide "services." Discipleship takes place in them.

These "full service" congregations are larger than average. They have to be to get the financial and personnel resources to do what they do.

These larger churches are at risk for a creeping consumer mentality. As consumers we are used to getting what we like. When the pastor moves, many members move. If there are troubles, members stop attending and start looking around. Loyalty is to favorite people and programs, not to Christian growth.

With a consumer mentality the latest fads can move through these congregations. From "church growth" to preaching styles, the staff is always pressured to do more and do it in the most up-to-date fashion. It is like Burger King: They have to try whatever McDonalds does.

Watered-down theology: Another risk is the danger of watered-down theology. Difficult faith issues get lost in the search for an acceptable average. A poorly understood Anabaptism loses out to a more easily understood "evangelicalism." The "hard sayings" get lost.

In the worst case, despite genuine motives, consumer churches turn the community of disciples into a target group. Worshiping God becomes a search for spiritual "highs," and reaching out to neighbors becomes the statistical truth.

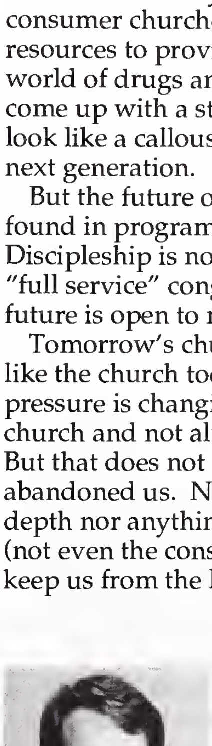
Instead of a living body of Christ, consumer churches may end up being mega-organizations equipped with their own pollsters. They keep one eye on the winds of popularity as they prepare for the next "religious" event. The bottom line stalks the gospel line, and Jesus Christ is the brand name.

The reality is that we humans like to try new things. Larger churches with a consumer orientation grow in this time of generally shrinking congregations. Larger churches *can* do much that we all agree churches need to do.

We want solid youth programs, and consumer churches have the staff and resources to provide them. In our world of drugs and fatal sex, failure to come up with a strong program can look like a callous disregard for the next generation.

But the future of our church is not found in programs and trends. Discipleship is not limited to large "full service" congregations. The future is open to many possibilities.

Tomorrow's church may not look like the church today. Consumer pressure is changing the face of the church and not always for the better. But that does not mean that God has abandoned us. Neither height nor depth nor anything else in all creation (not even the consumer mentality) can keep us from the love of God.



Bruce Hiebert's address is Box 2038, Clearbrook, BC V2T 3T8.

Letters

An abusive 'parent'

Let me tell you about an incident concerning a Native American woman in the Springfield (S.D.) Correctional Facility.

On April 8, Samantha Sabers was charged with possession of less than half an ounce of marijuana while incarcerated at Springfield. On the streets this conviction would be a misdemeanor resulting in a $50 fine.

First, Sabers was placed in the "hole" for three months. She gets out one hour a day for recreation and spends the remaining 23 hours in a 10-foot x 8-foot cell with no television, radio or human contact. She was assigned a roommate in this cell until she demanded her legal rights. I visited her June 12. As I was leaving, I extended my hand to shake hands, and she put her hand forward, then quickly pulled it back, saying, "I forgot; I can't have *any* human contact until Aug. 1." A prison official has now hinted to Sabers that she may spend another three months (August-November) in the "hole" because she is considered a security risk.

Second, if Sabers serves her entire sentence, she will be released in 2002. However, she had reached level-four status (which allows trips outside the prison) in the fall of 1991. She has been up for parole twice and was scheduled to go up again this next autumn. Making parole this third time was a strong possibility. But a state statute demands that violations in prison must be served consecutively to the present sentence. This means that now Sabers would have to serve 10 more years in prison and then serve four more years for the marijuana violation. The state offered her a degrading plea bargain of 10 years plus two years, rather than 10 years plus four years.

I realize that possession of drugs inside prison is a serious matter and requires disciplinary measures; this, however, is abusive.

Sabers was likely to go out on parole in October, but now, because of a violation that would have been a misdemeanor on the street, she faces six months in the "hole" and 14 more years in prison.

We (state government) the people of South Dakota are behaving like a dysfunctional, rigid, abusive parent. *Dave Waldowski, 6613 W. 46th St., Sioux Falls, SD 57106*

Raise our consciences

I wear my T-shirt "Seniors for Peace" with pride. One afternoon a Native American came up to me, pointed to my shirt and said, "That's good, but shouldn't it also say 'Seniors for Justice and Equality'?" He was right. Eighty percent of Native Americans on the reservations are unemployed.

A hundred years ago Chief Shavehead (of the southwestern Michigan Potawatamis) was cheated out of his tribe's furs, corn and wild rice when a trader got him drunk and took it all for a pittance. We as a church have tried to bring the peace of Jesus Christ to Native Americans, but it's hard to talk about Christ's teachings when we have taken the best land for ourselves, usurped mineral rights and stolen water from the land that our government assigned to the Indians.

This year's quincentennial can raise our consciences. I was happy to read that churches (for example, Neil Avenue Mennonite Church in Columbus, Ohio) are inviting Native Americans to speak.

We have individualized our accountability and accepted God's grace and love without sacrifice. We build big homes, drive new cars and strive to leave inheritance for our children while all around are the homeless, hungry and hopeless. We have given the government (often without protest) 15 to 25 percent of our wages, and on average we give the church much less than a tithe. We enjoy worship but not sacrifice.

The 1990s offer us a chance to make a difference. Christ-centered faith asks for sacrifice. The silent death in American churches is that we refuse to respond in Jesus' name to those who hunger, thirst, are naked, are lonely, who are in prison. *Daniel J. Graber, 424 N. Park St., Bellefontaine, OH 43311*

Eternal security

[In response to Ward Shelly's "I Remember When" (June 9 issue)]: My father, C.H. Friesen, and I used to discuss the topic of eternal security. He said, "With my much Bible reading I came to believe it."

In Bible reading I often stop at words like *and, so, but, for.* The *and* is especially [important] in the Old Testament. So also is the word *God,* and many pronouns referring to him: I, me, my, mine, he, his, him.

Look at Hebrews 6:1-6. The writer says, "Let *us* go on." The "us" refers to the writer and the born-again reader. Verse 3: "This will we do"; pronouns are in the first person. Verse 4: "For it is *impossible* for *those* who were once enlightened, and have *tasted* (not eaten or devoured) the heavenly gift." *C.B. Friesen, 200 SW 14th St., Newton, KS 67114*

More on vegetarianism

I appreciate Mr. Comstock bringing this issue to light. We as North Americans and Christians need to re-evaluate our meat consumption.

However, I do not accept the assertion that there is a biblical mandate for Christians to be vegetarian. I believe there *is* a strong case for at least curtailing meat intake on the basis of the conversion factor from grain to meat. The medical community has also indicated that consumption of large amounts of red meat is harmful, though there is some controversy about small portions.

I disagree with Comstock's "general moral principle." Life is sacred because only God can give it. However, life apart from relationship to God has no meaning (John 15:1-11). The reasoning for not ever taking life should be that in doing so we deprive that being of relationship to God or potential for same. Animals don't have an intimate relationship with God.

The pig example is not proof of the animal's cognitive capabilities. The behavior of lifting the lid to the food bin is merely a conditioned response. Animals don't have the capacity for true reason, exemplified in abstract thought involving questions about one's origin and purpose. I concede it is not possible to prove or disprove the cognitive capacity of animals.

It may not have been God's [original] intent for humans and animals to be carnivorous. Neither was it God's intent, however, that humans should know good from evil, be mortal or wear clothing. All of these are a result of the fall (Genesis 3). In the beginning God does not expressly prohibit the use of animals for food.

The principle of valuing human life over animal life is clear in the Bible: the ram in the thicket when Abraham was to sacrifice Isaac, other animal sacrifices throughout the Old Testament; Jesus casting the demons into the pigs at Gerasene. Jesus ate lamb at the Passover and fish when he appeared to the disciples after his resurrection.

However, when the consumption of meat in one region is such that livestock there are fed better than people in other places, I find reason to question that consumption. God's blessing and our own greed have more to do with our abundance than does the Mennonite work ethic. We do not have the right to consume voraciously merely because we have when others have not. Let us take a good look at our North American lifestyle and change it so that others may have what they need. *Bret H. Ewert, 3235 W. 163rd, Markham, IL 60426*

I commend you for raising the issue of animal rights. There are theological positions here that we need to deal with. In 50 years of livestock production I have learned the importance of humane care and respect. We farm highly erodible land and have been able to check the erosion process by tree planting, terraces and seeding for pasture and hay production. Livestock production on such ground is the most responsible way to sustain it.

Gary seems to base his principle that it is wrong to deprive a being of its right to life on God's instructions in Genesis 1 and the prophetic visions of the coming kingdom when sin and death will be gone. We, together with all creation, yearn for that state. We are not there now. Our understanding of how to live now will be better served if we study Genesis 9, where God establishes his covenant with Noah: "Every moving thing that lives shall be food for you; and as I gave you the green plants, I give you everything." The prohibition of using the life blood has a lot to teach about sanctity of life. Our society's wanton disregard for human life and endangered species will bring God's judgment upon us if we do not repent, but I believe we can and should eat meat with thanksgiving. "You may slaughter and eat flesh … as much as you desire, according to the blessing of the Lord your God which he has given you" (Deuteronomy 12:15). Jesus ate flesh. 1 Timothy 4 warns against heeding the teaching of those who … "enjoin abstinence from foods which God created to be received with thanksgiving by those who believe and know the truth." *Walter B. Epp, Route 1, Box 19, Marion, SD 57043*

[In response to] "Must Mennonites Be Vegetarians?" I felt like Felix: "Almost thou hast persuaded me" to become a vegetarian. God was the first one to kill animals to clothe Adam and Eve. Abel killed an animal to cover his sin.

I trust you are as concerned about the killing of unborn children.

I had a young bull who became violent and dangerous. Who would feed and care for this bull until he died of natural causes some 15 years down the road?

Although the slaughter of livestock and wildlife seems cruel, it is the only way to keep the populace from starvation. Often our crops are only good for animal feed, and starving people are not a pretty sight.

In most instances animals have a quick and easy death. Only if we are raptured would our dying be easier.

We must constantly "go into all the world and preach the gospel" and not be sidetracked. *Amos J. Kleinsasser, Bridgewater, SD 57319*

We were appalled and disappointed that you allowed this article to be printed. We believe the same Jesus who blessed the loaves and fishes also blesses the Mennonite Central Committee canned meat that goes out "in the name of Christ."

We believe there will be false prophets in the last days. We find it upsetting to pick up our church paper and find articles first on homosexuality and now on being a vegetarian as being biblical, using only a few verses. If this is their preference, that is their choice, but please, no more articles by individuals, regardless of their credentials, who insist on making their own choices biblical. *Mr. & Mrs. Ernie Liechty, c/o Box 111, Berne, IN 46711*

We agree we Americans eat too much meat for our health, but [we disagree that] eating meat is morally wrong. Let Mr. Comstock keep his opinion, but why should he make it so much of an issue? Why do you print articles that have no spiritual and moral values?

In Genesis 9:3 God says, "Every moving thing that liveth shall be meat for you."

We have worked with the MCC meat-canning project for many years. If we listen to what Gary Comstock is saying, we have sinned.

Articles like this are not spiritual and uplifting. Our Lord has much more worthy things for us to study and ponder. Let's encourage one another in the love of Christ, as Christian brothers and sisters for the saving of souls. *Ed and Marjorie von Gunten, 5351 S. 100 E, Berne, IN 46711*

Thank you for printing Gary Comstock's article. I have long believed that violence among human beings is not unrelated to violence toward God's other creatures. Until we learn to respect their right to live, we will make little progress toward peace in our communities and among nations.

Latin American Christians refer to the reserve of meaning in God's Word that speaks to believers in each changing situation. For them it applies to the discernment that God wills their liberation from oppression and injustice as victims of the violence of modern economic systems and militarism. This reserve of meaning may well speak to us as well about the other victims of our way of life described in Comstock's article. For me it was a liberating experience many years ago to act on the conviction that respect for life on all levels must extend to how we earn our living and to what we eat. Non-violence must describe our relationship toward all creation, animate and inanimate. It relates not only to war and abortion, oppression and injustice, but also to the divine right to life given to all of God's creatures. Is it not our responsibility to hasten the day when "the wolf shall dwell with the lamb and the leopard shall lie down with the kid"? *Laverne A Rutschman, Box 103, North Newton, KS 67117*

I was amused and disturbed that Gary Comstock equates animal life to that of human life. God said in Genesis 1:26 and 28 that man is to rule over all living creatures and have dominion over them. Also in God's covenant with Noah (Genesis 9) it is clearly stated that all living creatures are potential food for man. He implies that only human life is sacred.

Mr. Comstock's logic of refraining from eating meat because we are a people of peace has some serious flaws. If being peaceful includes allowing all animals to live, should that include flies, disease-bearing insects, harmful bacteria or the minutest virus?

A vegetarian diet may be beneficial for health reasons. We probably all should include more vegetables in our diet. But to argue that we should be vegetarians because animals have a right to live is illogical and not biblical. *Alvin Bontrager, 707 SW 680S, Topeka, IN 46571*

I first thought Mr. Comstock's argument was based on the need to help end the injustice of hunger in this world. But I realized his position was based on the rights of animals versus people. My position is based on two things: (1) I was raised on a farm, and (2) I am currently working in Bolivia. I do not agree with Mr. Comstock's opinion that animals have equal or more rights than humans. First, anybody in the United States who speaks for animal rights is coming from a point of luxury. Mr. Comstock can speak comfortably about animal rights, but people I work with cannot afford the luxury of debating if an animal has equal rights to a human. Many marginalized people in the world have to eat meat to survive. Second, raising livestock is a source of income for rural people in the United States and to take that away would devastate many communities. Third, I do not equate killing farm animals as being bloodthirsty and violating one's stance of pacifism or non-violence. Finally, as Christians we should be more concerned about helping the oppressed people of this world to gain equal rights. *Eric Buller, Comité Central Menonita, Casilla 213, Santa Cruz, Bolivia*

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Editor's note: *All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.*

From our mission workers

Meet Toshiko Oshita, a woman who has big dreams. As a fifth-grader Toshiko read about Albert Schweitzer and could hardly believe so many poor children in the world were dying for lack of medical care.

Blessing: *Toshiko Oshita (right) and her mother*

Mary Derksen

Her family was poor by Japanese standards, but she felt privileged. Some day she would help those children.

Her parents, devout Buddhists, faithfully prayed to their ancestors at the family altar. Toshiko's father died and was also enshrined on the family god-shelf.

A longing in her heart and a keen interest in English brought Toshiko to the Oita Mennonite Christian Church's English Bible class. Soon she attended worship services. Eyes brimming, she would ask, "How can I know for sure that the Christian God is the only true God?" Five years later Toshiko was baptized upon her confession of Jesus Christ.

Joy in her new faith put wings to her dreams, but also a new concern about her mother's salvation. The story of the good Samaritan moved her deeply. "Who is my neighbor?" she asked. "My mother? Or the sick and dying in poor countries?"

After nurses' training Toshiko worked in a large government hospital, enrolled in midwifery school and studied English. After passing the necessary English test, she was assigned to a hospital in Malawi, Africa, for two years. Her dreams were becoming reality.

But who would take care of her mother? The Lord seemed to say, "I am with you. I will also take care of your mother." A stepsister agreed to care for the mother, and Toshiko left for Malawi reassured.

In Malawi there were weekly mobile clinic trips into the villages, prenatal care, injections for the children. Toshiko loved it. She wrote her mother faithfully, sharing her faith and experiences.

When she returned in 1986, she asked her mother, "Could we study the Bible together? I want you to know my Savior, too." To her joy, her mother agreed. Step by step she taught her mother, beginning with the Apostles' Creed. Soon they were attending church together.

God-shelf: One day Toshiko confronted her mother gently about the ancestral shrine in their home. "Mother, our God is alive. We don't need this god-shelf anymore." They decided to discuss it with the Buddhist priest.

"You have been a faithful believer here all your life. Now your daughter is a Christian. You join her," the priest told the surprised mother. Toshiko knew this was an answer to prayer. With her mother's permission, she destroyed the god-shelf. Her mother was baptized at Christmas 1987.

The following year the Japanese government contacted Toshiko about an assignment in Sri Lanka. This time her mother gave her blessing.

One time in Sri Lanka doctors and staff fled at the threat of rebels, throwing the hospital into a state of paralysis. Toshiko and one other nurse stayed with the sick children and did what they could.

Now Toshiko plans to study nursing administration in the United States so that she can train nurses in developing countries. *Mary Derksen, c/o Commission on Overseas Mission, Box 347, Newton, KS 67114*

Imitate God. Create.

Matthew, Mark, Luke and John were faced with compelling beauty.

James Krause

Beauty is a spiritual value. What is a Christian/Anabaptist/Mennonite philosophy of beauty? How can it be part of our lives, our worship, our work?

Beauty is wisdom incarnate. Wisdom is the beautiful result of creativity.

Imagine meeting a stranger. The experience is so inspirational that it moves you to view the old and familiar in new ways. Now you must find a way to communicate this. How will you do it? You realize that logic will probably fail you. References and quotations from familiar books may fail you. You need to communicate this fabulous idea in a brilliant, new way. Some improvisation is needed. Then your inner voice begins to sound like this:

"Improvise? Who, me?"

"Yes, you."

"B-but I'm not an artist."

"Oh, yes, you are. Your whole life is a work of art. Your whole reason for being is to give form and substance to the idea you were in the beginning."

The Wise One: I believe this was the experience of the gospel writers. Matthew, Mark, Luke and John turned to the written arts of storytelling and poetry to give flesh and substance, so to speak, to their discoveries. They had been with Jesus, the Christ. They were faced with a Beauty so compelling that it demanded that they act. So they wrote. They told stories about their experience of the Beautiful One, the Creative One, the Wise One.

The Scriptures say that there are "many gifts but the same Spirit, many works, but the same God" (1 Corinthians 12:1-11). Let us broaden our understanding of the concept of art to encompass all of life: gardening, farming, business dealing, education, human relationships, sexuality, cooking, cleaning, physical exercise, play, everything. Being thus creative, imaginative and improvisational is what the medieval mystics meant by the phrase "imitatio Dei," the imitation of God.

Songwriters keep writing about the same things over and over. From hymns to jazz to blues, folk, country and rock, the lyrics repeat themselves. Yet we never tire of hearing or singing the songs again and again. And each new generation produces writers who rhapsodize about the same themes: life, love, work, home and loneliness. Beauty is a universal experience.

Creativity takes whatever materials are at hand (beans and rice and the spices on the shelf or the seven-note Western diatonic scale) and arranges or rearranges them to suit us. That is improvisation. Everybody improvises. I am improvising right now through the written word to get my point across. You improvise when you speak to a friend. You are being an artist. You are using words and symbols to express an idea in a beautiful fashion.

But how does our spiritual value of Beauty fit pain, ugliness, heartbreak, loneliness? Our culture equates beauty with "prettiness" or a "feel-good" state of mind.

Grief: Some of the most beautiful songs I know are the saddest. A sterling example is the hymn "When Peace Like a River" (No. 576 in *The Mennonite Hymnal* and No. 336 in *Hymnal: A Worship Book*). The writer of the words, Horatio Spafford (1828-1888), sent his wife and children ahead of him on a ship from America to Europe. He followed on another. The earlier ship sank, and the four children drowned. The grief he and his wife suffered some of us know, and others can imagine. But what a wonderful hymn he left for us to sing.

Our experiences may not be "pretty." But what we make of them, how we transform them, can become beautiful through the Spirit of creativity, the Spirit of God. This power has the ability to transform chaos into beauty. Herein lies wisdom. Let pain be painful. Wisdom will allow creativity to transform it into Beauty.

The blues is a good example. Blues is good therapy when the whole world "just don't look right." The blues is beautiful music in its subtle rhythm, pitting three against two, its rich use of metaphor, its economy of words, its simplicity of melody. Its performance may be untrained, rough and raw. And therein lies its true beauty.

Returning to "imitatio Dei," the imitation of God, we read in Genesis 1 how God "brooded" over the "face of the deep." Someone with the blues also broods. Out of God's brooding came the creative urge, and the universe was born "and it was good," beautiful.

We worship God when we transform the raw, the sordid, the broken, the whole hopeless mess, into something whole, holy, noble. This is the power of creativity. This is the value of beauty. We Mennonites say we believe in the priesthood of all believers. We can also say that we believe in the creativity of all believers. This is work. This is true worship, the imitation of God. This is wisdom in action.

Art encompasses all of life: gardening, farming, business dealing, education, human relationships, sexuality, cooking, cleaning, physical exercise, play, everything.

James Krause, 1619 W. 22nd Terrace, Lawrence, KS 66046, is a singer and songwriter.

Commentary

The world's armed forces are the single greatest source of pollution, according to *Science for Peace*. Not only in wars but in daily operations and related industries, the military creates huge amounts of hazardous waste. (*Mennonite Weekly Review*)

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Unemployment in Winnipeg is nearing 11 percent, according to *The Grapevine*, the newsletter of Charleswood Mennonite Church in Winnipeg. Over the past year, it reports, the city of Winnipeg has had a 51 percent increase in the demand for social assistance. Winnipeg also has one of the highest child poverty rates in Canada, the newsletter says. More than 41,000 children in the city are living below the poverty line.

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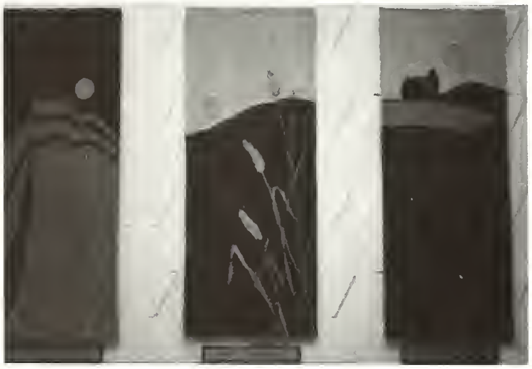
Ron Auernheimer

Jean Reichenbach, Harrisonburg, Va., wove these three tapestries (from left: "People," "Soil" and "Mission") to hang on a wall in Stauffer [fellowship] Hall at First Mennonite Church, Halstead, Kan. When Karl and Helen Schroeder died (in 1984 and 1987, respectively), their family gave memorial money to the church to furnish the hall. Weaver/artist Reichenbach, it turned out, is a great-great-granddaughter of Christian Krehbiel, the congregation's organizer and second pastor. In the first tapestry, furrows become profiles of faces turned heavenward. In the second, the furrows continue and accent wheat. In the third, mission takes the furrows beyond all boundaries. *From information provided by Ruth Geist, Edna Ruth Mueller and Jean Reichenbach*

Dan Quayle was right and wrong

Strong family values among the urban poor help them survive.

Dave Schrock-Shenk

On May 19, U.S. Vice President Dan Quayle attributed the Los Angeles riots to a breakdown of family values.

I both affirm and challenge his statement.

Who does not share a sense of horror when watching the videotapes of the brutality and violence that followed the verdict in the Rodney King case?

Yet who of those who have lived among our society's poor does not know of the strong family values that allow them to survive?

I see those values every day in the Lancaster City, Pa., families among whom I am blessed to live.

I see it in the extended family network that gave homes to the young African-American children whose mother and father, after 12 years of struggle, were no longer able to cope with the strain of supporting seven children on two minimum-wage jobs.

I see it in the politeness, bravery, respect and generosity of Temeka and Tiandra, two of those children who lived with us for a few short weeks last year.

I see it in Sean's mother, who takes him to church every Sunday. I see it in Sean's father, who works each and every day his construction company has work.

Block parties: I see it in Hagar, who plants flowers in the front yard of her public housing, provides a home to nieces and nephews who need refuge from the pressures of growing up Hispanic in an Anglo culture and cooks rice for our block parties.

I see it in Miss Gloria, who provides a home to her grandchildren and to her daughters, who bore those children to men who do not provide for them.

I see it in Kaisha and Denella, who every Sunday carry a specially prepared dinner from their public housing complex to their grandmother's house several blocks away.

Yes, we have lost a sense of family in our society. We who are rich have lost the sense that the poor are our family, too.

We have allowed the minimum wage to stagnate for a decade, condemning millions of working people to perpetual financial struggle.

We have allowed children born to poor women to grow up without the food and mental stimulation that would allow them to unlock their God-given potential.

We have allowed our inner-city schools to decay beyond all limits of decency and reason.

We have allowed the banks that hold our savings to refuse to make home mortgage loans to those in our inner cities.

We have accepted as normal the existence of tens of thousands of homeless people who live on our city streets.

We have moved away and averted our eyes from the dispossessed brothers and sisters of Jesus.

There are moral failures among the poor in our society. Yet do their failures approach the magnitude of those who looted the savings and loans, facilitated the destruction of our continent's forests, ordered the death of hundreds of thousands of Iraqis who had no say in the decisions of their leader, and continue to spend hundreds of billions of dollars a year to build and maintain weapons of mass destruction?

Dave and Carolyn Schrock-Shenk moved into a lower socioeconomic section of Lancaster, Pa., in 1989, when they returned from three years of Mennonite Central Committee service in the Philippines. They are members of Just Connections, a small Christian community that seeks to live with and learn from poor people in North America.

GCMC delegates move to stop abuse and plant new churches

Sioux Falls, S.D.—General Conference Mennonites called for an end to violence against women and children and for a beginning of a thrust to give birth to 50 new churches by the year 2001.

Almost 1,400 adults and more than 500 youth met here July 22-26 for worship, business and numerous activities, from tours to drama to eating.

The resolution on "male violence against women" sparked the most discussion. (See box on page 350.) Over the course of the convention the resolution underwent editorial and content changes. On July 25 it passed handily as a resolution "against interpersonal abuse."

New wording made the resolution inclusive of women's violence against others. The orginal draft, for instance, included the wording, "We live in a society whose structures imply men's power and superiority over women. Within that system many Mennonite fathers, husbands, employers and even church leaders have used their power in oppressive and violent ways."

The approved statement reads, "We live in a patriarchal society whose structures imply power and superiority of some (overwhelmingly men) over others (usually women and children). Within that system, many have used their power in oppressive and violent ways."

Ashamed: Not everyone agreed with the changes. John Braun of Seattle said the resolution departed from its original intent. "This comes from a group of men who were confronted with their own violence and the complicity of violence against women. [These changes] give women equal responsibility with men. I'm ashamed that most of the change has come from men, not women."

Only a handful of women addressed the resolution on the conference floor. Those who did voiced support of the resolution's call to "believe and feel the pain of those who have been violently abused or sexually harassed" and to hold abusers accountable for their actions.

One section read that "abuse is a violation of the marriage covenant and that individuals so victimized in marriage are not bound in the eyes of God or the church to submit themselves to further acts of abuse."

The resolution "to laugh with Abraham and Sarah" passed easily, although some offered reasons why the General Conference is not growing.

Liturgy: John Slivkoff, pastor at Grace Mennonite Church, Dallas, Ore., said that many may be leaving our churches "by the back door" because of "theological diversity." He claimed that criticism of "patriarchy," affirmation of homosexuality and the emphasis on liturgy and on social issues parallels a decline in membership and giving.

Menno Ediger of Cedar Valley Mennonite Church, Mission, B.C., disagreed. "A gospel that separates grace from justice is a false gospel," he said.

Hubert Brown, outgoing executive

Dave Linscheid

Laughing with Abraham, stopping abuse: *Gary Harder, Toronto, speaks out.*

Southern Hills Mennonite Church of Topeka, Kan., became the first associate member of South Central Conference of the Mennonite Church at SCC's annual meeting July 3-5 in Oklahoma City. One year ago SCC and Western District Conference of the General Conference Mennonite Church approved a provision for congregations in one conference to become associate members in the other. Begun in 1957, Southern Hills Church has about 100 members.

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"Urban Reserves" are popping up in cities across the Prairies, and Calgary may be the next community where one is established. The reserves would have their own schools, hospitals and businesses within city limits. The Siksika Urban Association—a group of Natives from the Siksika Nation east of Calgary who now live in the southern Alberta city—are seeking land they can build on. "There are so many people moving to the city because of the unemployment and lack of housing on the reserve ... so we want to set up our own urban self-government," said association member Roy Little Chief. (*Winnipeg Free Press*)

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Delegates to the Church of the Brethren Annual Conference, meeting June 30-July 5 in Richmond, Va., backed a strong ethics statement for ministers and lay leaders in the church but decided against issuing a new statement on homosexuality. The Annual Conference is the church's highest legislative authority. The ethics statement details specific ethical guidelines, aimed at preventing cases of sexual abuse by clergy, and provides procedures for dealing with allegations of sexual misconduct. Delegates also recognized emerging church groups in Brazil, adopted a query asking for more denominational programing for singles and approved measurable evangelistic outreach goals for 1993-95.

Ted Grimsrud and Kathleen Temple of Eugene, Ore., find themselves repeatedly drawn to Associated Mennonite Biblical Seminaries, Elkhart, Ind. Kathleen, a tailor, Ted, a minister at Eugene Mennonite Church, and their son John, 10, spent the spring semester at AMBS. Ted was on sabbatical from his pastoral responsibilities, while Kathleen was interested in exploring the possibility of pastoral ministry.

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A new Christian Spirituality degree is being offered by Associated Mennonite Biblical Seminaries, Elkhart, Ind., starting this fall. The new degree represents a new concentration within the two-year Master of Arts in Theological Studies program. The course of study in the program intends to give students a foundation in the Bible, church history, ethics and church ministry. Key concepts of the new degree program, according to assistant dean Dorothy Nickel Friesen, are expressed in words and phrases like "transformation," "God's guidance," "God's presence" and "deepening our faith commitment."

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Dan Dyck, 48, employed as a clerk at the Abbotsford, B.C., City Hall since April, does all the inter-office routing and photocopying for a staff of 65 people. He received the job through the Mennonite Central Committee-sponsored Abbotsford/Matsqui Employment Program, a federal-government-supported program that helps employment-disadvantaged people find meaningful jobs. According to progam director Stan Martens, the purpose of the job creation effort is to "help people find real jobs for real pay" and help change attitudes about people with mental handicaps. "Many mildly mentally handicapped people end up in sheltered workshops where there's no incentive or expectations," he says. For Dyck, leaving the security of social assistance to take care of himself is "a bit scary," but he's glad for a chance to make it on his own.

Dave Linscheid

Singing from the new hymnal: *Brother and sister Dave and Eleanor Loewen, Clearbrook, B.C., and Winnipeg, respectively, during a worship session*

secretary of the Commission on Home Ministries, said he hoped the resolution would bring about "a sense of new energy and adventure to reach out to communities of need." He added, "I want to laugh with Abraham and Sarah. I want to believe in God's ability to bring peace and justice and good news."

Delegates also approved a $3 million capital

Delegates talk about abuse

Sioux Falls, S.D.—The "resolution against interpersonal abuse"—originally titled "A resolution on male violence against women"—brought many responses. Here are a few:

"[Sexual abuse is] of utmost importance along with other peace, justice and social concerns that we have." *Bev Redekop, Richmond, B.C.*

"People are hurt by our silence." *Joan Peterson, Geneva, Neb.*

"There are different roles in the church. ... There is a sense in which the woman is to submit to the man." *Pete Everett, Bowmansville, Pa.*

"I don't think we should hide any longer behind the phrase 'wives submit to your husbands.'" *David Schroeder, Winnipeg*

"There are some ways our theology has contributed to the abuse." *Gary Harder, Toronto*

"Violence against women may have its roots in what's written in the Bible." *Bruno Penner, Leamington, Ont.*

"The abused and abusers have their own slant to the story. ... Discipline needs to be done in the spirit of the new confession. The primary purpose [of discipline] is to liberate from sin ... to restore [sinners] to the fellowship of the church." *David Habegger, Fort Wayne, Ind.*

"With authority comes accountability. We need to have full disclosure [of actions by members of institutions]." *Sam Steiner, St. Jacobs, Ont.*

"[Jezebel] is deceiving menservants. The woman has displaced the man." *Abe Janzen, Coaldale, Alta.*

"In the preamble [of the resolution] we have politicized the issue." *Craig Maven, Perkasie, Pa.*

"The personal and the political cannot be separated." *Michael Yeakey, Salina, Kan.*

"Women in the Bible could trust the patriarchal system, which protected them. Women today can't." *Carole Boshart, Goshen, Ind.*

"Patriarchy is a sin." *Gary Harder, Toronto*

"We have entitled men to believe that they have certain power." *Palmer Becker, Mountain Lake, Minn.*

"Hierarchical systems are inherently violent and oppressive, whether patriarchal or matriarchal." *Walter Friesen, Moundridge, Kan.*

"We need to stop keeping secrets." *Jeff Minor, Mountain Lake, Minn.*

fund drive by Associated Mennonite Biblical Seminaries, Elkhart, Ind., to begin next year. And with news of potential air strikes by U.S. planes against Iraq, delegates agreed to send a letter to President Bush opposed to the threat of military action against Iraq.

Among the reports to delegates came the news that giving to General Conference Mennonite programs is declining at an alarming rate. According to GC planned giving director Gary Franz, if trends continue as they have the past 10 years, by the year 2002 there will be no single GC mission program, and many other current programs will have been cut drastically or eliminated.

"After Five Hundred Years," a special evening worship on July 25 that combined youth and adult participants, focused on Native peoples. The service included prayers, Scripture reading and music by Native Mennonites.

Emma LaRocque, a Metis and professor of Native studies at the University of Manitoba, Winnipeg, gave the Schowalter lecture, "After Columbus: Reflections on Human Freedom and Justice."

'Insatiable greed': The evening closed with a statement of confession, in which non-Natives offered thanks to "our Native sisters and brothers … for the generous gifts that insured the survival of our forebears and that enriched the life of peoples around the world." The statement went on to confess "insatiable greed," the bringing of "diseases and poverty," "disrespect" and "violence."

The statement closed with the entire assembly saying, "The treaties that formed a covenant between us in the past have been broken continuously. It is time for a new covenant. … We commit ourselves to breaking down the dividing walls between us by extending to each other the peace, friendship and love that we give to family members."

Darrell Fast, pastor at Bethel College Mennonite Church, North Newton, Kan., was elected moderator for a three-year term. (See box below for complete election results.)

The next triennial sessions will be held in Wichita, Kan., in 1995 with the Mennonite Church. *Gordon Houser, with reports from Beth Hege and Larry Penner*

More to come

We will have more stories and photos from Sioux Falls '92 in our next issue (Aug. 25). That issue will include stories on the Conference of Mennonites in Canada sessions, held July 20-22 in Sioux Falls, and the U.S. Assembly, held July 22, also in Sioux Falls.

Election results

Moderator: Darrell Fast, North Newton, Kan.

Assistant moderator: Bernie Wiebe, Winnipeg

Secretary: Anita Penner, Abbotsford, B.C.

General Board: Jake Fransen, Smithville, Ont.; Adam Liu, Santa Clara, Calif.; Clare Ann Ruth-Heffelbower, Fresno, Calif.

Division of General Services: Elmer Wall, Pretty Prairie, Kan.; James Harder, North Newton, Kan.; Connie Hart, Oklahoma City

Commission on Education: Ardys Becker, Mountain Lake, Minn.; April Yamasaki, Clearbrook, B.C.

Commission on Home Ministries: Tony Brown, Seattle; Susan Ortman Goering, Boulder, Colo.

Commission on Overseas Mission: Linda Dueck, Leamington, Ont.; Christine Waltner, Manhattan, Kan.

Mennonite Biblical Seminary: Dick Rempel, Chilliwack, B.C.; Tim Schrag, Beatrice, Neb.; Joan Wiebe, Aurora, Colo.

Program committee: Bernie Neufeld, Winnipeg

Commission on Home Ministries-U.S.: Nancy Brubaker Bauman, Reedley, Calif.

The Deutschhof (Germany) Mennonite Church has for nearly three years made two trips per year to Rumania to transport food, medicines, clothing, Christian literature and Bibles to congregations there. In 1991 the church began sending its aid to the young Brethren Church of Gospel Christians in Selimbar and its mission society. (MWC)

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The Bethel College (North Newton, Kan.) library has received a collection of manuscripts written by Marlow Ediger, a Bethel alumnus and professor of education at Northeast Missouri State University in Kirksville, according to Dale Schrag, Bethel director of libraries. Ediger presented the college with 1,601 manuscripts he has written on various educational topics. Ediger's manuscripts have been published in Australia, England, France, India, Pakistan, Tanzania, Brazil, Argentina, Czechoslovakia, Poland, Canada, Mauritius, Sweden, Norway, Denmark, the Philippines, the former Soviet Union and elsewhere, including the United States.

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Most Third World churches have still not responded to one of the most far-reaching documents of the modern ecumenical movement—the statement on Baptism, Eucharist and Ministry—although 10 years have elapsed since the statement was issued. According to Ethiopian theologian Yacob Tesfai, the problem lies in the issues not addressed by the document. He referred to "the deep question regarding the division of humanity into rich and poor and the conflict that results from it." This division could have implications for the future as Christianity, in terms of numbers of adherents, becomes a non-Western religion. "As the numbers increase and the various voices become louder, the Third World churches must be taken seriously and their concerns handled more equitably," Tesfai said. (MWC)

Israel gets $800 million per year in profits from goods sold in Palestine and $200 million in taxes, according to Christian Peacemaker Teams member Hedy Sawadsky of Vineland, Ont. Yet Palestinians have to pay $700 for a driver's license, whereas Israelis pay less than $10 for a license. The United States gives the equivalent of $1,000 to each Israeli in aid, more than to each resident of Chicago, says Sawadsky.

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More than $54,000 U.S./$66,000 Canadian worth of clothing, health and layette kits set sail for Managua, Nicaragua, in June. Mennonite Central Committee sent the materials to victims of a series of volcanic explosions that occurred in April.

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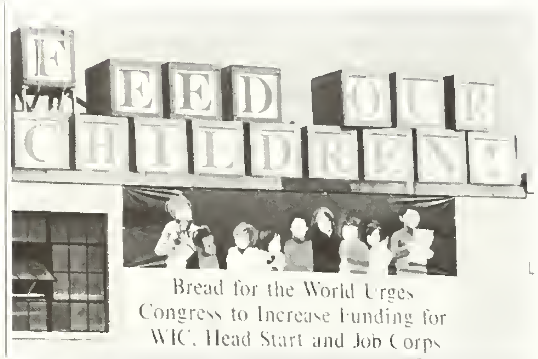
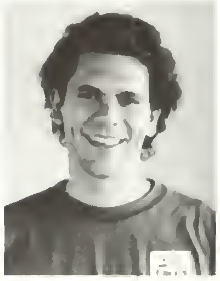

FEED OUR CHILDREN!
Bread for the World Urges
Congress to Increase Funding for
WIC, Head Start and Job Corps

Bread for the World has recently unveiled its latest initiative to help call attention to hungry children. This giant display sits on the roof of the organization's office in Washington. Bread for the World's 45,000 members are calling on the U.S. Congress to help feed the nation's children by supporting the Every Fifth Child Act, which seeks funding increases for three cost-saving programs proven to reduce childhood hunger: The Special Supplemental Food Program for Women, Infants and Children (WIC), Head Start and Job Corps.

Larry Penner named assistant editor of *The Mennonite*

Newton, Kan. (GCMC)—Larry S. Penner, Chicago, has been named assistant editor of *The Mennonite*, effective Aug. 17. He replaces Gordon Houser, who vacates the position to serve as editor of the magazine.


Penner

Penner, a native of Beatrice, Neb., earned bachelor's degrees in English and music from Goshen (Ind.) College. While at Goshen he served as feature editor for the school newspaper and copy editor for the yearbook. He has been a member of several editorial boards and authored two publications for Pinchpenny Press. In 1990 Penner served as an editorial intern for the international biweekly newspaper *In These Times*, based in Chicago.

In addition to his work at Goshen College, Penner also studied at the Fredrich Schiller Universität in Jena, Germany, the Urban Life Center in Chicago and the Universidad de Azuay in Cuenca, Ecuador.

For the past year Penner has served as a volunteer with Mennonite Voluntary Service, a program of the Commission on Home Ministries. He was on staff at St. Jude Cluster of United Methodist Churches in Chicago.

Penner is a member of First Mennonite Church in Beatrice.

Seminar to help adults prepare for church membership

Elkhart, Ind. (AMBS)—A research seminar on Christian initiation has launched a year-long process of developing new adult instructional resources for Mennonite churches.

Thirteen invited pastors took part in the seminar at Associated Mennonite Biblical Seminaries here June 12-19.

The seminar and follow-up are designed to help Mennonite congregations prepare adults for meaningful church membership.

While Mennonites emphasize adult, or believer's baptism, instructional materials for church membership have mainly addressed youth who have grown up in Christian families in the congregations.

Mennonite congregations more recently have been asking for materials designed specifically for the growing number of adults from non-Mennonite or non-church backgrounds seeking membership.

Heidi Regier Kreider, pastor at Emmanuel Mennonite Church, Gainsville, Fla., said after nine years her congregation has yet to develop a formal process to initiate adults into the church community.

While new people "find their way in somehow," she said, she welcomes the chance to work at "strengthening the process of faith formation" as an integral part of the worship and mission life of the church.

Tom Kauffman, pastor at Mennonite Church of Normal (Ill.), said the seminar helped him see more sharply that baptism is "an inauguration of a lifelong process rather than a conclusion of a course of study."

The group designed a variety of approaches to help people begin the Christian life and enter into the life and fellowship of the church. The participants will try out the materials they developed and report back next June.

The seminar included daily worship and biblical studies of Christian initiation events in the New Testament, case studies from the pastors' experiences, guest lectures and instructional materials for further testing.

Denominational staff will follow through with preparing and publishing the final instructional materials after the 1993 evaluation.

The seminar was a cooperative effort of the Institute of Mennonite Studies of AMBS, the Commission on Education of the General Conference Mennonite Church, Mennonite Board of Congregational Ministries and the Mennonite Publishing House, Congregational Literature Division, of the Mennonite Church.

A grant from the Schowalter Foundation covered major costs of the seminar. *John Bender*

From crack house to family residence

Akron, Pa. (MCC U.S.)—It wasn't exactly a dream house. Its windows and all its plumbing, even the water line from the house to the street, had been ripped out and sold for scrap. Its two bathrooms were in drastic disrepair. Its floors sagged some 3 to 4 inches (7.5 to 10 centimeters) due to water leaks.

When drug addicts began using the 58th Street building as a crack house, Miami city authorities decided it was time to demolish it. Before the wrecking ball fell, however, the Little Haiti Housing Association stepped in.

The non-profit association is dedicated to providing low-income housing to the approximately 100,000 Haitians who inhabit Miami's Little Haiti. The association encourages home ownership as a way to bring stability to the area.

Due to the large numbers of abandoned properties in Little Haiti, the association prefers to renovate existing houses rather than build from scratch.

Although the 58th Street home had been stripped, "its structure and roof was solid," says Dave Harder, a Mennonite Central Committee worker in Little Haiti. "It just required an awful lot of work."

Harder, who works with the Little Haiti Housing Association, had an idea: Why not ask Mennonite Disaster Service to help with the renovation? They were willing. Between January and April, MDS renovated not only the 58th Street house but two others was well.

"The MDS crew was key to making this work," says Harder, who formerly worked as a carpenter and contractor in Winnipeg.

This last May, Sanora and Marita Thelisma and their three children, ages 8, 6 and 2, moved to the former crack house. Owning their own home means a great deal to the family. With an annual income of $13,000, they doled out $450 monthly for a run-down two-bedroom apartment. With special financing worked out by the Little Haiti Housing Association, they now pay just $310 monthly for the four-bedroom renovated house.

"Mr. and Mrs. Thelisma check with me all the time to make sure it's real, that they are really going to own the home," says Joel Buissereth, part-time coordinator of the Little Haiti Housing Association. "They can't believe there's a program to help them."
Emily Will

Bruce Hildebrand (MCC)

Can't believe it: *Joel Buissereth, left, part-time coordinator of the Little Haiti Housing Association, with another family, Mr. and Mrs. Wilson Jean and children.*

A Newton, Kan., area peace tax group met June 20 to hear an update on the Peace Tax Fund bill and share ideas for a local alternative tax fund. Local funds from people who are withholding a military portion of their taxes could go toward planting trees, hospice care, mental health care for veterans, retraining military workers, repairing and recycling appliances, and environment protection. The group hopes to announce a project in January 1993. *Susan Balzer*

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Mennonite Central Committee Canada is "going to have to come to terms with any ambivalence (perhaps even distaste) for the business model," according to a review performed by the Mennonite Economic Development Associates Consulting Group. The review concluded that "because of the reluctance in recognizing that Self-Help Crafts Canada is in fact a business enterprise, business principles are viewed as being of less importance than they ought to be." During the 1980s Self-Help Crafts enjoyed phenomenal growth in Canada—from $400,000 to $3.4 million in seven years. But sales declined 5 percent in 1990-91 and 10 percent last year.

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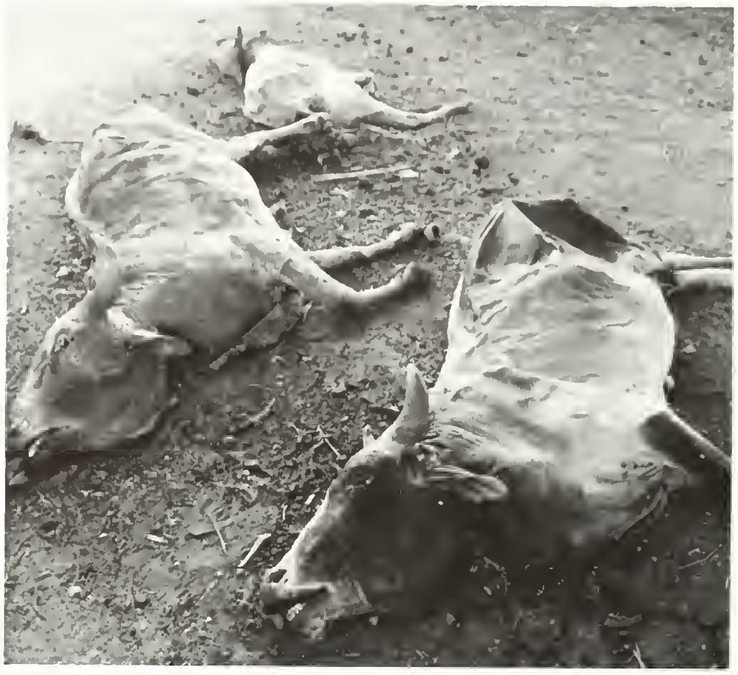
The Mennonite Central Committee-supported Open Door program, which serves single mothers and their children through churches in nine British Columbia communities, wants to start a catering business, which will help women learn job skills and earn extra income while preparing and serving meals for church functions such as conferences and fellowship suppers. A new government job creation effort may make it possible for Open Door to begin the business since it will eliminate restrictions on how much extra income welfare recipients can earn. The five-year, $35 million research program is aimed at helping people move gradually from welfare to work by topping-up wages to persuade welfare recipients to take jobs.

Anatomy of a drought

This photo essay tells the story of Odha, a small village just outside Moyale, Kenya. For about 19 months little or no rain fell. (The photos are by Howard Zehr and the text by Pearl Sensenig, both of Mennonite Central Committee.)

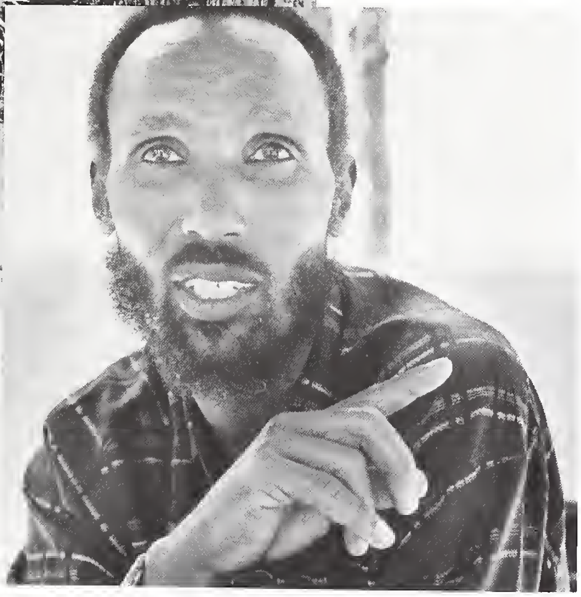


Rotting animal carcasses litter the road leading to Odha. As the road winds uphill, the numbers increase. Too weak to make it up the hill, animals collapse and die where they fall. In better times people work together to dispose of them. Now there are too many dead animals.

"Nobody can remember a drought this bad," says Ali Hanti, Odha's village chief (above). He estimates that the 3,200 villagers lost about 100,000 animals in recent months. As the animals died, people began to collect firewood, pack it on donkeys and take it into Moyale to sell. Now the donkeys are dying, too. Ali and the village elders gather daily to talk about options.

"I once had 46 cows and now I have only two," says Mrs. Kiya (at right in photo with her family outside their house). One of Mrs. Kiya's surviving cows stood in her compound eating the grass thatch off a small building once used for grain storage. Mrs. Kiya and her children tried to chase it away. "It's so thin it will soon die. I don't want it to die here in my yard," she says. Usually villagers work together to help needy families. But now people have so little that nothing is left to share.

In an attempt to feed their animals, people remove the dried-grass thatch from their buildings (above). They began with the outbuildings—granaries, storage buildings. Now those roofs are gone, and they are beginning to take the thatch off their family houses. At the Moyale street market, people sell their thatch to earn money to buy food. Foraging animals have eaten all the greenery for miles around. People have cut the tops off and stripped leaves from all the trees. Only the thorny trees remain intact.



"I'd rather die with my people than leave and come back to bury them," says John Godhana (above). A National Council of Churches of Kenya worker, Godhana was offered a job elsewhere but declined it. Many people depend on him for survival now: on the aid he obtains from agencies or provides from his savings and on his numerous contacts in the community.

Camels teach lessons on pastoralist life

Howard Zehr (MCC)

Kalacha, Kenya (MCC)—Sako Komchore Torre drives camels to camp. Torre assisted Mennonite Central Committee workers David Adolph-LaRoche and B.J. Linquist-LaRoche in caring for MCC's camel herd. The camels helped Adolph-LaRoche and Linquist-LaRoche learn about pastoralist life.

Malaria and AIDS plague Africa. The World Health Organization thought malaria could be eliminated, but due to new breeds of mosquitoes resistant to insecticides, new types of malaria resistant to anti-malarial drugs, and the apathy of major medical laboratories, the problem is still immense. Some 270 million Africans suffer from the disease, with 800,000 of them dying each year. AIDS continues to stalk Africa as well. Of Uganda's 18 million people, the government says that 1.5 million are infected with the AIDS virus. Misaeri Kauma, bishop of the Anglican diocese of Namirembe, says that 250,000 of the 4 million Christians in his diocese are infected. Marriages are performed in the denomination only after an AIDS test. (MWC)

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Zaire's president Mobutu Sese Seko may use his brutally violent security forces to block transition to democracy, Africa Watch warns in a July 7 report. The report urges the international community to back the [Zairian] National Conference as the one body that can prevent "bloodshed and destruction" by establishing a legitimate interim government and bringing the security forces under its control. Africa Watch calls on

- the Bush administration to publicly break with Mobutu, denounce his undemocratic maneuvers and reverse its claims that he must be involved in the transition process;
- Western governments to "recognize the full authority of the National Conference" and consult it on "all issues of diplomacy and aid";
- Mobutu's military advisers—led by Egypt, Israel and South Africa—to stop training and equipping Mobutu's security forces and publicly denounce human-rights abuses carried out by units they armed or equipped;
- the United Nations to vigorously investigate Mobutu regime atrocities.

Steve Askin in National Catholic Reporter

The story of the formerly persecuted and fast-growing Mennonite churches in Ethiopia will be told on video. The Meserete Kristos Church—the name by which Mennonites are known in Ethiopia—requested that a video be made to tell the church's story from its beginning in the 1950s through the persecution of the 1980s and the rapid growth taking place today. MKC now has 51,000 members with 53 congregations in 12 of Ethiopia's 14 regions. (Eastern Mennonite Board of Missions)

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Although life is difficult in the former Soviet Union, a Mennonite church in Neudachino, Siberia, has decided to help people even worse off than themselves. In March Mennonite Central Committee representatives visited the Mennonite community to talk about ways MCC could provide assistance. After preaching in the small 20-family Kirchliche Mennonite Church, Eric Rempel was asked to tell about life in Bangladesh, a country he had recently visited for MCC. The next day the congregation gave 2,000 rubles—one month's wages for a worker—for MCC to use in Bangladesh.

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"The town has its Mennonite church back: The long-time ruins, commonly known as 'the disgrace,' across from the Neuwied Princes' Castle, has turned into a true jewel which, after its successful renovation, is now open as a public art gallery." With these lines, the *Neuwied* [Germany] *Municipal Journal* opened its report on the "taking into possession" of this historical building. The church, built by the Earl Alexander of Wied in 1768 and one of the town's oldest buildings, was used until the 1970s by the Evangelical Mennonite Church. The building had become too small for the growing congregation, which sold it to the Neuwied Princes' Castle in 1979. (MWC)

Young Tanzanian artist trains in North America

Akron,Pa. (MCC)—For 23-year-old Deus Tumbago of Tanzania, a participant in Mennonite Central Committee's International Visitor Exchange Program, the opportunity to develop his printing and drawing skills here at MCC headquarters is a dream come true.

MCC Information Services staff are equally pleased to have Tumbago working with them on Africa education projects. He is able to convey African culture with an authenticity and freshness that is difficult for North American artists to recreate, say staff people.

Al Friesen (MCC)

Tightrope: *Rempel Smucker, Deus Tumbago*

While working at a print shop run by the Tanzanian Mennonite Church, Tumbago was tapped to participate in MCC's visitor exchange program for young adults.

He began working at MCC's headquarters in July 1991. Later MCC video producer John Leckie put him in touch with free-lance graphic designer Judith Rempel Smucker. He worked with her in a small studio in her home, illustrating African fables using water colors.

Smucker has walked a tightrope in instructing Tumbago. She wants to improve his skills without changing his natural style.

At the end of July Tumbago was to return to Tanzania, where he will utilize his improved skills with the Mennonite church there. *Emily Will*

Seattle Mennos connect with others in the city

Seattle (GCMC)—For about five years "The Mennonite Connection" has served up a combination of food, music, fellowship and Anabaptist theology on a regular basis. Sponsored by Seattle Mennonite Church, the Mennonite Connection is a dinner and forum that reaches out two or three times a year to people in the metro area who have any "connection" with Mennonites.

Some live in neighboring cities and attend local churches because a weekly commute to Seattle Mennonite Church (or to the new Evergreen Mennonite Church in East Seattle) is too far. Others attended Mennonite schools or served with Mennonite agencies or simply grew up with Anabaptist influences. The connection does not matter; the connecting does.

At one Mennonite Connection participants displayed an instant affinity to one another, politely exchanging names: Graber, Braun, Dyck, Wall. Joel Janzen, holding his copy of *The Mennonite Hymnal*, declared that leading the singing is a highlight. Then guest speakers Fran and Paul Hiebert addressed the role of women in church leadership and the mission field.

The Mennonite Connection represents a ministry of urban churches to provide a link between those on the fringes of the Mennonite church and the Mennonite community. "We discovered about 500 addresses in the Seattle area that had some kind of connection with Mennonites. We wanted to draw those folks and others into dialogue on Anabaptist topics," said Steve Ratzlaff, who recently resigned as pastor at Seattle Mennonite Church and moved to Nebraska.

Attendance at the meetings varies between 30 and 90. Topics also vary, but potluck meals are consistent. Sometimes for the "program" they simply sing. With a combination of food, singing and fellowship, no one goes away hungry. *Beth Hege*

Record

CMC—Conference of Mennonites in Canada
PDC—Pacific District Conference

DEATHS

Art Isaak, 64, West Swamp Church, Quakertown, Pa., died June 27 in Sellersville, Pa. He served as assistant pastor at Bethesda Church, Henderson, Neb., and directed religious education at Zion Church, Souderton, Pa. Since 1964 he was a therapist at Penn Foundation. He is survived by Marjorie, his wife, daughters Gretchen Isaak and Kristin Neufeld and son Garth Isaak.

WORKERS

Les Andres, Saskatoon, and **Dan Olfert**, Superb, Sask., have been appointed to the Swift Current (Sask.) Bible Institute board.

Estelle Armentrout is serving in the Mennonite Central Committee U.S. Urban Community Development Summer Service Program at Northern Cheyenne White River Church, Busby, Mont. Others serving in this program include **Maricela Bustos**, Comunidad de Esperanza Menonita, Dallas, Texas, working as a secretary; **Mike Greeley**, Bethel Church, Hammon, Okla., working as a maintenance worker; **David Melo**, Assembly Church, Goshen, Ind., working as a promotions coordinator; **Micah Myron**, Intertribal Fellowship, Phoenix, Ariz., working as a youth leader; **Timothy Myron**, First Church, Phoenix, working as an intern on the Hopi Reservation; **Roz Royster**, Kansas City, Kan., working as a music minister at Community Church, Markham, Ill.; **Thalia Twins**, Koinonia Church, Clinton, Okla., working as a counselor; **Carmin Vera**, Comunidad de Fe, Chicago, working as evangelism coordinator.

Perry Bartel served as a pastoral intern at Mount Royal Church, Saskatoon, this summer.

Dorene Claassen, Menno Church, Ritzville, Wash., is the new PDC adviser for Women in Mission.

Lily Derksen, First Church, San Francisco, a Mennonite Voluntary Service worker, was one of three San Francisco/Bay Area finalists for the J.C. Penney Volunteer of the Year Award. The Northern California Service League, for which she works, received a $1,000 grant. Her boss gave her half the money to apply toward the legal fees involved in getting a green card.

Florence Driedger, Peace Church, Regina, has been appointed to the Native Ministries Board of CMC.

Carl Hege, First Church, Aberdeen, Idaho, is the newly elected president of PDC Mennonite Men.

John Janzen, director of Kauffman Museum, North Newton, Kan., has resigned effective Aug. 31. Janzen has served as director of the museum since 1983. He will continue to serve as special projects developer. Janzen has continued as professor of anthropology at the University of Kansas in Lawrence. **Rachel Pannabecker**, collections manager and registrar at Kauffman Museum, will serve as acting director.

Peter Janzen will become pastor at Eigenheim Church, Rosthern, Sask., in September.

Jerry S. Kennell, Kingston, N.Y., will join the Bluffton (Ohio) College administrative staff Sept. 1 as vice president of institutional advancement.

Bill Kruger, Osler, Sask., has been appointed to the Congregational Resources Board of CMC.

Phil Maclin began in March as pastor at Joy Fellowship, Peoria, Ill. He succeeds **James Offutt**, who has

Claassen

Hege

Kennell

Miller

Oswald

Menno Nickel, a member of Nutana Park Mennonite Church in Saskatoon and a retired principal, shrunk the world for hundreds of schoolchildren in the Maritimes this spring. Nickel, who spent six weeks visiting schools on the invitation of Self-Help Crafts in the Maritimes, used stories and handcrafted items to help children understand life in developing countries. He also visited congregations and met with Self-Help Crafts store volunteers.

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A Women in Pastoral Ministries Conference is planned for April 26-27, 1993, at Conrad Grebel College, Waterloo, Ont. Its purposes are (1) to reflect on a female way of being in ministry and female ways of living with authority, (2) to explore the joys and challenges of male-female pastoral staff settings and (3) to examine career paths for women in ministry. For more information contact Catherine Hunsberger, MCEC, 60 New Dundee Road, Kitchener, ON N2G 3W5.

• • •

Successful entrepreneurs plan to "fail fast, fail often and fail cheap," Lee Delp told 70 current and would-be business owners. Delp, president of Mennonite Economic Development Associates and a member of Grace Mennonite Church, Lansdale, Pa., spoke at the first of a series of Entrepreneurs' Forums sponsored by MEDA and the Clayton Kratz Fellowship. Failure is the tuition in the school of successful business, said Delp, a former executive vice president of National Liberty Corporation. Most successful new businesses, he said, are based on what entrepreneurial adviser Peter Drucker calls "no-tech" ideas—simple, easily grasped concepts. People in business have much to offer the church, said Delp. "When you look ahead at the trends for the next 20 years, it's clear that the church is going to be in need of its members' business skills." (CKF)

joined the pastoral team at Reba Place Fellowship, Evanston, Ill.

Elsie Miller began serving July 12 as one-third time interim associate pastor at Oak Grove Church, Smithville, Ohio.

Duane Oswald, Fresno (Calif.) Community Church, is the new moderator of PDC.

Leslie Tolbert, co-pastor at Community Church, Markham, Ill., resigned in June. He will return to school at Bethel College, North Newton, Kan., this fall.

Carrie and Lewis Unruh, Tabor Church, Newton, Kan., have received the Kansas Young Farm Family Award, sponsored by agribusiness companies.

Karen and Terry Martens Zimmerly have begun as pastors at Grace Church, Regina.

—*compiled by Gordon Houser*

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Reviews

BOOKS

What's at stake here?

Your Daughters Shall Prophesy: Women in Ministry in the Church
edited by John E. Toews, Valerie Rempel and Katie Funk Wiebe (Kindred Press, 1992, 222 pages)

Reviewed by Muriel T. Stackley, editor

Your Daughters Shall Prophesy
WOMEN IN MINISTRY IN THE CHURCH
Edited

The title is from Joel 2:28 and Acts 2:17,18. The "church" in the subtitle refers to the General Conference of Mennonite Brethren Churches. That church, through its Board of Reference and Counsel, mandated this book. The editors say, "Hundreds of men and women have asked about the book and encouraged work on it."

Why? Because the Mennonite Brethren are just now deciding officially whether or not to ordain women as ministers of the gospel. At the heart are these questions: What is "creation order"? What is "headship"? Is the second chapter of 1 Timothy ("I permit no woman to teach") a time-specific instruction or should it be universalized? Is the Ephesians 5 text ("Submit to one another") about church relationships as well as family relationships?

What *is* at stake? Basically two interpretations of Scripture, and these are elucidated in 11 of the other 12 chapters. Nine of these are studies of biblical texts.

1. The first interpretation is that a permanent and normative creation order establishes the headship of men over women and gives men the lead responsibility in church ministries. The redemption of Christ does not reverse creation order. Yes, men and women are equal in creation and redemption, but creation order differentiates levels of responsibility for each. It is impossible to tell whether or not "Junia" (or "Julia") in Romans 16 was female. [Paul praises Junia as being "outstanding among the apostles."] Women must exercise their gifts under male leadership. Church leadership needs hierarchical relationships between men and women.

2. The second interpretation is that Scripture asserts the complementarity of men and women and does not disapprove of women in leadership. Creation accounts do not teach the subordination of woman to man (Adam does not name Eve until after the fall). The teaching and practice of Christ underscore the equality of men and women. Salvation and baptism wipe out the sexual differences that divide and alienate non-Christian people and societies. Women are free to exercise their gifts independently and interdependently with men as equals. Church leadership needs to be free of hierarchical relationship between men and women.

Thank God, the two approaches to Scripture agree on two things: (1) Men and women are equal in creation and redemption, and (2) women should be empowered by the church to exercise their ministries. Both approaches are articulated by people who are equally commited to the full inspiration and authority of the Bible, and both are based on careful reading of it. The crux comes in where a person puts the emphasis.

Neatly packaged in 13 chapters (just right for the 13 Sundays of one quarter), this book could be the text for a Sunday school class looking for a current subject—especially if that Sunday school class is in "MB territory" like British Columbia, southern California, Kansas or Manitoba, to name a few. Get ready for a little Greek in this study, e.g. Does *kephale* ("head") mean "chief" or "source"?

Editors Toews and Rempel end with this provacative quote (by Kari Malcolm): "We have a world to win for Christ. The ship is sinking. We are standing on the shore arguing about who whould go to the rescue—men or women."

Resources

- **Faith, Risk, Change: A Celebration of Quaker Service** (American Friends Service Committee, 1992, $8, or $3.50 each for quantities of 10 or more) commemorates AFSC's 75th anniversary. Order from Literature Resources, AFSC, 1501 Cherry St., Philadelphia, PA 19102, (215) 241-7167.
- **A Man of His Word** by Elfrieda Toews Nafziger (Kindred Press, 1992, $13.95 in Canada, $11.50 U.S.) is a biography of John A. Toews, a Mennonite Brethren leader.
- **Benji Bear's Race** by Ingrid Shelton (Kindred Press, 1992, $2.95 in Canada, $2.50 U.S.) is a children's book about a bear trying to lose weight.
- **Earth Care Tool Kit** ($35) is "a wonderful resource for people who want to take one step toward doing something to help save the earth," according to Karen Falk, a Mennonite Central Committee volunteer in Vancouver. It is available from MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, or any MCC provincial office.
- **Family Fallout: A Handbook for Families of Adult Sexual Abuse Survivors** by Dorothy Beaulieu (Safer Society Press, 1992, $12.95 U.S.) is written specifically for survivors to give to their families to help ease the process of disclosure and answer some of the questions and problems that families face when confronted with such devastating realities. Order, prepaid, from The Safer Society Press, Route 1, Box 24-B, Orwell, VT 05760-9756, (802) 897-7541.
- **The Case for Christian Humanism** by R. William Franklin and Joseph M. Shaw (Eerdmans, 1992, $18.95) presents the classic understanding of Christian humanism in order to display the power of the gospel for addressing anew the task of making life more human in the face of rising forces of dehumanization.

—compiled by Gordon Houser

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Editorial

It's a new day, but some things are consistent

Maid service for almost everyone at the 46th sessions of the General Conference Mennonite Church in Sioux Falls, S.D, July 22-26?

We have changed. Circumstances have changed. Once upon a time, David Janzen, Niagara-on-the-Lake, Ont., told me, our General Conference Mennonite Church met in Coaldale, Alta., and one hosting family's house was so full of guests that the parents slept in the garage. "I was assigned to their hay loft," said David.

Helen Voth Bertrand, Regina, recalled the year that her parents spent months carefully coming up with the $100 needed to get their family across the continent to attend our triennial conference sessions in Souderton, Pa.

Careful comparisons of possible accommodations brought this year's sessions to Sioux Falls. Here a cluster of mostly rural, mostly small, mostly scattered churches in South Dakota and Nebraska made arrangements for around 2,000 people. Administrators of two large motels in Sioux Falls provided meeting facilities and, said Janelle Ortman, Freeman, S.D., were "quick to answer every request." God provided the coolest July 22-26 on record and blessed the hosting committees with much patience.

From lodges to power abuse: Our passions change, too, over the decades. Can you believe there was a time when we had ferocious debate on whether or not people should be allowed to be church members *and* belong to secret societies like the Masonic Lodge?

The 1940s heard widespread, heartfelt concern over perceived "liberalism" and "modernism" in our colleges. In the 1950s heated debate surrounded the location of Mennonite Biblical Seminary; should it be Chicago or Elkhart, Ind.? The 1960s and early 1970s were shadowed by the Vietnam War (What about those who were fleeing to Canada?) and the civil rights movement (Should *The Mennonite* print so much about it?).

The 1980s began the domestic/personal agenda that continues: abortion in 1980 at Estes Park, Colo., sexuality at Saskatoon '86, and now, at Sioux Falls '92, abuse. See pages 349 and 350 for the latest on this discussion.

At Bethlehem '83 we made history and the international news by coming to this consensus: [U.S.] taxes do not have to be withheld for those conference employees requesting this. We are also restating our commitment to evangelism. At Sioux Falls we resolved to plant 50 new churches by the year 2001.

At the heart of the matter: What is consistent through all this? David Habegger, Fort Wayne, Ind. (who has attended every triennial conference since 1941), says, "At the center is the tradition of being Mennonite."

I would describe "the tradition of being Mennonite" as (1) being committed to and passionately involved with the Scriptures and (2) wanting to talk about it. I'm not always sure we want to talk *to each other*, but we do have words. And we are likely to hear them from a variety of people.

On all the subjects listed above and many that are not (like, Should women be pastors of churches?), our passions are based on how we read the Bible. We are primarily a people of the Word. Given that common base, I continue confident that we "GC Mennonites" can always come to consensus if we keep talking to each other and, moreover, give God the credit.

First and second commandments: My wise Aunt Martha told me a story about a time when "change" was the charismatic movement, and, sadly, it became divisive. A member of her Bible study group was convinced that every Christian should show certain signs of being filled with the Holy Spirit. Her response was, "The Bible does not command us all to speak in tongues. It does command us all to love God and each other."

May that God-given and God-sustained love be what stays consistent in and out of our conversations, at and between our triennial sessions, up and down the decades of our following Christ as a faith family. *Muriel T. Stackley*

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Here's what I think of you GCs / p. 372

Putting legs on justice, kindness and humility / p. 384

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ.

107: 16
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Time for a new covenant: with justice, kindness, humility

DO JUSTICE
LOVE KINDNESS
WALK HUMBLY

Newton Old Crow leads a service of confession and repentance at Sioux Falls '92.

(See inside for stories and photos from Sioux Falls '92.)

Prologue

With this issue we say goodbye to Sharon Sommer, who has been on our staff for the past nine years. Sharon is beginning a three-year assignment with the Commission on Overseas Mission in Tokyo. Our thanks to Sharon for such good work, including helping to usher *The Mennonite* into the computer-literate world.

Gordon Houser and I chose Newton Old Crow to symbolize the 500-year-old yet always-new relationship of "many peoples" on this continent. To help me assimilate the drama of the moment, I talked to Malcolm and Esther Wenger, my neighbors here in Newton, who spent a lifetime in ministry with the Cheyenne in Montana. Referring to the fancy dress, they said, "We have come on the road together long enough for the Native community to feel at ease being on stage as *who they are*, not (as in the past) who *we* are. There's a growing sense of being family, not wanting to make anyone feel guilty, just wanting to mark a new beginning."

I speak to the Native community for my white brothers and sisters: We begin a second 500 years newly sensitized and newly committed to the theme of Sioux Falls '92. We leave the broken treaties of the past and embrace a new covenant to walk together on the path of the Lord Jesus. *mts*

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Putting legs on justice, kindness and humility

Cover: The photo is by Dave Linscheid.

Next issue: All kinds of learning

Do Justice
Love Kindness
Walk Humbly
SIOUX FALLS '92

Holy ground

Sioux Falls '92 raises issues of justice toward Natives.

Larry Penner

Stories and photos from the triennial sessions of the General Conference Mennonite Church, held July 22-26 in Sioux Falls, S.D.

Native Mennonites shared their culture and their struggles at Sioux Falls '92, 500 years after Columbus' arrival began the European conquest of the Americas. Native Canadians and Americans from across the continent helped Mennonites learn about indigenous culture by erecting tepees, making fry-bread, performing folk songs and dances and by telling folk tales and stories of struggle.

The activities culminated in worship Saturday evening (July 25), when Native and non-Native readers led the assembly in a confession of the injustice done to Native peoples since Columbus' arrival. Indian flute music and folk songs opened the worship. Later, Emma LaRocque, author of *Defeathering the Indian*, addressed the "inherently uncomfortable topic" of injustice done to Native peoples. (See box on page 365.)

Sharing stories from his Crow Indian heritage, Newton Old Crow tried to explain how he includes his heritage in his faith. "We don't worship the earth, we respect it," he said. "A non-Indian looking at a tree says, 'OK, how many posts can we get out of that. ... I try to live the Bible through my Indian ways."

Sacred site: Lawrence Hart, a Mennonite and Cheyenne peace chief, led a workshop on Native spirituality. He stressed the compatability of Mennonite and Cheyenne traditions. Speaking of the sacred site tradition of the Cheyenne, he said, "Of all the denominations, the Mennonites can best understand what we mean by sacred sites. ... When Mennonites go to Europe, where do they go? ... They go to those places that help nurture the faith."

Hart was part of a group of Native Americans who traveled together in Europe to places of historic significance to Mennonites. Recalling standing by the river where Felix Manz was drowned, he said, "I suppose it is from my Cheyenne psyche that I became convinced that I was standing on holy ground ... the Holy Spirit was there."

In a seminar on Native spirituality, Hart said, "In virtually every tribe, there is a place for Jesus Christ. We can present the Good News without all the baggage, without the cultural trappings. ... We can say to the Native American, 'You don't have to be entirely Western or European to become Christian.'"

Many Native American people attended the conference, and Joe Walks Along, a Northern Cheyenne Mennonite, asked for inclusivity on a

Peggy Li

Culture: *Bertha Little Coyote, Indian Mennonite Church, Seiling, Okla., made fry-bread.*

Dave Linscheid

Holocaust: *Larry Penner (left), new assistant editor of* The Mennonite, *interviews Joe Walks Along, pastor of Petter Memorial Church, Lame Deer, Mont.*

personal level, beyond speeches and confessions. "I've been involved with the General Conference Mennonite Church, and people get to know me. There are a lot of people here for the first time. They get a little bit lost. There should be something for newcomers."

Barnyard dance: Walks Along's tribe holds a 4th of July pow-wow. "Like a barnyard dance," he describes it. They often have "give-aways," gifts like door prizes to hand out to strangers. Last July 4 they offered a gift to anyone who had come from far away. An Asian woman came forward who said she had just come over from Taiwan.

• • • • •

"In virtually every tribe there is a place for Jesus Christ. We can present the Good News without all the baggage, without the cultural trappings."

Lawrence Hart

• • • • •

"They all stood up and applauded her," Joe said. "I think that's what the church needs to do."

Larry Penner, who spent the previous year in Mennonite Voluntary Service, began on Aug. 17 as assistant editor of The Mennonite.

Walk a month in moccasins

Hubert Brown, North Newton, Kan., never could figure out why his son Eric asked him for his exact shoe size early this year. "It's for a project," Eric said.

At Sioux Falls '92 Hubert found out why. Eric had been dispatched by the Mennonite Indian Leaders' Council to get the correct size. Cheyenne beadwork artists spent the intervening months making a pair of moccasins for Hubert. After supper on Saturday, Hubert had his feet washed by Joe Walks Along and Willis Busenitz, pastors of Petter Memorial Church (Lame Deer) and White River Cheyenne Church (Busby), Mont., respectively. Then Joe put the moccasins on Hubert's feet.

The group walked around in a circle and sang a Cheyenne song that said, "We want to walk with you."

Newton Old Crow, co-pastor with Amelia Old Crow, his wife, of Zion (in Canton) and Indian Mennonite (in Seiling), Okla., accepted Hubert into the Big Lodge Clan, because "he is shepherd to so many people of different colors and has traveled many miles letting the light of Jesus shine so beautifully as he witnesses for the Lord Jesus Christ."

Newton Old Crow gave Hubert a Crow name, *Aakeen Saheesh*, which means "Light Shines on Him."

"And do you know," said Hubert, telling about this, "that when I was in Africa 19 years ago I was given an Ethiopian name, and it means the same thing." *Muriel T. Stackley*

Chris Graber

Re-examine 'the hairy people from the east'

Emma LaRocque appeared small in her white track suit and large tie decorated with clocks, but she packed a powerful verbal punch. A Metis who teaches in the Native studies department at the University of Manitoba in Winnipeg, she gave the Schowalter lecture at Sioux Falls '92.

Verbal punch: *LaRocque*

She said she had not come to make people feel good. Her topic was "After Columbus: Reflections on Human Freedom and Justice." Given the history of aboriginal-white relations, she said, "How can anyone refer to that and make people feel good?"

She offered the horrible facts: 70 million aboriginals lived in Central America when Columbus arrived; 150 years later only 7 million remained. The number killed in North America—11 million—represents "a holocaust," she said.

She mentioned "three chilling things" about the legacy of Columbus:

- he acted on behalf of God;
- Europeans were considered "civilized," while Indians were "savages";
- the Europeans committed their atrocities in all sincerity.

Hairy people: She turned around some of the stereotypes from our history books. "The West wasn't wild until the hairy people from the east arrived," she said.

What then do we need to do? Historical interpretation needs to be re-examined, she said, and notions of progress and development have to be deconstructed. Our educational systems need to change.

A great amount of intolerance has come into the churches, she said. "Is the church so fragile, so small, that it's afraid of people with different opinions, of women, of gay people, of different racial groups?"

The unfinished business in this land, she concluded, is that North American white society must come to terms with its history. *Gordon Houser*

Clowns 'show God's word instead of talking about it'

Peggy Li

Marlene Bogard's clown "Gelos" ("laughter" in Greek), "dusts" Lavonne Dyck, Viborg, S.D. Marlene directs the Western District Conference Resource Library in North Newton, Kan. A supper invitation brought together five (of at least 17 continent-wide) General Conference Mennonites who are in clown ministry. Twelve other interested people also came.. Norma Peters Duerksen of the Commission on Education convened the gathering. "Clown ministry," she says, "demands that you show God's word instead of talking about it."

Of wealth and violence:

a sampling of two seminars

Called to good profits

The workshop entitled "The Congregation and Individual Financial Wealth," led by J.B. Miller, Mennonite Foundation manager, Goshen, Ind., and Steve Pankratz, western region manager, Newton, Kan., asked, Can we make wealthy people feel good in our faith community? Pankratz said, "Poverty may be an ultimate lifestyle, but how do we deal with wealth?"

Jesus spoke often about wealth. But the rich often feel alienated from the church. Can we bridge that gap?

"Mission workers would not be able to go overseas without the offerings of the wealthy. It's a partnership," said one participant.

"But it's not only the wealthy we should talk about," said another. "Each person must participate as they are able and not wait until wealth has arrived."

Werner Franz of Paraguay said he feels uneasy when we help ourselves feel good about being rich: "In Paraguay, many wealthy people are also corrupt. Be aware of more than just your corner of the world."

The workshop concluded with affirmation and a question: What sets us apart as Christians is our commitment to the call of Christ. Is it possible to have a religious calling to good profits, higher salaries and good relationships? *Sharon Sommer*

Ending and mending

The "Family Violence" seminar, led by clinical psychologist Lois Edmund of Winnipeg, was difficult to listen to because we heard again that each of us has the potential for learned violent behavior. Edmund defined abuse as "behavior that objectifies, depersonalizes or degrades another, having the effect of harm, intimidation or control over them." The happy news is that God does care, we care and we can make a difference. We can participate in ending and mending. Edmund listed steps for individuals' and churches' roles in the healing process. "Be there when needed," she said. *Sharon Sommer*

Do Justice
Love Kindness
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SIOUX FALLS '92

People eager to talk about overseas mission

A report of the dialogue at Sioux Falls '92 with the Commission on Overseas Mission

Healing: *Archbishop Israel Motswasele (left), Gaborone, Botswana, was an international guest o COM at Sioux Falls '92. A leader in the Spiritual Healing Church, he told of his healing ministry among the people in Botswana. In the last 20 years his church has grown: 22 buildings and 59 places of prayer and 20,000 members. Above, mission worker Eugene Thieszen of Henderson, Neb., translates the Archbishop's greeting to the whole assembly. He reassured the delegates that disagreement is normal, as in a good marriage, then he prayed a blessing on Sioux Falls '92.*

More than 300 people attended each of the Commission on Overseas Mission discussion sessions. COM is involved in 19 countries in Asia, Africa and Latin America with funding and/or personnel.

Erwin Rempel, executive secretary, asked, Does COM have too low a profile?

People said they need to hear of the good things happening in overseas ministries. It would create more interest and increase funding.

"If we want to target young families for mission, we have to change our methods," said Randy Klaassen of Altona, Man. "Missionaries have to build a personal relationship with a congregation." He then spoke of Stephen and Janet Plenert, COM/Africa Inter-Mennonite Mission workers in Zaire, who spent time with the people in Altona. "There were extra prayers and concern on their behalf during the months of unrest in Zaire," said Klaassen.

Other questions: Is the lower number of COM workers (91 by Dec. 31) due to a lack of interest or the way we do finances, i.e. the unified budget? Is COM a sending or funding agency? Some said we should have worked harder on estate planning 25-30 years ago; then we would have more funds to work with now.

Why is COM opening work in Korea when funds are tight? Larry Kehler, new secretary for Asia, said that the Koreans are asking for a Mennonite presence there. One asked, Are we letting the U.S. government determine *when* we begin COM work in Cuba?

New work: COM is looking into three new areas of ministry. Canadians said their churches would rally around work in the Commonwealth of Independent States. Reference was made to the exciting articles by Herb and Shirley Minnich in *The Mennonite* (May 26 issue). COM will join other Mennonite groups already involved in the CIS in an effort to avoid the current state of confusion and competition among agencies.

In Senegal, West Africa, 89 percent of the people are Muslims. Several people urged workers to study Islam in-depth. Others affirmed an international missionary team from North America, Burkina Faso and Zaire.

Work in Mexico City will take radical commitment. The workers are to live at the economic level of a professional there. Workshop participants asked, Is it fair to ask that of our workers if we are not willing to adjust our lifestyles? John Vandenberg of Saskatoon challenged the audience, "Wherever you live, ask if your lifestyle is consistent with Christ's guidelines." *Sharon Sommer*

Can the West be converted?

About 85 people came to Augustana College in Sioux Falls, S.D., for the COM seminar July 14-20, the week before Sioux Falls '92. Mission workers, staff and children participated in recreation, discussion, Bible study, eating and story telling.

Tite Tienou, a professor of missiology at Nyack (N.Y.) Seminary, led the daily mission study, drawing on his life in Burkina Faso. In Africa, he said, children are taught to listen well. North Americans, in comparison, are doers. So if bridge building is to take place we need to learn better listening skills. Tienou prompted discussion on a key missiological question today: Can the West be converted? If yes, then how? The answer is partnership.

The week ended with "Mission Kaleidoscope," a mission program presented in Pioneer Hall on the Freeman (S.D.) Academy campus.
Sharon Sommer

Dave Linscheid

Leonidas Saucedo, 27, Santa Cruz, Bolivia, is on the pastoral team of his church. At 22 he was elected coordinator of the five Mennonite churches (250 members) there. "Attending Sioux Falls '92 is helpful as I relate to the Bolivian churches," he said. He thanked COM for the missionaries and financial help.

The men on the corner

Because I was afraid,
I never smiled to the silent man on the corner
of two dusty streets and a back alley.
For he was unknown and I was known,
and water 'n oil don't mix.

Some called it snobbery,
I called it fear.
Maybe it was both.

Because I was afraid,
I never spoke to the friendly man on the corner.
"Good day," he'd say,
and I'd turn away, for he was unknown,
and could never understand
that what I feared,
what I felt,
was no more than a tingle of regret—

Regret for who I was
and who I wasn't
and for all the variations of self
I could never attain.

Who am I?
Who are we?
Why are we here
instead of there?
Why must I cry for home
when I'm happy where I am?

Saturday afternoon: a lazy day,
the man on the corner
of two dusty streets and a back alley.
I smile at him, shamelessly,
we speak,
and water 'n oil mix.
As we smile, he understands.

Composed by teenagers David Assis, Jeremy Buhler, Melissa Buhler and Brian Sommer at the COM seminar in response to cross-cultural reflections

Michelle Sommer

Water 'n oil: *Brian Sommer holds Peace Marklund at the COM seminar*

Letters

More on vegetarianism

I was thrilled to read "Must Mennonites Be Vegetarians?" (June 23 issue). It is good to know that other brothers and sisters are conscious of the consequences of meat consumption.

I originally stopped eating meat [for] my health, but the bigger consideration for me now would be the environmental consequences of meat production. According to *50 Simple Things You Can Do to Save the Earth*, it takes 2,607 gallons of water to produce one steak. The same source credits the production of meat, dairy products and eggs as consuming one-third of the raw materials used for all purposes in the United States. One could also list soil erosion, air quality and rain forest depletion as related to meat (especially beef) production. And the underprivileged and Third World suffer the brunt. As of yet, we rich North Americans live comfortably.

I sympathize with the decline of the family farm and I want to be sensitive to people who are conscientious in their agricultural pursuits. If people feel they must have meat, meat that is organically, sustainably farmed should be bought. These are the types of farms we should support. A move toward a more vegetarian society may, in fact, not be antagonistic to the family farm. Howard Lyman, a former farmer, rancher and feedlot operator was a top lobbyist with the National Farmers Union. Recently he joined the "Beyond Beef Campaign" started by Jeremy Rifkin, whose first call is for Americans to cut their beef consumption in half. Lyman views this campaign as "the last hope for the family farm." Regardless, if it is a choice between helping prevent hunger in the Third World and keeping alive our ideal family farm system, what is the more Christian choice? Between keeping our planet inhabitable and the American family farm? Between the very future of our species and eating meat?

As Mennonites we must be leaders in the stewardship of our planet and in human justice. Eating less meat is one way we can do this. I pray that we can be courageous in talking about the consequences of meat consumption. *Susan Graber, 7438 Clubhouse Road, Boulder, CO 80301*

Risky policy

It seems that nearly every issue of *The Mennonite* these days brings the story of yet another straight white male who has violated sexual boundaries while in a pastoral position. With this kind of track record, one can only wonder why Associated Mennonite Biblical Seminaries is still allowing heterosexual males to enroll in the M.Div. program—a risky policy at best! *Frank R. Trnka, 2520 28th Ave. S., Minneapolis, MN 55406*

Correspondence desired

Is there anyone that would like to write me from anywhere in the world? I would be happy to hear from them. God bless you all. *Donald Kingsley, Box 5521, Bismarck, ND 58502*

The domain of filthy lucre

We in Mennonite Economic Development Associates are pleased to see *The Mennonite* take on an issue as difficult as the international debt crisis (July 14 issue, page 297). Bill Janzen has provided a succinct overview of the historical causes and the impact it has in Low Income Countries (LICs).

It is essential that countries be looked at on a case-by-case basis to tease out the interplay of domestic and international factors. The problem in Zaire has different roots from the challenge in Latin America.

Careful consideration needs to be given to debt forgiveness, much of which has already been extended to the hardest hit countries. The issue becomes difficult when attempting implementation. How will eligibility for forgiveness be determined? In countries where the corrupt and powerful have gained and continue to enjoy the advantages wrenched from captured capital, are they to be forgiven?

Many middle-income countries are progressing toward managing debt. They are managing to gain strength that makes possible new capital inflows. Mexico, for example, in three years reduced its debt service ratio from 54 percent to 39 percent and to cut its debt-to-exports ratio by over 40 percent. Such fiscal management makes countries able to enter partnership relationships, rather than being perpetual mendicants. New investment is attracted, which stimulates the economy. In some cases debt forgiveness can alienate new investment flows; while it raises another moral dilemma, the reality is they are not attractive credit risks.

Forgiveness has its place, particularly in LICs where large debt overhangs impede growth and development. Most of this is sovereign rather than private-sector debt. Servicing the debt causes human tragedies by reducing social services.

Helpful options other than forgiveness are available for LICs. Debt conversions can help reduce debt, increase investment flows and channel aid to needy targets. Debt forgiveness is like serving a banquet to the severely malnourished who actually would benefit most from a balanced diet.

MEDA Trade International manages a program that enables development agencies to participate in selected debt conversion programs. Many countries have established policy mechanisms to facilitate such exchanges. As Janzen indicates, social spending can be reduced through restructuring programs. The work in debt conversion is intended to allow the social service and development sectors to participate in the advantages that are there for other sectors. Debt for development conversions can reduce the burden of loan repayment borne by the poor.

All development issues are complex, few more so than those that venture into the domain of filthy lucre. We applaud Mennonite Central Committee and Bill Janzen in calling attention to such important issues and *The Mennonite* for printing it. *Ron Braun, vice president, MEDA, 402-280 Smith St., Winnipeg, MB R3C 1K2*

By water and the Spirit

I am responding to the draft of the Inter-Mennonite Confession of Faith Committee report (May 26 issue). My comment refers to lines 322 and 323: "By water and the Spirit, we are born anew into the family of God."

I feel the wording "by water" at the beginning of the sentence needs clarification. The meaning of the Spirit is explained in the remainder of the paragraph, but water is not referred to until several paragraphs later. I surmise from the footnote that the wording comes from John 3:5. The explanation of water on lines 375-377 is, "In the New Testament, this baptism of the Holy Spirit is generally connected with water baptism." When I substitute lines 375-377, I feel confused as to what lines 322 and 323 are saying. It sounds like the statement is saying we are born into the family of God by water baptism and the Holy Spirit. I would feel that to be misleading.

My feeling is that the Holy Spirit enters our lives at conversion, and water baptism often follows later as public confession of our faith, and we aren't saved by water baptism.

If you do not want to explain water in that paragraph, I would suggest quoting the verse as on line 282 and 283 in lieu of a footnote to avoid confusion. *Donna Lehman, 3213 Ponema Court, Fort Wayne, IN 46815-6345*

Don't waste time

While women are victimized by trusted leaders, the church wastes time and misdirects its energy against gays and lesbians. The Mennonite church in all its permutations must proclaim that sexual harassment of any person by any person is not to be tolerated. If people cannot be safe in the church, there is no hope for our ministry. *Patricia C. Mack, 2109 27th Ave. S., Minneapolis, MN 55406*

Editor's note: *The Mennonite*'s gift fund pays for subscriptions for people unable to pay. After we renewed the subscriptions of two members of the Bharatiya (Indian) General Conference Mennonite Church, the balance in the gift fund stands at $15.85. We joyfully accept contributions to this far-reaching and much appreciated fund. Address Doris Yoder (Box 347, Newton, KS 67114) or Wendy Janzen (600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4), both circulation secretaries for *The Mennonite*.

From our mission workers

Rocks and wells: It is said by those who know that the aboriginal people of this part of Africa, the San, more commonly known as the Bushmen, were so intimate with the landforms of these parts that they had discovered certain rocks, which because of their peculiar balance, tilt and exposure could be made to vibrate and generate a powerful, low ringing that could be heard across vast distances. Anthropologists call these lithophones.

Knowledge about their location has been gradually lost as the San people disappear from their former habitat and are confined largely to the great sand face of the Kalahari desert. The land they once occupied is now more densely populated by others, crisscrossed by highways, pierced by mines and home to great cities and towns. Present generations walk heedlessly by these extraordinary singing rocks.

During a recent visit to the townships outside Durban, I saw a sign that resonates with those lost lithophones. I was taken by my host to the Phoenix settlement, a small corner of the squatter communities that ring the city of Durban, settlements that have been awash with unspeakable violence as apartheid thrashes in its death throes. Part of the significance of Phoenix is that it was Mohandas Gandhi's early laboratory, where as English-trained lawyer he set about his "experiments with truth"—experiments that would eventually lead him back to India, there to challenge an imperial juggernaut. This he did, clad only in his wisp of homespun cotton but utterly possessed of a calling. Vandalized and nearly engulfed now by the encroaching mud-and-wattle hovels, the ruins of Phoenix stir troubling, vexing emotions.

At the entrance to Phoenix, hard by some makeshift shops, barely noticeable to the passerby, is the trace of an old well, dug by the Mahatma himself, so we were told. It is redundant now that city water flows from communal spigots. The well has long since been trashed—choked with debris and forgotten. But as bloody strife ebbs and flows about that place, one wonders if there might yet be for the unsuspecting squatters of Phoenix—yes, for us all—a source of peace at the bottom of an old forgotten well.

And while traveling the length and breadth of southern Africa, I have sometimes imagined that I can yet hear those lithophones murmuring clouds of sound, ringing with a primordial music. As I feel this sound, its throb and swing, even against the backdrop of crackling drought, savage struggle and aching poverty, I cannot help but feel it rings—for those who hear it—with the assurance of gospel. An old well and the thrumming of bedrock have set me on my way with fresh understanding of my task. Only let me open an ancient well! Only let me cause the rocks to sing!

Jeopardy: We grope for ways to adequately describe what has overtaken us in this already arid region. Since Botswana struggles with endemic drought, it is better prepared to handle the consequences than our neighbors. The reality is misery on a scale rarely seen here, with 18 million people in jeopardy—and these mainly the little people who are dealt out of the game by an unremitting triage.

Mary Kay returns to Johns Hopkins this fall for a quarter of some additional study and consultation on her doctoral work. *Jonathan P. Larson, Box 703, Gaborone, Botswana*

Fresh: [In response to your question about how fast we get airmail in Zaire], the April 28 issue of *The Mennonite* was sent from Newton, Kan., April 24. I picked it up from our office May 22 (I don't know how long it had been there—could be even a week). It was great to read a fresh paper—less than a month old. And [what joy to] get only one paper at a time. Usually we got 10 to 20 issues of *The Mennonite* at once, all a year old or older. *Gordon and Jarna Claassen, B.P. 651, Mbuju, Mayi, Republic of Zaire*

Editor's note: *Another subscriber contributed the $55.20 U.S. for Jarna and Gordon's airmail subscription. For more information, contact Doris Yoder, Box 347, Newton, KS 67114.*

Do Justice
Love Kindness
Walk Humbly
SIOUX FALLS '92

'Be radical for the Lord'

"You can't be a real Christian without being radical for the Lord."

With this John Zook, Portland, Ore., outgoing vice president of Mennonite Men, set the pace of the Sioux Falls '92 gathering of about 350 men.

"Our commitment should increase with age," John went on, "and put the Lord first in everything."

Mennonite Men has been busy. In years past it was roadbuilding in Paraguay. In the last decade and continuing on, it is the Tenth Man program that raises money ($100 twice each year from participants) and gives it to emerging churches—more than a dozen in the last triennium.

Stan Bohn, pastor at Shalom Mennonite Church, Newton, Kan., said thanks for one such grant: "We're near the interstate highway, near a public school, near a truck stop. Having a place makes a difference."

Contributions for the past three years came to $19,275.81. Dues and interest totaled $203,619.12. Disbursements, most of it in Tenth Man grants, were $218,978.07.

Now a new thing is entering the men's agenda: books by and for them, crowding the bookstore shelves. Staff person Heinz Janzen, who works out of Newton, Kan., encouraged men's groups to consider this and to include prayer groups in their planning.

Robert Phillip (from Atascadero, Calif.) was elected vice president. Burdell Roeschley, Flanagan, Ill., continues as president, and Kim Claassen, Whitewater, Kan., as secretary. *Carl Thieszen, North Newton, Kan., newly elected treasurer*

Women affirm support and service

At the Women in Mission seminar at Sioux Falls '92 women told each other what goes on in their groups . They asked, "What in WM is so meaningful to me that I cannot stay away?" Older and younger women said, "Support and service."

In a presentation to the general assembly, WM reported that their 327 groups contributed $275,000 to the General Conference Mennonite Church during this triennium.

More than 380 women met for the Friday evening Women in Mission banquet. Wanda Derksen-Bergen, Commission on Overseas Mission co-personnel secretary, spoke about the importance of living in relationship with others, locally and globally. Approval for using a mail-in ballot and other structural changes were announced. Katie Harder, Didsbury, Alta., was installed as secretary. *Jeanne Rempel, president, Women in Mission*

Balancing the budget: *Bertha Peters, Henderson, Neb., helped gather the offering baskets (containing over $1,600) after the Women in Mission banquet.*

No bullet in the foot

By a 76 percent majority delegates passed the Associated Mennonite Biblical Seminaries expansion proposal to begin a $3.65 million fund drive next year (1,024 for, 311 against, eight abstentions). Here is some of what was heard at the microphones:

- In the light of recent experience in Zaire, this proposal does not reflect justice, kindness and mercy. *Glen Boese, North Dakota*
- It appears that we're creating another pie. I wonder who will eat it. *Bill Block, Manitoba*
- The international community at seminary was as much a part of my education as any facility. *J. Melvin Janzen, Wisconsin*
- I'm concerned about undercutting the development program at Canadian Mennonite Bible College. *Menno Epp, Ontario* (Marlin Miller answered that the seminary fund drive would not start in Canada until August 1993, when CMBC's program is finished.)
- We are bountifully blessed. Witness the documentation that we increased our investments in Mennonite Mutual Aid by $10 million. *Mary Steuben, Washington state*
- If we're going to add 50 new congregations (reference to the resolution to "Laugh with Abraham and Sarah") and properly train the ministers we're going to need as our conference grows, we must expand AMBS or we shoot ourselves in the foot. *John Dey, Indiana*

Called to be sanctuaries

During Sunday morning's closing worship, Darrell Fast, the new moderator of the General Conference Mennonite Church, spoke briefly. "We are called to be sanctuaries," he said, "places of safety for our own people as well as for neighbors near and far who are searching for refuge, for justice and kindness. [This] calls for the best of pastoral leadership."

Fast

What? A new thing at our age?

Spurred on by the Northern District Conference, the Commission on Home Ministries brought a document to Sioux Falls '92 called "A resolution to laugh with Abraham and Sarah." It includes the goal of starting 50 new congregations by 2001. After rousing discussions, it was adopted by voice vote. Here is some of what we said to each other and to God. MTS

- Numbers aren't as important as listening to God. *Marilyn Miller, Colorado*
- Talk about "more people for the Lord" rather than more churches. *Susan Gerbrandt, Manitoba*
- I say yes to this resolution because it obeys the Great Commission of Jesus Christ, because new ministries can emerge and because God calls us. *Hubert Brown, Kansas*
- Be serious about starting viable small groups, beginnings of churches. Cooperation with the Mennonite Church will slow down our outreach in the Eastern District. *Robert Gerhart, Pennsylvania*
- We need to celebrate the past six years of intentional working with the Mennonite Church. *Jake Elias, Indiana*
- There are hidden costs, like conference ministers for congregations. The language is manipulative. Those of us who don't want to laugh are considered unfaithful. *Don Steelberg, Kansas*
- Resources are out there. *Henry Sawatzky, Saskatchewan*
- How many above-budget items can we have? *Marvin Zehr, Kansas*
- We need to be organized around mission. We need to define that. *Hugo Neufeld, Ontario*
- Some fire has already caught. I believe the Living in Faithful Evangelism process is doing it. *George Schmidt, British Columbia*
- New Mennonites should be given full rights and privileges, be allowed to eat at the the dining room table like members of the family. *Mary Steuben, Washington state*
- Put new Mennonites on the church boards. *Gary Loewen, British Columbia*
- People are loved into the kingdom. Don't talk about birth [of new churches] until you talk about pregnancy. Ours is a gospel of grace and peace; don't reverse those two. *Ted VanderEnde, Ohio*
- Maybe available funds should be given to congregations that are birthing churches. Ours is thinking about planting a church in a rural area. *Michael Yeakey, Kansas*
- City and rural churches can be partners. *Leroy Kennel, Illinois*
- I know that our church's enthusiasm will increase when we get personally involved in church planting. *Darrell Ediger, Ohio*
- The Conference of Mennonites in Canada's theme, "Growing in Faithfulness," spills over. A tithe is the law. We under grace should do more. Then all this talk about cutbacks would evaporate. *Menno Ediger, British Columbia*
- What kind of model of church planting will we promote? I vote for local models. Each situation is different. *Helen Quintela, Minnesota*
- People are looking for a wholistic gospel. Combine personal salvation in Christ with peace and justice. *Leonard Wiebe, Colorado*
- Remember how the Israelites in Exodus responded to the reports of the spies [when they were preparing to enter the promised land]. *Neville Peterson, Nebraska*
- Let's play to win, instead of playing not to lose. *George O'Reilly, Illinois*
- Come and laugh with us in Mountain Lake. Mennonite churches got together and hired a pastor, Tong Chitchalerntham, for the 150 Laotians who have moved to town. *Palmer Becker, Minnesota*
- Go where salvation is really needed: low-income and crime-infested areas. *Willard Unruh, Kansas*
- Be careful. We're glossing over the carrying of the cross in forming new congregations. Taking the gospel means carrying the cross. I'm not interested in superficiality. *Betty Puricelli, Ontario*

Out of 375 member congregations, 224 sent delegates to Sioux Falls '92. Fifteen congregations became new members, representing 771 people. Twelve congregations closed or withdrew between 1989 and 1992.

Thousands of faces help us not forget

When you looked in any direction in the assembly hall you saw, of course, the hundreds of Mennonites attending Sioux Falls '92. But then you always saw thousands more.

All around the huge assembly room (and in the motel lobbies as well as the foyer of Elmen Center at Augustana College) was a sea of faces. These collages of pictures cut out of magazines, pasted on cardboard panels and fastened to black metal frames represented the 100,000 people killed in Iraq during the six-week Persian Gulf War a year ago.

The idea started with two voluntary service workers in San Antonio, Texas, and caught fire. Youth groups added to the 450 panels that all together portray 100,000 people.

"When we look [at them]," said Suzanne Lawrence, Hillsboro, Kan., "we see ourselves. I thank those VSers and youth groups who got blisters cutting out pictures, to those who got messy and blurry-eyed gluing them on and to the organizers who make themselves tired so that we will see."

We will not forget. We will not forget. *Muriel T. Stackley*

Peggy Li

Eyes *Collages of faces surrounded Sioux Falls '92.*

Commentary

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Here's what I think of you GCs

The *Gospel Herald* editor decides he probably already is a GC.

J. Lorne Peachey

It wasn't with complete enthusiasm that I went to Sioux Falls for your triennial sessions.

After all, it meant spending five days with the General Conference Mennonite Church, a group I didn't know very well. Sure, you would be polite. But you might talk Platdeutsch in the halls between sessions or tell immigrant stories I knew nothing about. Your Mennonite game wouldn't be my Mennonite game. Those kinds of situations tend to make me nervous.

It didn't help to be told that "GC" business sessions could be heated and vigorous. I tend to avoid conflict. Some would attribute that to my Mennonite Church upbringing.

I had hoped there might be borscht and zwieback. What I found were eggs and toast and meat and potatoes—the same catered food served up at any MC general assembly.

At first I even had trouble finding a "pure" GC. The first people I met were from dually affiliated congregations, people I had learned to know at MC functions. Then there were the MC specialists at Sioux Falls to lead GC workshops. And the GC specialists I had met at MC seminars.

I wasn't even sure I had found you GCs during the opening worship service. The first three songs were a cappella. Rich four-part harmony. No piano. No organ. Tradition has it that's MC territory. (Oh yes, the instruments did show up later on, but with much less frequency than I remember at recent MC assemblies.)

Prayer covering: During the week I overheard only one Platdeutsch conversation. (I think that's what it was). There was also a smattering of Spanish. One woman wore a prayer covering.

Sioux Falls '92 soon felt like home. In worship and workshops you talked about justice and kindness and humility. You addressed God with as much awe and reverence as I've heard at any MC conference. You confessed past sins. You looked to the future, most of you enthusiastically calling for new outreach.

The disagreements were also familiar. And with them came the vigorous discussion I had been told to expect. But I didn't find GC delegates any more strident or blunt than what I've heard at MC business sessions.

Most heated was the discussion of a resolution on men's violence against women. You GCs aren't any more sure of how to interpret Paul's words on the relationships of men and women than we MCs. The subject of homosexuality elicits the same emotional responses. And some GCs are as unsure about merging with the MCs as MCs are about merging with GCs.

Sure, there are differences. Names like Giesbrecht and Paetkau and Tschetter don't trip easily off my MC tongue. License plates on the cars in the parking lots tended to be from Manitoba, Minnesota and Kansas rather than from Ontario, Indiana and Pennsylvania. (The cars were no bigger or less foreign-made than those at any MC gathering.)

The way you do business is also different. MC delegates come from district conferences; yours come from congregations. MC delegates can have only one vote each; yours can have up to five, depending on how many a congregation has and how many delegates attend. You work with resolutions; we have recommendations. At Sioux Falls all offices were filled by election. Some MC offices get filled by affirmation.

> "After hearing what you believe and the passion you have to put belief into practice, I realized I probably already am [a GC]."
>
> • • • • •

But these are peripherals. You, too, are concerned about faithfulness. At Sioux Falls you talked a lot about being authentic Anabaptist witnesses in the world. You prayed for peace, voted to support the Peace Tax Fund, and recommitted yourselves to justice and servanthood. You gave support to a new confession of faith being developed conjointly with the MCs.

After four days of worship and business, seminars and lunch lines, warm handshakes and smiles, I decided I could be a GC. After hearing what you believe, and the passion you have to put belief into practice, I realized I probably already am one.

The only thing left is to formalize the relationship. GC/MC integration can do that. I pray it happens in my lifetime.

J. Lorne Peachey, 616 Walnut St., Scottdale, Pa., 15683, is editor of Gospel Herald, *the weekly magazine of the Mennonite Church.*

Dave Linscheid

The smiling editors: *From left are GCMC news editor Beth Hege; Muriel T. Stackley, editor of* The Mennonite; *Ron Rempel, editor of* Mennonite Reporter, *and Lorne Peachey.*

The church of the
'90s

Second of four articles

Long-distance relationships may cost us our home

A good network cannot take the place of a home congregation.

Bruce Hiebert

Easy communication and relatively cheap travel are creating a new type of Christian fellowship. Today each of us can find companions, places to worship, ideas and religious experiences outside our home congregation. We are becoming part of networks that cross all boundaries.

Interstate highways and the airlines allow us to travel with an ease our ancestors could not have imagined. Each of us regularly takes our faith into new situations with new people or into new situations with old friends from other places.

When we are not traveling we are reading books, watching videos and scanning magazines. Mass media expose us to ideas from the far right to the far left of Christian thinking. They bring us into contact with people and ideas that enrich (or pollute) our lives.

The result is that many Christians are no longer centered in a home congregation. We now look forward to living our Christianity with many different people and all types of ideas. Our networks of people and media are now a vital part of our faith.

Musings: Some years ago I received a letter in response to an article I wrote. The author of the letter and I arranged to get together at a church conference some months later. Since then we have continued our conversation here and there, through chance encounters at conferences, and through reading each other's published musings. We have worshiped together at meetings and conferences. We have shared ideas and encouraged each other. We get along so well I am more likely to talk to him about some personal concerns than I am to talk to my pastor. I know this man understands me in a way that my pastor cannot.

But in keeping with our rapid transit society, neither of us has ever set foot in the other's congregation or met in the other's home city. Our relationship is long distance—made possible by cheap travel—but no less meaningful despite that distance.

Of course, the home church is still important. It's where we learn about the conferences the home church belongs to and the church schools it supports. For most of us it is the place where we begin to develop our networks. Through family and friends we get to know many people. As these people introduce us to new ideas and still other people our network expands.

But networking means that we share less with each other in our home congregation. Instead we become close to the network of people who attend the same conferences, read the same magazines and go to the same schools. The consequence is that within a congregation we differ more than before.

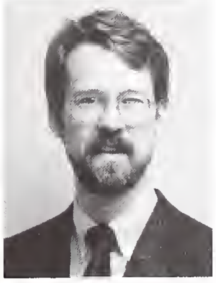
Through networks we meet our needs through many different people and places, not just our home congregation. We share less with our brothers and sisters at home, and the result is that we have less need to get along and to get together.

Diminished feelings of connection locally and more connections across borders also means that we spread our financial resources around. We contribute to crusades and peace groups, Bible colleges and Christian schools, Amnesty International and 100 Huntley Street (televangelism).

Unless we are careful about maintaining our commitments to the local congregation we begin to weaken and even lose the very home that made our networks possible. We can drift off into a satisfying set of long-distance relationships. Then we have hurt our congregations and lost the people who know us best and who gave us our start. Unfortunately this change has come so suddenly and the source is so hidden that we can part ways without seeing what has happened.

Face-to-face community: Both congregations and networks are important to the Christian faith today. Strong congregations provide the face-to-face community we all need. Strong networks provide ideas and resources to strengthen the congregation, and friendships that help us deal with special problems and interests. If we can hold the two together, everyone is enriched.

Networks have changed the world. If we understand what is happening and act with respect, the changes are for the better.



Bruce Hiebert's mailing address is Box 2038, Clearbrook, BC V2T 3T8.

News

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Where does economics rank in the Bible? Pretty high, according to a tally by the folks at Grace College, Winona Lake, Ind. They say the values in their business program take into account the following:

- 16 of Christ's 38 parables deal with money;
- five times more is said in Scripture about money than prayer;
- there are 500 Bible verses on both prayer and faith, while there are more than 2,000 verses dealing with money and possessions. (*Values in a Christian Liberal Arts Education*, quoted in *The Marketplace*)

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Chicago Mennonite Learning Center (kindergarten through eighth grade) serves families on the south and southwest side of Chicago. The majority of these families live at a low-income or poverty level and are unable to pay full tuition costs, says Pauline Kennel, CMLC director. The school is looking for people who want to adopt a CMLC family to help with tuition costs, which for 1992-93 will be $1,350 for the first child, with reductions for additional children in the family. For more information call the CMLC office at (312) 735-9304 or Pauline Kennel at (312) 894-3676.

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More than 200 people attended the third Ministry of Reconciliation conference, held June 11-13 at Elmhurst (Ill.) College. The college and the Lombard (Ill.) Mennonite Peace Center sponsored the conference. In keeping with this year's theme, "Christ's Call to Building Healthy Church Systems," many of the six plenary addresses and 54 workshops gave practical tools for working in congregations in conflict. One concern that drew daily attention in workshops was clergy sexual misconduct. Tapes from the addresses and the workshops are available from LMPC, 528 E. Madison, Lombard, IL 60148, (708) 627-5310.

CMC delegates put off restructuring until 1994

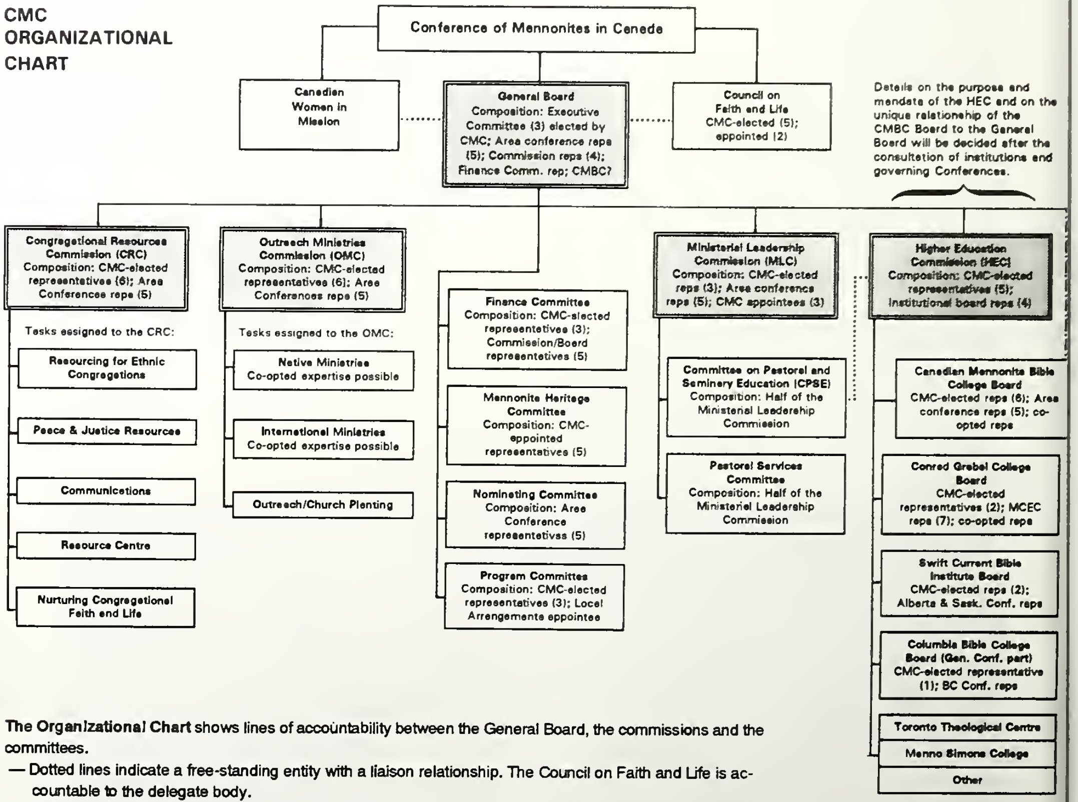
Sioux Falls, S.D.—Meeting for the second time in the United States—which one participant called "strange"—the Conference of Mennonites in Canada put off implementing a restructuring proposal until 1994 in order for the CMC General Board to consider concerns raised at this annual conference.

The CMC had met in 1989 in Normal, Ill., just prior to that year's triennial sessions of the General Conference Mennonite Church. Likewise, this year's sessions, held here July 20-22, preceded GCMC triennial sessions. At the opening session worship leaders Rhonda Wiebe Warkentin and Rudy Franz asked, "How shall we sing the Lord's song in a foreign land?" While CMC general secretary Helmut Harder spoke of meeting in the United States as almost frightening, Garry Janzen of Langham, Sask., said, "It's logical. We have more people from both nations at both conferences as a result."

Having to cram their usual five-day conference into two, delegates considered a restructuring proposal (see the chart below). The proposed structure places a General Board over four commissions: congregational resources, outreach ministries, ministerial leadership and higher education. Some elements remain unclear. The Canadian Mennonite Bible College board, for example, will relate to the Higher Education Commission but be primarily accountable to General Board.

A consultation on higher education is to be held sometime in 1993 to define the mandate of the Higher Education Commission and to clarify lines of accountability of the various

CMC ORGANIZATIONAL CHART


Conference of Mennonites in Canada
Canadian Women in Mission
General Board
Composition: Executive Committee (3) elected by CMC; Area conference reps (5); Commission reps (4); Finance Comm. rep; CMBC?
Council on Faith and Life
CMC-elected (5); appointed (2)
Congregational Resources Commission (CRC)
Composition: CMC-elected representatives (6); Area Conferences reps (5)
Tasks assigned to the CRC:
Resourcing for Ethnic Congregations
Peace & Justice Resources
Communications
Resource Centre
Nurturing Congregational Faith and Life
Outreach Ministries Commission (OMC)
Composition: CMC-elected representatives (6); Area Conferences reps (5)
Tasks assigned to the OMC:
Native Ministries
Co-opted expertise possible
International Ministries
Co-opted expertise possible
Outreach/Church Planting
Finance Committee
Composition: CMC-elected representatives (3); Commission/Board representatives (5)
Mennonite Heritage Committee
Composition: CMC-appointed representatives (5)
Nominating Committee
Composition: Area Conference representatives (5)
Program Committee
Composition: CMC-elected representatives (3); Local Arrangements appointee
Ministerial Leadership Commission (MLC)
Composition: CMC-elected reps (3); Area conference reps (5); CMC appointees (3)
Committee on Pastoral and Seminary Education (CPSE)
Composition: Half of the Ministerial Leadership Commission
Pastoral Services Committee
Composition: Half of the Ministerial Leadership Commission
Higher Education Commission (HEC)
Composition: CMC-elected representatives (5); Institutional board reps (4)
Canadian Mennonite Bible College Board
CMC-elected reps (6); Area conference reps (5); co-opted reps
Conrad Grebel College Board
CMC-elected representatives (2); MCEC reps (7); co-opted reps
Swift Current Bible Institute Board
CMC-elected reps (2); Alberta & Sask. Conf. reps
Columbia Bible College Board (Gen. Conf. part)
CMC-elected representative (1); BC Conf. reps
Toronto Theological Centre
Menno Simons College
Other

Details on the purpose and mandate of the HEC and on the unique relationship of the CMBC Board to the General Board will be decided after the consultation of institutions and governing Conferences.

The Organizational Chart shows lines of accountability between the General Board, the commissions and the committees.

— Dotted lines indicate a free-standing entity with a liaison relationship. The Council on Faith and Life is accountable to the delegate body.
— Solid lines between commissions and General Board indicate direct accountability.
— Titles under Congregational Resources Commission and Outreach Ministries Commission indicate areas of program responsibility.
— Boxes under General Board and the Ministerial Leadership Commission indicate committees.
— Boxes under the Higher Education Commission show institutions that might cooperate in this Commission.

institutions, including CMBC. A recommendation on higher education is then to be brought to the 1993 delegate sessions.

The strongest objection to the proposed structure came from people involved in Native Ministries, whose board currently reports directly to the General Board. In the new structure, CMC's work with Native concerns would come under the umbrella of the Outreach Ministries Commission.

Displaced persons: "We are uneasy about being lumped together with refugees or displaced persons to whom you want to reach out," said Martin Cross, who spoke for delegates from Native communities. Ernie Hildebrand suggested that Native Ministries be treated like CMBC.

In the end, delegates voted (360-280, a majority of 56 percent) to accept the proposal but to implement the new structure in 1994 instead of 1993 so that the General Board could "deal satisfactorily with concerns and suggestions expressed on the floor and in writing."

Three speakers addressed this year's theme, "Growing in Faithfulness." CMC chair Menno Epp of Leamington, Ont., offered five responses to the theme:

- "Not to grow is suicidal for the church."
- "Does this theme not place a guilt trip on the faithful?"
- "Growing is never done."
- "Our pilgrimage in growing is fraught with hindrances and handicaps."

Dave Linscheid

Responsible witness: *Pam Peters-Pries of Winnipeg speaks to an issue.*

- "Christ's call to faithfulness brings us together in love," Epp said.

The two morning worship times each included a Bible study on part of the theme's text, Ephesians 4:1-5:2. The first morning, Irma Fast Dueck, instructor of practical theology and Bible at CMBC, addressed "The Church Growing in Faithfulness," focusing on Ephesians 4:1-16.

"To live lives that contribute to the unity of the church is the only faithful response to what God has done through salvation," she said, "and reflects the very nature of God the Creator." The writer of Ephesians, she said, maintains that "unity, stability

CMBC honors Harder for long service

Sioux Falls, S.D.—During its report to Conference of Mennonites in Canada delegates, the Canadian Mennonite Bible College board honored Helmut Harder for almost 30 years of service.

Harder

Harder, general secretary of CMC since 1989, began teaching at CMBC in 1962. He took a leave of absence from the college in 1969 and served two years as pastor at Toronto United Mennonite Church. During that time he also earned a doctorate in theology from the Toronto School of Theology. He wrote his dissertation on German theologian Wolfart Pannenberg, who said that "no one has understood my theology as well as Helmut Harder."

Harder worked on the Foundation Series from 1978 to 1980, and his book *Guide to Faith* has been translated into German and Chinese.

Harder also served a year in Taiwan (1988-89), then left the school in 1989 to become CMC general secretary. At this year's conference he accepted another three-year term in that position.

Large rainfalls, which some attribute to El Nino, have caused disastrous floods in many parts of Paraguay as well as in neighboring countries. In Paraguay some 12,000 families had to be evacuated, and houses stood in water up to the roof. Mennonites have organized to help in relief efforts. A riverboat that has been converted into a hospital travels to disaster areas to give medical help. People fear a cholera outbreak. *Frieda Siemens Kaethler* (MWC)

* * *

Fifty-five people have participated in the Ministry Inquiry Program in the last five years, according to John Esau, director of Ministerial Leadership Services. "This year add 20 more," Esau said at the MLS desk at Sioux Falls '92. These mostly young people test their skills in apprenticeships with experienced pastors, answering the question, as Esau put it, "How can pastors walk humbly yet lead boldly?"

* * *

Slavery is illegal around the world, but a year-long investigation by *Newsweek* has found that it still exists in a number of countries. "On paper, slavery *is* dead," says the magazine in its May 4 issue, but cases of involuntary servitude still "reach well into the millions." In many cases "debt bondage" has replaced the outright abductions of earlier slave traders. "Guest workers" are driven into debt and then forcibly detained until they pay it off. Some never manage to do so. One example cited is the hundreds of thousands of Haitian workers who are lured to the neighboring Dominican Republic to cut sugar cane. They find themselves immediately in debt—forced to rent even the machetes they use to cut cane—and confined to state-owned plantations. "They are routinely beaten by shotgun-wielding guards, but food is an even more effective whip: If they don't cut enough cane, they don't eat at night. And they're not allowed to leave," *Newsweek* says. (*The Marketplace*)

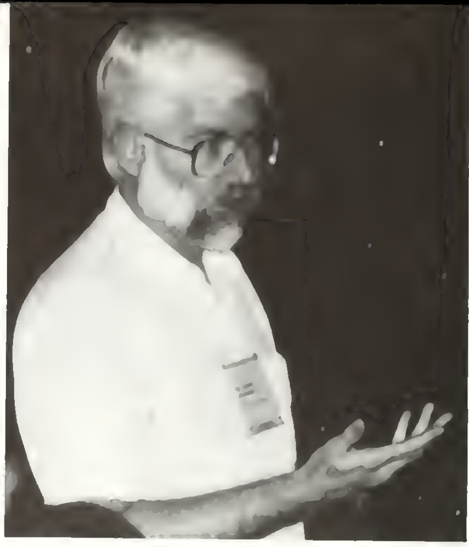
In a potentially veto-proof 68-26 vote, the U.S. Senate passed a measure Aug. 3 aimed at imposing a nine-month moratorium on nuclear testing and to stop all testing by 1996. Hailed by peace activists who view an end to testing as essential for stopping the arms race, the Senate vote was unprecedented. Critics call testing a Cold War relic. The Bush administration says testing insures nuclear safety and reliability. The U.S. House of Representatives had already approved a one-year moratorium. (*National Catholic Reporter*)

• • •

A three-year-old proposal to nearly double the size of Fort Riley, an Army base in north central Kansas, was scrapped July 7. The proposed expansion had been opposed by ranchers, farmers, environmentalists and people concerned about the growth of militarism, including Mennonites. It would have added more than 80,000 acres to the 100,000 acres the base already has. The Army scrapped the proposal because of the collapse of communism in the former Soviet Union and shrinking Army budgets, a Pentagon spokesman told *The Wichita Eagle.* (*Mennonite Weekly Review*)

• • •

A major change has taken place in COM. On Aug. 1 the portfolio of the secretary for Asia officially moved to Winnipeg. Boxes of files and other necessary office items had been moved or sent by FAX in early July. Larry Kehler, Winnipeg, is the new secretary. John Sommer, former Asia secretary, says of the move, "It is appropriate that one or more of the COM administrators be located in Winnipeg, especially in view of the strong Canadian participation in the international witness of the General Conference Mennonite Church. COM is fortunate to have a person with the leadership skills and experience of Larry Kehler as Asia secretary."


Dave Linscheid

Canadian unity: *Ron Sawatsky, moderator of the Mennonite Conference of Eastern Canada challenges CMC to "become a national body with national agenda."*

and progress toward maturity within the church are necessary if the church is to provide a responsible witness to the rest of the world."

Rudy Baergen, pastor at First Mennonite Church in Kitchener, Ont., spoke the second morning on "Church Members Growing in Faithfulness," based on Ephesians 4:17-32. He used clothing imagery to compare how we take off the old way and put on the new.

New clothing: "The first step in living the Christian life with integrity is throwing off those things that come from the gentile way of life," Baergen said. The second step is to accept the new clothing and, finally, to put it on.

Baergen called for integrity in speech, in relationships and in social conduct. "Our public image should not clash with our private life," he said.

The CMC includes 153 member congregations, two less than last year, with 28,750 members, plus 66 associate-member churches. In 1994 these latter congregations, part of the Mennonite Conference of Eastern Canada, will decide whether or not to change from associate-member to member status.

In other business, delegates:

- approved a budget of $2,103,354;
- granted delegate status to Natives from communities related to CMC;
- passed resolutions on refugees to Canada, young adults in leadership, and violence and abuse.

Next year's CMC sessions will be held July 7-11 in Waterloo, Ont.
Gordon Houser, with reports from Margaret Franz

U.S. Assembly addresses health care, integration

Sioux Falls, S.D. (GCMC)–Resolutions that do not affect Canadian constituents fall to the U.S. Assembly during triennial business sessions of the General Conference Mennonite Church. This year at Sioux Falls '92 a resolution on health-care reform topped the agenda of the July 22 meeting.

The resolution describes a health-care system in America that "has become intolerably expensive and fails to provide equitable access to care or achieve a better level of health." It calls for a health-care system that provides basic health care to everyone, emphasizes prevention of illness and health promotion, places curing in the context of healing and caring for one another, recognizes mortality and limits of financial resources, controls costs and is guided by a national health-care policy.

The resolution outlines seven goals for congregations to carry out in support of the call for a national policy, including reaffirmation of biblical beliefs regarding life and death, promotion of a healing community, wellness education, recognition and affirmation of the ministry of caregivers, commitment to sharing health-care costs and advocacy for a better health-care system. It calls on Mennonite health organizations to lead the movement.

'Unfair profit': The resolution passed with two amendments, one proposed by Clare Ann Ruth-Heffelbower, Fresno, Calif., to add the words "and small groups" to the list of healing ministries in the church, and the other by Don Steelberg, Wichita, Kan., to insert the word "unfair" in front of "profit" and delete some negative wording.

Mary Berkshire Steuben, Seattle, was among those who expressed caution about the resolution. "If we say we need a health-care system that recognizes the limits of financial resources, who is going to decide who gets what kind of care? We need to talk about this more."

Dennis Rempel, Upland, Calif., called for more strident measures, namely, to appoint an advocate to work for national policy changes. "If we are sincere about working with our government, we should have someone knocking on doors and letting our representatives know we're serious," he said. The resolution makes no such provision. Mennonite Central Committee has a part-time worker in the Washington office assigned to health-care issues. The resolution passed by a unanimous voice vote.

The question of integration with the Mennonite Church generated positive and negative response. "A move toward integration will make us stronger in Christ," said Gary Stucky, Pretty Prairie, Kan.

Palmer Becker, Mountain Lake, Minn., reminded the delegates that "Canadian structures are different. British Columbia has no Mennonite Church congregations, so integration is not an issue for them. When the Canadians raise questions, let's not accuse them of being nationalistic."

"I think the GCs and MCs have much to learn from each other," said Carole Boshart, Goshen, Ind. "I fear in the push for integration a lot of learning will be pushed aside."

In other business, the Commission on Home Ministries U.S. presented a resolution in support of the Peace Tax Fund, which passed easily on a voice vote. Delegates elected Nancy Brubaker Bauman of Reedley, Calif., to CHM U.S., and Howard Baumgartner, Berne, Ind., and Sue Ann Jantz, North Newton, Kan., to Schowalter Foundation. *Beth Hege*

Seminary gets earful about action toward homosexual

Sioux Falls, S.D.—Eleanor Loewen, Winnipeg, opened the dialogue session July 23 at Sioux Falls '92 with Associated Mennonite Biblical Seminaries by asking for more information about the decision to deny a homosexual admission into the Master of Divinity program: "When we read things in the press we often don't know the background."

President Marlin Miller responded by reiterating what was printed in the July 14 issue of *The Mennonite*. The AMBS faculty decision was based on the official statements on sexuality by the General Conference Mennonite Church and Mennonite Church. Both denominational statements concur that sexual "intercourse is reserved for a man and a woman united in marriage" and that this "precludes premarital, extramarital and homosexual activity."

Miller stressed that the seminary has an open admissions policy. "We accept Christians and non-Christians, heterosexuals and homosexuals as long as they have respect for the traditions and convictions of the Mennonite faith."

Carole Hull, Newton, Kan., said she wept and was angry when she read about the seminary response. "I thought, What has happened to the seminary in the last 20 years? Is this part of the neo-conservative backlash of our time? AMBS is to serve as a leader of the church, not to recapitulate conference policy.

"Is this any different from the persecution of the early Anabaptists?" Hull said. "We're making homosexuals jump through all sorts of hoops. ... My heart says this is wrong. I expect the seminary to do what is right even if it is not popular."

To a certain extent, "the decision making of AMBS is governed by its constituents," said Bruno Penner, Leamington, Ont. "You need to add to your buildings [through the proposed fund drive]. If you changed your opinion about homosexuality, where would the millions of dollars you need come from?"

Board member Verney Unruh, Newton, agreed that the seminary is responsible to its constituents, but he argued that the faculty decision "was not a financial decision."

Premarital affairs: Mary Steuben, Seattle, recalled that a couple of AMBS students who were involved in extramarital or premarital affairs in the early 1980s were allowed to graduate from the M.Div. programs. She challenged Miller as to whether homosexuals were "handled differently" from heterosexuals who deviated from the statements on sexuality.

Miller said there was "no attempt to make a qualitative difference" on the basis of sexual orientation when the seminary evaluated student behavior.

One-quarter of the families in the United States have a member with gay or lesbian orientation, according to the National Association of Social Workers, said Keith Schrag, Ames, Iowa. He wondered how the seminary

continued on next page

They came to spend a week in June together. They shared an interest in learning more about the Mennonites of Kansas. They talked about prayer coverings and poppy seed. They were 43 participants in Bethel College's "Mennonites: Plain or Fancy?" Elderhostel. The annual program for people 60 and older was June 14-20 in North Newton, Kan. The Elderhostel participants came from Arizona, California, Florida, Illinois, Kansas, Louisiana, Nebraska, Texas and Washington state.

Howard Zehr (MCC)

Preschool students in New Xanagas, Botswana, wash and dry dishes after their meal. The last aboriginal people of southern Africa are struggling to survive in a world filled with changes not of their making. Ranch lands are encroaching on the Kalahari Desert, and the Bushmen, known variously as Basarwa, San and Remote Area Dwellers, are being pushed out of their homeland. Botswana's government is encouraging Bushmen to move into small settlements. There they face poverty and alienation from their traditional way of life. To help children cope with their changing society, Mennonite Ministries works with preschools. MM is the joint Mennonite Central Committee and Africa Inter-Mennonite Mission program in Botswana. MM country representatives Eric and Kathy Fast of Altona (Man.) Mennonite Church say that preschools can give the children a "head start" and a better chance for success in the national school system. Bushmen children tend to drop out of schools because of language, cultural and racial barriers, say the Fasts.

Pearl Senseng (MCC)

Johnson Kibirige (right), 18, and a classmate at Kiteredde Construction Institute in Kyotera, Uganda, pour cement into a wooden frame. Mennonite Central Committee teacher David Kramer decided to teach building skills and improve school facilities by helping students build a cistern to catch rain water. Previously students drank water from a muddy well.

• • •

About 185 people celebrated a Peace Emphasis Sunday July 5 at Trinity Mennonite Church in Hillsboro, Kan. Area Civilian Public Service (CPS) alumni told stories from their experiences 50 years ago. Of the 34 million in the United States who registered during World War II, 74,000 registered as conscientious objectors. Of these, 12,000 served in CPS. Venora Diener volunteered one summer at Hudson River State Hospital in New York. Eleanor Roosevelt, after visiting there, said that COs raised the standard of care for mental patients. Albert Gaeddert, a CPS alumnus, said that CPS served as an open window to new things for Mennonite churches. From CPS evolved voluntary service, Mennonite Disaster Service, mental health care, Mennonite Economic Development Associates and victim-offender ministries. *Lowell J. Goering*

was preparing pastors to counsel these families.

Miller said it is one of the areas covered in pastoral counseling. This fall the seminary will also hold an intensive seminar on homosexuality, representing varying perspectives, at the request of AMBS students.

Elsie Steelberg, Wichita, Kan., also expressed concern about the need for training about clergy abuse. Assistant dean Dorothy Nickel Friesen said that the Women in Ministry course examines such ethical issues.

Delegates wanted to hear more details about the proposed fund drive. Miller said that the fund drive, scheduled to begin in 1993, is expected to raise $7.3 million. The projects the fund drive will support include (1) endowing teaching positions; (2) enlarging the library for the expanding collection; (3) providing student financial aid; and (4) developing the continuing education center.

Dennis Koehn, Goshen, Ind., asked how AMBS fit into the larger context of Mennonite theological education in North America.

"I don't think Mennonites in North America can sustain all these programs with high quality. By design or default, the programs will be diminished," said Miller, noting that he was not speaking on behalf of AMBS.

John Braun, Seattle, questioned why it was taking so long for the two seminaries to become one. Miller joked that the delay was related to the Mennonite propensity toward consensus and postponing consensus. On the serious side, Miller said that AMBS had been cautioned to "not go too fast for the denominations."

However, he noted that a lawyer is preparing the initial documents needed for the incorporation of AMBS, which will be brought before the denominational boards this fall. *Carla Reimer*

People like Anabaptist-related material

Sioux Falls, S.D.–In its dialogue sessions July 23 at Sioux Falls '92 the Commission on Education divided the discussion into four areas: (1) higher education, (2) choosing curriculum, (3) changes people would like to see and (4) other issues.

COE executive secretary Norma Johnson led the discussion. Comments on the various topics included the following:

Higher education: "We need to promote the importance of our schools." *Ray Jantz, Fresno, Calif.*

"[In the proposed statement on higher education] there is no mention of the Bible." *Raymond Wong, Coaldale, Alta.*

"These are motherhood statements. If we haven't had them before, then we should." *Paul Penner, Toronto*

Choosing curriculum: "Churches often use material that tries to reach the lowest common denominator." *David Janzen, Niagara-on-the-Lake, Ont.*

"We need adult curriculum on how to interpret the Bible." *Ray Jantz, Fresno, Calif.*

"Use the NRSV and NIV [Bible translations] side by side." *Gary Stucky, Pretty Prairie, Kan.*

"We need Anabaptist-centered curriculum." *Paul Penner, Toronto*

"We should market our material to other denominations." *Arlin Yoder, Hillsboro, Kan.*

"I affirm the recent youth material." *Sue Steiner, St. Jacobs, Ont.*

"I chose to be a Mennonite. ... [We have excellent material, but] if we stick to our Mennonite mentality, we limit our witness to other groups." *Brian Ray, Morden, Man.*

"Are there any vacation Bible school materials?" *Clara Schmidt, Goessel, Kan.*

"The *Come and See* VBS material is excellent." *Wilma McKee, Cordell, Okla., Arlin Yoder, Hillsboro, Kan., et. al.*

"*Come and See* may have good content, but we can't use it because it doesn't show children of color." *Helen Quintela, St. Paul, Minn.*

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Youth 'do justice' with their hands

Sioux Falls, S.D. (GCMC)–A total of 105 youth and sponsors from the United States and Canada came to Sioux Falls ready to clean, paint, trim, mop, serve and repair on July 20-21. As participants in Youth Venture, they received assignments at children's homes, the YWCA, a refugee center, a soup kitchen and seven other locations.

Nora Miller

Like little elves: *Youth from Meadows (Ill.) Mennonite Church paint furniture at a homeless shelter.*

"For a lot of kids, you're making their day," said a staff person at the Children's Home Society, where more than half the youth workers were assigned. "To them, it will be like little elves came."

The youth cleaned rooms and toys, mowed lawns, trimmed hedges and worked on the playground. Their sponsors worked along with them.

Wayne Stuckey, 16, from Hesston, Kan., and Dan Beauregard, 17, from Paoli, Ind., found themselves among those folding clothes and making beds. Beauregard said he liked his task because "it helps people who don't have the same ... how can I say this?" Both became quiet a moment, searching for the right word. Finally Stuckey finished the sentence: "conditions." Then the two explained that the children's home was for victims of abuse. They were both looking forward to meeting the children later in the day.

Beauregard traveled for two days with 18 others in two vans to join the Youth Venture. In one word he described the trip: "crowded."

Intimate: For the five youth from Niagara-on-the-Lake, Ont., transport to Sioux Falls was much less intimate. Some months ago they found some cheap air fares and with the support of their home congregation were able to fly in.

The Canadian representation numbered 16 in all. The Ontario delegation worked at the YWCA. "I mopped," Chris Rempel, 16, proudly announced.

With Youth Venture the stereotypical division of labor is uncommon. "I would like to think this isn't true, but maybe Youth Venture is the first chance for a young man to mop a floor and a young woman to sling a hammer," said Paula Diller Lehman, coordinator.

When youth arrived at their work sites, local media greeted many of them, anxious to talk about the Youth Venture. It is an interesting story, conceded Jen Funk, 14, from Springstein, Man., who said, "Would *you* want to work on *your* vacation?"

Some had mixed feelings about the media. "It takes away from doing good deeds when there is media attention," said Jackie Rupp, 17, from Moundridge, Kan. She said she hoped their work would bring publicity for the children's home and not just make the youth "look like we're better than we are." *Beth Hege*

Rainbow Mennonite Church, Kansas City, Kan., had a Bright Clothes Sunday Aug. 16. Members were asked to dig out their "most resplendent raiments, garish garmenture, devastating duds, flamboyant frippery and atrocious attire" in order to express the joy of their faith. (*Rosedale Sharing Community Newsletter*)

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"Tending the Flame—Nurturing Our Sexuality and Spirituality" is the theme of the fourth international convention of the Brethren/Mennonite Council for Lesbian and Gay Concerns. The conference, to be held Oct. 9-11 in Denver, expects to bring more than 100 people. Not all participants will be gay or lesbian. Representatives of a growing network of parents, friends and siblings of lesbian and gay people plan to attend. For more information write BMC, Box 65724, Washington, DC 20035.

• • •

On May 30 the First Mennonite Mission Aid of Gretna, Man., celebrated 100 years of service to local and global institutions and individuals. Known originally as "Wohltaetigskeitverein," community women gathered already in 1889 to sew and to support mission projects. By 1892 the group was meeting regularly. In subsequent years they bought a new piano for Mennonite Collegiate Institute in Gretna and furnished the library with 1,000 volumes. The centennial celebration included music, singing, drama and a fashion show that displayed clothing from the past 100 years, from a long black wedding dress to an elegant, creamy cocktail gown of lace and satin. Meetings are still conducted in German (Low and High). The 19 current members belong to seven different churches. Proceeds from a recent tea amounted to $7,290 for the Canadian Foodgrains Bank. *LaVerna Klippenstein*

Food for a month

Dave Linscheid

On the last day of the triennial sessions, participants gave nearly $2,300 in an offering for the Food Service Center in Sioux Falls, the host city. Jeff Wright, pastor from Rancho Cucamonga, Calif., had suggested the offering as a way to thank the community for its hospitality.

"This is great," said Debbie Hoffman, executive director, when she heard the news. A few calculator entries later, she said the amount would pay for 57,000 pounds of food for people in southeast South Dakota. "This will support us for an entire month," she said.

The Food Service Center provides two services. Through its food pantry it offers free emergency food supplies to people with no other resources. They feed about 500 families a month.

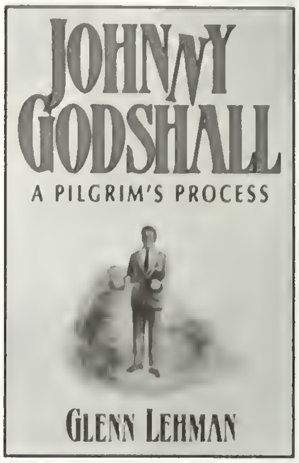
The food bank makes bulk food available to 85 non-profit organizations who feed low-income people. "We help these organizations maximize their budgets and make sure food doesn't get wasted," Hoffman said. *Beth Hege*

Dave Linscheid

At right, two of the more than 260 children who participated in Sioux Falls '92 clap along with a song during a plenary session. Daytime programs were held for infants through those who have completed eighth grade.

From page one, the darts fly.

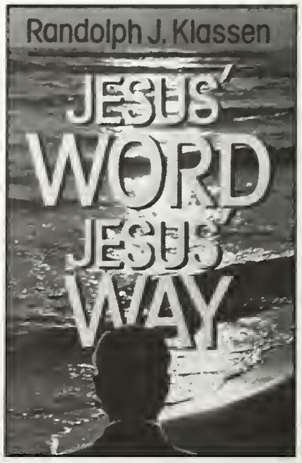
Johnny Godshall: A Pilgrim's Process



Johnny Godshall, a famous televangelist, has a nervous breakdown. Then he finds himself in the company of Christian, the pilgrim John Bunyan imagined taking a journey toward Christ in *Pilgrim's Progress*. In a beat-up van, Johnny and Christian retrace Bunyan's classic journey in this novel by Glenn Lehman.

As he travels through Ambivalencia, Totalitaria, Secular City, and more, Johnny discovers what no one likes to face. Bureaucratic power, puffery, vanity, money, exploitative psychology, world domination schemes, and more are ultimately empty—no match for the God who alone brings joy. Paper, $8.95; in Canada $10.95.

Jesus' Word, Jesus' Way



The church still believes that its message comes from Jesus, but it often lets "success specialists" dictate its methods. The church sees people as consumers and the gospel as a product to be advertised with Madison Avenue glitz. Randolph J. Klassen calls Christians to allow Jesus' way as well as words guide their witness. He shows how Jesus modeled "advertising," use of Scripture, extending invitations, teaching, prayer, and worship. Paper, $7.95; in Canada $9.95.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.00. Canadian customers, add 7% of total for GST.

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‘We touched 1,100 people’

Faith & Life
BOOK
PAVILION

Gordon Houser

Space was at a premium in the portable, heavily trafficked Book Pavilion (above) at Sioux Falls ’92. Four business days resulted in close to $24,000 in sales. Faith and Life Bookstore (Newton, Kan.) manager Elsie Sheriff had announced an array of special events, gatherings and discounts. “We know we *touched* 1,100 people,” said Sheriff, “because that’s how many Bible stickers we put on people’s name tags as they came into the store.” When it was all over, I watched the impressive dismantling of the elegant shop, complete with the voluntary service of the three husbands (a pastor, a college English professor and a physician) of the three bookstore employees. *Muriel T. Stackley*

Mennonite Central Committee is seeking people interested in serving as **Director of Administration and Services.** Executive position responsible for oversight of day-to-day functions of MCC.

Direct inquiries to Bill Loewen, MCC Personnel Director, Box 500, Akron, PA 17501-0500; (717) 859-1151; FAX (717) 859-2171 **by Aug. 31.**

Singles: Crossroads, the Mennonite introduction service, now has a monthly **newsletter**. Current clients’ ads containing age, area and interests are there for you to choose from. This is an easy, private way to meet those friends you have been hoping for.

For a free sample copy, write to Crossroads, Box 32, North Tonawanda, NY 14120.

SELFHELP WORLDWIDE GIFTS, Champaign, Ill., store **manager** needed by **Sept. 1**. Well-established, non-profit, international gift shop in university town.

Call (217) 897-1587 or (217) 396-4061 for more information. Send resumé to Fern Massanari, 3262 Greenwood Drive, Dewey, IL 61840.

Mennonite Mutual Aid is seeking a person for the position of **Managed Claims Specialist.** Qualified candidates must possess a high level of self-confidence, be self-motivated and have proven effectiveness in working with executives and CFOs regarding sensitive issues. Person must also have good administrative skills; an understanding of insurance operations and/or medical background helpful. Qualified person should contact Personnel, Mennonite Mutual Aid, Box 483, Goshen, IN 46526, 1-800-348-7468.

Chief executive officer, Glencroft, Glendale, Ariz., a Christian retirement community, seeks candidates for the **CEO position.** The 40-acre campus provides homes to 900 persons and offers five levels of health care services. Candidates will demonstrate a commitment to Anabaptist Christian values and have a history of progressive management responsibilities. Glencroft is a sponsored member of Mennonite Health Services.

Please send resume to: Dr. Lelia Schlabach, chair, Glencroft, 8611 N. 67th Ave., Glendale, AZ 85302, (602) 939-9475, or Dale D. Stoll, director of member services, Mennonite Health Services, Box 500, Akron, PA 17501-0500, (717) 859-3889.

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Reviews

BOOKS

Teaching peace to children

Becoming God's Peacemakers *by Suella L. Gerber, Kathleen K. Janssen, Rosemary G. Widmer (Faith and Life Press, 1992, 174 pages)*

Reviewed by Leonard Nolt, 3016 Arthur St., Boise, ID 83703

BECOMING GOD'S PEACEMAKERS

Becoming God's Peacemakers is a guide for those who teach or work with children from grades one to six. This latest edition to the Living Stones series of "innovative resources for creative teaching" is a cornucopia of ideas for teaching peace to young people. There is an impressive variety and quantity of teaching hints and suggestions in this volume. It could be used by the same teacher for many years without exhausting the resources it contains.

Its focus is unique. The authors try to impart respect for potential enemies by introducing the students to people of different nations and cultures. Several different countries are explored in depth with information about food, language, customs, dress, art and games. If you want to know how to make an origami salmon or how to count to 10 in Swahili or Creole, this book will tell you how. The valuable lesson of this guide is that all people, regardless of culture or national origin, receive God's love and therefore deserve our respect.

Becoming God's Peacemakers contains short stories from other countries or from Anabaptist history that are by themselves worth the price of the book. It includes more than 20 pages of songs with music. Even more pages of worship and educational materials that can be copied without permission from the publishers add to its usefulness. Sections on art, political action, conflict resolution and other pertinent concerns broaden the peacemaking focus and include much more than simply refusing to participate in violence. Equally impressive are the long bibliographies and lists of other resources throughout the book. Because of its great variety of options, this book is valuable for new or inexperienced teachers as well as for seasoned instructors. It's hard to imagine how anyone using this guide will run out of ideas on what to do next. It's easy to believe that teachers will get excited at the life-changing potential of this generous teaching resource.

Essays on Anabaptism

Anabaptism Revisited *edited by Walter Klaassen (Herald Press, 1991, 210 pages)*

Reviewed by Leland Harder, Box 363, North Newton, KS 67117

This "Festschrift" honoring C. J. Dyck of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., is a collection of 11 papers by scholars on Anabaptist-Mennonite themes plus a biographical profile of the celebrity.

The lay reader will have to wrestle with these essays, but the effort will be rewarding. Read them one by one and try to restate the central thesis of each writer in your own words.

Werner Packull writes about the Melchiorites and the Ziegenhain order of discipline, 1538-39. It is fascinating to read this story of a successful (?) process of dialogue leading to agreements in which, for instance, the Anabaptist concerns for ethical living and church discipline were taken seriously by the Reformed Church theologians.

Arnold Snyder picks up where Packull leaves off and tells what was happening to the Hessian Anabaptists in a later period. This was the remnant left after the Melchiorites rejoined the established territorial church following the earlier agreements, and what the remnant was doing in 1578 was writing a new Anabaptist Confession of Faith in response (in part) to conversations with the Lutheran theologians.

Anabaptism Revisited

Stephen Boyd contributes an essay on community as sacrament in the theology of Hans Schlaffer. Schlaffer was a Catholic priest in Upper Austria who resigned his office under the influence of the Lutheran Reformation and became an Anabaptist.

Edmund Pries writes about oath refusal by Anabaptists in Zurich from 1525 to 1527. The oath in that society meant more than our legal vow to tell the truth and nothing but the truth. It

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was a promise exacted at the end of a trial or imprisonment to cease and desist (e.g. from rebaptizing anyone), to obey the law (e.g. infant baptism) and henceforth to keep the peace. Pries raises eight interesting questions about this "erratic practice" and comes to the conclusion (with John H. Yoder) that "oath refusal was not a clearcut Anabaptist practice" at first.

Walter Klaassen, editor of the book, contributes what chronologically and thematically should have been the first chapter—an essay on the rise of the baptism of adult believers in Swiss Anabaptism.

Space prevents commenting on the next five essays—"The Path to Conversion: The Controversy between Hans de Ries and Nittert Obbes" by Sjouke Voolstra, "Theological Developments among Mennonites in Poland in the 16th and 17th Centuries" by John Friesen, "Spiritual Reformer Versus City Reformer: The Baptismal Debate between Schwenckfeld and Zwingli" by Wayne Pipkin, "The One and the Many: The Recovery of Mennonite Pluralism" by Rodney Sawatsky, "Differing Historical Imaginations and the Changing Identity of the Mennonite Brethren" by Paul Toews.

The 11th chapter is alone worth the price of the book: "The 'Free Church'?: A Time Whose Idea Has Not Come" by Paul Peachey. Sixteenth century Anabaptism was severely persecuted, says Peachey, quoting his Zurich mentor Fritz Blanke, because the free church was an idea whose time had not yet come. Now with widespread separation of church and state and freedom of religion, we live in a time when the idea of the free church has not yet fully come. The problem with so-called free churches everywhere is that they are so corrupted by the world ("the rape of the church by the empire") that they "have relatively little to offer this age." Yet "the machinery runs, whether or not people believe." The essay ends with a vision for creating alternative faith communities that can "provide the necessary environment for a new order of justice in our lives and that of society."

With the help of essays like these it is evident that Anabaptism deserves much more revisiting, not only by scholars but by all of us.

God's grace and mercy

The Gospel According to Judas *by Ray S. Anderson (Helmers and Howard, 1991, 176 pages)*

Reviewed by Karla Morton, 529 N. Main, Elbing, KS 67041

In this book Anderson clearly defines the love and grace of God in and through Jesus Christ.

Anderson was first moved to this work as a pastor upon seeing the graffiti "Judas come home—all is forgiven" scrawled on a mirror in a men's restroom. This book is a result of sermons he preached in his church and during chapel services at Fuller Theological Seminary, where he is a professor of theology.

The Gospel According to Judas imagines a conversation between the resurrected Jesus and Judas, who has betrayed him and committed suicide. The author reflects on betrayal, trust, grace, forgiveness, self-esteem, shame and death—not like the many current self-help books but in a sound theological yet easy-to-grasp manner.

Anderson brings out questions we may fear in our own faith journeys: If Judas can be an answer to Christ's prayer and yet he betrayed him, might we not be capable of the same? This raises questions of our relationship with God. If God's grace is conditional, might we begin to "… hold ourselves responsible for our own prayers," not able to rely upon God's grace and mercy to have authority in our lives? We could end up nullifying God's grace and ignoring the biblical witness of that grace, Anderson contends.

Anderson's theme stands on the greatness of God's grace and mercy through Jesus Christ. He does not encourage a lack of responsibility in the believer, but he sets the grace, love and mercy of God in Jesus Christ against our sins. The power of God over our sins is the conqueror.

Anderson tackles tough issues with a sound theology based on Jesus Christ. Yet his theology is accessible and readable. *The Gospel According to Judas* is thought provoking, challenging and willing to break new ground in themes of life that we would rather chalk up to sin than let the gospel of Christ answer.

Resources

- **Your Daughters Shall Prophesy: Women in Ministry in the Church,** edited by John E. Toews, Valerie Rempel and Katie Funk Wiebe (Kindred Press, 1992, $11.50, $13.95 in Canada), studies the Bible in relation to the role of women in church ministry.
- **Rebuilding Our Communities: How Churches Can Provide, Support and Finance Quality Housing for Low-Income Families** (World Vision, 1992, $15.50) describes 25 different housing strategies to help the church address the housing crisis. For credit card orders call (800) 448-6479; to pay by check or money order call (818) 305-7837.
- **That All May Worship** (NOD, 1992, $10, $7 for 10 or more) is an interfaith handbook to assist congregations in welcoming people with disabilities. Order from the National Organization on Disability, 910 16th St., NW, Suite 600, Washington, DC 20006, (202) 293-5960.
- **Understanding the Dead Sea Scrolls,** edited by Hershel Shanks (Random House, 1992, $22), is a collection of articles from the *Biblical Archaeology Review* on the Dead Sea Scrolls.
- **What Does the Lord Require? How American Christians Think About Economic Justice** by Stephen Hart (Oxford University Press, 1992, $24.95) shows that views on economic issues held by the less vocal Christians who form the vast majority of American church members are grounded in deeply held religious beliefs. Their views range from staunchly conservative to radical.
- **Peace, Development and People of the Horn of Africa** by John Prendergast and **Transforming the Politics of Hunger** by David Beckmann and Richard A. Hoehn (Bread for the World Institute on Hunger and Development, 1992, $8 each) are policy papers, one responding to the unfolding famine in the Horn of Africa and the other articulating new strategies for ending global hunger.

—compiled by Gordon Houser

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Editorial

Putting legs on justice, kindness and humility

Two days before about 2,000 of us General Conference Mennonites arrived at Sioux Falls, S.D., for our five-day conference, 105 of our young people and their sponsors arrived there from all over the continent.

For two days before we started talking about Micah 6:8, they *did* it. They cleaned, hammered, painted, mowed, trimmed, repaired, mopped floors, folded clothes and made beds at 11 locations, including a soup kitchen, the Young Women's Christian Association and a refugee center. About half were assigned to the Children's Home Society. "I like projects," said Ryan Stucky, "where you can *see* that you've made a difference." Me, too, Ryan.

Evenings they studied the Bible and debriefed their work experiences with organizer Paula Diller Lehman, now of Minneapolis. Sponsors report that the conference theme from Micah 6:8 "really grabbed" the young people, and this enthusiasm carried well into the days of the conference itself, when another 400 young people joined the 105. "Justice is so important to them," said Susan Janzen, who accompanied the youth of her congregation, Zion Mennonite Church, Elbing, Kan.

Why not? I believe that justice, kindness and humility also colored the young people's responses in their discussions about integration (of the General Conference Mennonite Church and the Mennonite Church). I am heartened and a tad chastened by it. Their Micah-informed comments ran along these lines:

- Why hasn't integration happened already?
- What's the difference between our two denominations anyway?
- What's the big deal?
- We understand the different histories, but in belief and doctrine we're not different.
- Youth resources (principally *With* magazine) of the two denominations have been integrated for the past 24 years.

With the interest that these young people showed in the future of the church, with their energy for incarnating the gospel with their work projects, we're in good hands. I heard that, surely empowered by this commitment, they sang "606," "Praise God from Whom All Blessings Flow," to their invited guest musician, Ken Medema, all clapping together on the hallelujahs. I wish I could have been there.

Blessings, Florence

Amendments to a Sioux Falls '92 resolution were popping at microphones all over the conference floor like dandelions in spring. It was Saturday afternoon, and we were discussing the resolution on interpersonal abuse.

Attentive, diplomatic, tactful, thorough, firm and gentle, Florence Driedger chaired the closing business session of our triennial conference. Where is the moment, I wondered, when we can applaud this leader who is ending her years as moderator with such grace?

In the opening worship, Florence had told us that she carries two items in her Bible. One is a photo of a multicultural group of Mennonites eating together at Camp Shekinah in Saskatchewan. The other is an article by John Esau (director of Ministerial Leadership Services) about understanding other people, the message being, Listen, listen.

Then, with the last business session over, Florence read her "Closing Words at Sioux Falls." They included this:

"Thank you for the many prayers and words of support you have extended to me. These last six years have been rich in God's guidance, support and love. ... During these years I have been part of a difficult work environment [back in Regina]—a social agency trying to serve increasing human needs, trying to do justice while experiencing a major financial crisis in the agency. The work of the conference provided an invaluable perspective, kept my faith centered on Christ and gave me that community of believers that I wish for each of you."

I was ready to stand and applaud, but Florence deftly went right to announcing the closing hymn, "The Lord Bless You and Keep You." We sang instead of clapping. We *could* have done both.

So, Florence, here is my applause. Thank you for modeling servant leadership so well. The Lord bless you and keep you. *Muriel T. Stackley*

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

107: 17
SEPTEMBER 8,1992

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All kinds of learning

As we mirror Christ, we teach and we are taught.

Prologue

Perhaps you, too, have sung the song that begins, "Changes coming upon us." That's our theme these days in *The Mennonite* office.

Sharp-eyed readers will have noticed (in the previous issue) a new name in fine print in the masthead at the left: "Melanie Mueller, editorial assistant." Melanie, who resides in rural Newton, was secretary and administrative assistant for the Commission on Home Ministries for almost 15 years. In 1982-83, Melanie worked as a secretary for *The Mennonite*, so we like to think she has come home.

As I write this (Aug. 18) the new assistant editor, Larry Penner, from Beatrice, Neb., has joined our staff. Larry is a 1991 graduate of Goshen College and fresh from a one-year stint in Chicago with Mennonite Voluntary Service.

With this issue I hand the baton to Gordon Houser, and I can tell you that it has been the easiest of transitions. Gordon will be the 16th editor in *The Mennonite*'s 107 years. The magazine is in good hands.

I'm delighted to close my six years with this strong issue on "all kinds of learning." For starts, Mary Lou Driedger's article is a promise to her son "to talk about it"—the participation of children in our worship services. Read on. *mts*

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Cover: Susan Jones, Kitchener, Ont., speaks with Bishoir, one of her students when she was a teacher at Al-Salaam School in Tanta, Egypt. The Mennonite Central Committee photo is by Ruth Kroeker.

Next issue: What can we learn from Columbus?

All kinds of learning

Let's face it, many of us (not just children) zone out on Sunday morning. Imagine it different.

Mary Lou Driedger

The church family needs to talk about worship

Jesus used stories to ask and answer questions and to get his listeners thinking. Here are five stories in that same spirit.

1 **Football field:** Our family attended the closing worship of Assembly 12 of Mennonite World Conference in Winnipeg. We chose to sit on the surface of the football field in the middle of the stadium. My 4-year-old son visited with friends seated nearby. He rolled around on the grass. He lay motionless on his back for a long time, his face up to the sun. He stood to dance, twirl around and clap as singing groups from other countries performed. The service was long, so long that the Mennonite media described it as tedious. But on the way home my young son said with wistful voice, "I wish we could always go to church there."

2 **Fun:** The Conference of Mennonites in Manitoba was having its 1991 annual meeting. Camps with Meaning director Cliff Derksen brought a young man to the microphone to interview him about his experience at a conference camp.

Mr. D.: What did you like best about camp?

Camper: Archery.

Mr. D.: And did you learn anything about the Bible at camp?

Camper: Yes.

Mr. D.: What did you discover about the Bible?

Camper: Well, I found out that learning about the Bible doesn't *have* to be boring. It doesn't have to be some minister just standing there saying, da, dah, *da dah*, Da Dah!

Mr. D.: So what made learning about the Bible fun at camp?

Camper: Well, we acted out the parting of the Red Sea, and we had these sprinklers going for the water, then we turned them off so we could walk through on dry ground, and that was neat.

3 **Sit still, be quiet:** Some adults were discussing children and the worship service. "I don't think we should have to cater to the children," said one. "Sunday school is for them and the worship service is for us." A grandmother agreed. "When our children were small they sat quietly during the service." A grandfather added, "All I had to do was *look* at my daughters and they knew how to behave." A young mother said quietly, "We behaved because we were scared. I always found it difficult to sit still and be quiet. My vivid childhood memories of Sunday mornings are all the spankings I received under the church basement steps. That is not the memory of church I want my children to have."

4 **Can hardly wait:** Our family spent a year of Mennonite Voluntary Service teaching on the Hopi Indian Reservation in Arizona. The Hopis hold two-day religious ceremonies every weekend from February to July. I noticed that the children in my first grade class could hardly wait to get home on Friday after school to prepare for these worship events. All week they hummed religious songs under their breath as they did their schoolwork. At recess they practice the movements

Interview: *Did you learn anything about the Bible at camp? Yes, we acted out the crossing of the Red Sea.*

Jean-Claude Lejeune

of the religious dances they were to watch. Many spent free moments at school drawing pictures of the various participants in the religious ceremonies. After I attended a few of these religious gatherings I understood the children's excitement. There were colorful eye-catching costumes and rhythmic music. Friends and family visited, ate wonderful food and played together in between the dances. There were often gifts for the children. Morals and values were never preached but were implied in little dramas that were acted out in a humorous and entertaining way in the village plaza. My students and their families warmly welcomed me and invited me to eat, visit and watch the ceremonies with them.

5 **Band-aids:** At a family life event sponsored by the Conference of Mennonites in Manitoba, I led two workshops on "Transmitting Values to Our Children." Some participants expressed their frustrations with the Sunday morning worship experience. "My 4-year-old son crawls all over me and the pew," one person said. "I spend the whole hour trying to keep him quiet. By the end of the service I am so exhausted I just think, 'Why do I bother? Why am I doing this?'"

Other workshop participants offered suggestions from their congregations' experiences with children and worship. Here are some examples.

- We put up eye-catching banners.
- We let the children play the piano, sing, take the offering and hand out bulletins.
- The kids wave palm branches on Palm Sunday and light the Advent candles at Christmas.
- We have a children's story.
- The kids like it if we sing from *Sing and Rejoice.*
- Our pastor includes objects for the children to look at that compliment his sermon.
- We have children's church.

Then one person said, "Those are just Band-Aid solutions. We need a different kind of worship experience that gets children involved, that gets adults involved. Face it, a *lot* of us just 'zone out' on Sunday morning. Sometimes I think the only solution is to leave the church."

These stories led us to questions: Why do we worship in the same place each week? Why do we sit in pews? Why do our services involve so little body movement? Why, aside from singing, is active participation limited to so few people? Why do we have a sermon? Why is that sermon almost always a spoken lecture?

These questions may not be relevant to every congregation. However, after visiting dozens of General Conference Mennonite churches all over Canada and the United States, I know they could be asked about most of our Sunday mornings. I am also aware that practicality may answer many of these questions, but should that stop us from asking them?

Paula Diller Lehman in her book *Journey With Justice* talks about the powerful tool of imagination. She calls Jesus the "Greatest Imaginer of Them All." He had a dream of how things *might* be. Following the example of the Greatest Imaginer, here is how things *might* be.

What if we changed our worship place? The early Christians worshiped in small groups in people's homes and on riverbanks. Jesus worshiped on city streets, in a garden, by the seashore. At least once a month consider worshiping in a park, in small groups in people's homes, on a football field, in a gymnasium, in a shopping mall, by a lake, in the sanctuary of a congregation with a different tradition.

Arrange our seating so that we face each other and talk with one another. In ancient Israel young people and their elders often gathered in a "village circle" at the end of the day to retell Bible stories, pass on proverbs and share experiences. Faith was communicated through dialogue and face-to-face conversation. Could we build on this idea to retell Bible stories, talk about life experiences, hold hands for prayer, work on group art or writing projects, look at Scripture passages, share food?

Dance for joy: Could our services become events that invite more body movement? Could we clap? Pantomime? Play a variety of instruments? In Psalm 150 the writer calls us to worship with trumpets, harps, cymbals and stringed instruments. We are told to dance for joy.

Could some lecture or sermons be replaced by puppet plays, dramas, films, reader's theater, slides, musicals, stories, object lessons or activities that require the participation of every member of the congregation?

The Israelites celebrated their faith with religious festivals that were full of action. At Passover, the children and adults ran all over searching for bits of leaven that might be hidden. During Succouth they built outdoor booths of vines and branches. Worshipers sat in these to retell the story of Israel's time in the wilderness.

Could we plan similar events? Could attenders move through a series of worship stations at various locations in the sanctuary? Could we

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At least once a month consider worshiping in a park, in small groups in people's homes, on a football field, in a gymnasium, in a shopping mall, by a lake.

• • • • •

paint? Could we draw? Could we worship by playing a game?

Last spring my 12-year-old son and I had yet another discussion about the worship service. "Why do I have to go? It's not for me. There's nothing to do. I'm not the only kid who feels this way, Mom."

I reminded him of all the things he likes and appreciates about our church: his friends, his Sunday school class, Venture Clubs, the weekly father-son floor hockey games, the church picnic, summer camp, the annual church retreat. "In our own family," I told him, "you and I don't always like everything either. That doesn't mean we just leave our family. It works the same way with the church family."

He listened quietly. "But Mom," he said, "in our family we talk about things and try to work them out." I promised him that day that we would start talking about things that could be done to make worship more meaningful for everyone. Some of the ideas presented in this article are ones he thought of. I also promised my son that I would talk about our worship concerns with the larger church family. In writing this article I hope I have begun to do just that.

Mary Lou Driedger, Box 3027, Steinbach, MB R0A 2A0, is the adviser to The Mennonite *for the Conference of Mennonites in Manitoba.*

Monkmeyer

Making biblical characters talk

Bonnie Clarkson

In writing Bible character studies, it is one thing to come up with a symbol and character and another to keep everything in harmony. So also with the Bible. Multiply that by three or four characters, three or four symbols, but only one story. Writing has become exciting for me because sometimes the element chosen for one scene becomes appropriate later.

In one story I had to make Jesus talk. I didn't want to. I didn't want to put words in his mouth. I wanted to have readers keep their own pictures and impressions of Jesus. (Interestingly, most of what Jesus said quoted from the Old Testament.)

Then I remembered Dietrich Bonhoeffer disagreeing with people who say it is a shame Jesus is not actually walking the earth anymore. Bonhoeffer claimed that Jesus is as visible today as back then because he is relived in his followers.

My conscience eased when I realized I was not trying to substitute my words for his but just passing along my understanding so the readers could come to their own conclusions.

The Bible has stories that can offend. If writers do not want to offend the reader, they either have to bypass sections of Scripture or "clean it up," neither of which lets the story be effective. The only truthful way is to deal with it.

I was helped by remembering that eyes do not see light but reflected light. The color of an object is the reflection of the color of the light spectrum that has not been absorbed by the object.

Just so, we can reflect what we have onto others to show up their true colors. When you have to dig deeply into a biblical character's actions and thought, you appreciate how hard it is to shock God.

Bonhoeffer sums it up best. He said that Bible characters are not to be criticized or imitated but are for greater understanding and therefore greater incarnation of Jesus in our lives.

Bonnie Clarkson's address is Route 1, Box 71, Stark, KS 66775.

The school of travel

All kinds of learning

Five weeks of another kind of education

Susan Miller Balzer

A couple of summers ago Harlin (my husband) and I began to work on a dream of ours: to visit my brother and his family in Bolivia.

Harlin had harvested his best wheat crop ever, and fall crops looked good. Our three children were growing up; in another year our son, Geoffrey, would pay adult fares. And my brother, Calvin, and Jan, his wife, might not stay in Bolivia much longer.

"Go now," a friend advised.

"Geoffrey will learn so much more than in school," his teacher said. "I wish all my students had an opportunity to travel like this." She made him a South American journal to fill in on his five-week trip.

Harlin and I wanted to see the lost Inca city of Machu Picchu and other archaeological sites (for which we used a tour company). Our children wanted to play with their cousins in Santa Cruz. We wanted to meet South American people in their homes, see the Mennonite church at work and do some voluntary service.

We talked with Glendon Klaassen at his Commission on Overseas Mission office. "The weather in Cachipay, Colombia, is like spring year 'round," this veteran missionary boasted. If we'd consider going to Colombia, he could arrange a modified "Menno Project" for us.

My friend Maria Chaple tutored us in Español (Spanish). So we studied, read, planned, packed and finally flew.

Guards: After walking by the two biggest dogs I've ever seen and the sober-faced armed police officer in the Bogotá airport, I was relieved when the customs officer waved us through the baggage check line and glad to find Peter Stucky waiting for us at the guarded door.

As he drove through the crowded streets to the Stucky home, Peter, who serves the 12 Colombian Mennonite churches as executive secretary, told us about some of the tragedies this beautiful country had faced.

We saw campaign signs everywhere. Colombia was electing people to draft a new constitution. One man who ran as a "Christian" supported legalizing the conscientious-objector-to-war position. Later he won a seat, and the CO option was discussed but did not become a part of the constitution.

Men and boys dashed into the streets to wash windshields whenever cars stalled in traffic or stopped for lights. Vendors offered candy and flowers for sale.

Mary Hope Stucky amazed us as she ran down the steps and began carrying our bags to her third-floor apartment. We followed much more slowly, trying to adjust to the altitude of 9,000 feet. (Peter and Tim Stucky had built their mother's retirement apartment above Peter and Leticia's home. Tim and Luzdy and their children, Leah and Micah, were visiting then from Arizona.)

After serving us fresh fruit, sandwiches, cake and popcorn, Mary Hope told about how she and Gerald, who died in 1988, came to Colombia as pioneer missionaries. In 1948 they helped buy the Cachipay retreat grounds from Germans who had been detained on their own property during World War II.

The missionaries used the three-story "big house" to board children whose parents had leprosy. They also started a church and school, the Colegio Americano. Many of the school's graduates found professional jobs in the city and helped plant four Mennonite churches in Bogotá.

Now "retired," Mary Hope practices hospitality, helps care for her grandchildren, answers numerous phone calls and shares from her wisdom gained in more than 40 years of mission work in Colombia.

Learnings: *At one Bolivian home a pet monkey clings to Janell.*

Susan Miller Balzer

"Why don't we have seatbelts?" our 9-year-old daughter, Janell, asked as we slid across the church van's seats when Tim swerved around the mountain roads leading down to Cachipay. I admired the big poinsettia plants and little impatiens growing wild beside the road.

At the retreat center our children explored the grounds with Micah Stucky. He came with his father while his mother, Luzdy, and her sister-in-law Leticia stayed in Bogotá to nurse the other Stucky children, who had chicken pox.

Micah, who is bilingual, translated for our children. Smiles and innovative sign language communicated as well.

Harlin and I helped Michael and Laura Baumgartner, overseas mission volunteers, cook and clean for two retreat groups. Harlin repaired some broken playground equipment and installed baño doors, which Laura and I painted.

One day we visited the retreat center's main cook, Maruja, and her children. She missed work to stay with her 3-year-old Sedulfo, who was home from the hospital recovering from second-degree burns he suffered after mistakenly sitting down in the cooking pot full of water Maruja had just dipped a chicken in. The cooking pot was in the spot where Sedulfo usually sat on his little stool.

Assurance: A week's hospital stay cost only around $50 U.S., but Maruja would have taken Sedulfo home early if people from the church had not assured her of financial help.

Julia and Vidal Jimenez invited us to their home for dinner and a tour of their coffee farm. While Harlin and Vidal examined the rich soil, Geoffrey tried sucking the sweet juice from a piece of sugar cane.

At the Cachipay church we listened as Laura led the choir practice for their Christmas program. Back in Bogotá we accompanied Mary Hope to a Christmas concert and a Bible school program. I enjoyed the Tuna Menonita singers as well as the children's lively singing of "Hoy Es Navidad" to the tune of "Jingle Bells."

We visited the nativity scenes in cathedrals. In one, miniature Colombian busses were perched on mountain roads leading to the manger.

We flew to Santa Cruz early in the morning of Dec. 24. This was the first time our two families would celebrate Christmas together. Calvin had warned us: "It will be hot, with 95 percent humidity, and we'll be crowded in our house."

The girls tried on each other's clothes and planned a ballet performance for Jan's birthday. Geoffrey made programs and helped Michael decorate the "stage" with fresh flowers. Amy, our 5-year-old, swung upside down from the hammock.

That evening young people performed an original drama in roofless Sinai Menonita church: Jesus Christ was born into a Bolivian family's home. His presence transformed their lives. They stopped fighting and started cooperating.

Using a few props and my sister-in-law Jan's curtains for their stage, the young people personalized the Christmas message so that "Peace on earth" reached our hearts.

On Christmas morning we opened gifts. Harlin and I had brought a motorcycle helmet, tools, embroidery thread and a Tandy 1400 computer for the Mennonite Economic Development Associates program my brother directed.

Then we packed a lunch and squeezed into the MEDA jeep for a bumpy ride to the sand dunes. There, surrounded by high, white dunes, we played in the shallow, bathtub-warm water.

We visited a Mennonite colony family. Though most colony Mennonites are reserved around outsiders, the Schmidts invited us in to their small brick and cement home for *faspa* (afternoon snack). Harlin and Mr. Schmidt found a number of names common to Mennonites in both Kansas and Bolivia.

"What should MEDA do?" Calvin asked us after explaining the Schmidts' indebtedness to MEDA. Crop failures due to erosion and drought left many of the colonists in debt. Other lenders had sent their debtors to prison.

Mud: We also visited Berlin Colony, a new settlement of highlanders, Incas who moved here to farm jungle land after losing their jobs in the mines in the Andes. The road through the campo was full of potholes. Each driver carved a new set of ruts in the muddy path. The ferry took us across the river, where we waited in the village for the rain to stop. The river had recently gobbled up nearly half the riverfront village.

We ordered lunch—eggs and onions. I asked for a can of sardines. Calvin said I wouldn't want the canned meat the company workers were eating.

Farther on, in El Carmen, we saw the difference that prospects for a sustainable income made on the people. Small shops lined one street, and the people were building good brick homes.

Friends: The central co-op headquarters for the Berlin Colony are outside El Carmen. The previous year the co-ops emphasized growing and marketing beans. Women's groups promoted the nutritional value of beans and demonstrated recipes at the fair. Jan wrote a bean cookbook, and Calvin helped market $500,000 worth of beans in Bolivia and Brazil.

We visited with Rutillio Rojas, the bean association director. "Calvin is a good worker," he said. "He is also my friend."

We met other friends along the way. At one home we were served a delicious, just-picked pineapple. At another we held the pet monkey, which clung to us like a baby.

Back in Santa Cruz we visited the urban MEDA projects. Enough entrepreneurs operate a marketplace to cover a whole city block. MEDA loans from $100 to $1,500 and trains each loan recipient.

This December we may play in snow instead of hot, white sand. Our poinsettia will be a small, potted houseplant rather than a six-foot-tall "bush." We'll hear the Christmas story in English, but the message will be the same: Where Christ lives in our hearts and homes, there is peace.

Susan Balzer's address is 217 W. Smith, Hesston, KS 67062

Susan Miller Balzer

In Cachipay: *Mauricio, Horacio, Alexander, Silverio, Maruja Ovalle, Janell and Amy Balzer, Luz Ovalle*

Letters

AMBS 'integration'

[In response to] your June 9 editorial, "Oh Lord, How Long?", a little updating may be helpful. At the last Associated Mennonite Biblical Seminaries board meetings in late May, the boards approved a recommendation to have lawyers draft "articles of incorporation" for AMBS. The recommendation identified several issues to be taken into consideration in the drafting. The draft articles are to be discussed at this October's board meetings in order to consider next steps. The basic direction being considered is to incorporate AMBS and to make it the primary legal entity without totally disbanding Goshen Biblical Seminary and Mennonite Biblical Seminary as legal entities until the two denominations make a decision on integration or cooperation.

Simultaneous actions have already been taken to slightly reduce (from 10 to nine) the number of board members for each seminary and to spend the great majority of time during board meeting sessions in *joint* board sessions. Concurrently there will be a move from two student representatives from each "seminary" to one from each. *Marlin E. Miller, President, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517*

Wanted: contact and a church

Since I've moved to Las Vegas a few months ago, I've been looking desperately for a Mennonite church. I have had no other choice than to go to a Baptist church nearby. I'm not satisfied with the way they worship or with their lifestyle.

Three years ago, when I met a member of the Amish community in Pennsylvania, I accepted with joy the rules he taught me. But I'm not baptized yet, and I would like to be. I even thought of going back due to the loneliness I've been feeling. I wonder if you have other members living in Las Vegas or nearby. And if you have a journal or newspaper that I can subscribe to, I'll be pleased to order.

I'm so happy I've found your address, and I hope to receive good information from you. I also hope we'll stay in touch through letters.

Thank you and may God bless you. *Jean Boursiquot, 5025 E. Nellis Oasis, Apt. 50, Las Vegas, NV 89115*

Freedom to accept, employ

We were distressed and saddened to read that the Associated Mennonite Biblical Seminaries in Elkhart, Ind., had denied admission to a student based on his involvement in a homosexual relationship.

Literalistic interpretations of a few isolated Bible passages may provide some people with a basis for believing that homosexual practice should disqualify a person from pastoral ministry or even from church membership. But we cannot believe that our God, a God of love, would create approximately 10 percent of the population with the ability to enjoy sexual intimacy only with people of the same sex and then limit those people to a lifetime of either sexual abstinence or condemnation. We believe that committed, loving, same-sex relationships can be consistent with Christian concepts of marriage. And we think all of us lose when people with pastoral gifts are excluded from exercising their gifts simply because of their sexual orientation.

The faculty of AMBS may have been correct in believing that most Mennonite Church and General Conference Mennonite Church congregations would disapprove of an open homosexual relationship and would not accept church leaders who are in such relationships. But it is not true of all congregations, and does not seem to justify exclusion of this student. Why not leave those congregations who are not so exclusionary the freedom to later choose whether to accept and employ this person's gifts? *Maxine Stansell and Tim Jenkins, 3542 S.W. Ida, Seattle, WA 98126, plus nine others*

God works in the ordinary

I commend you for your courage and creativity in dealing with the myriad social issues that face the Christian church and individuals.

An area that needs strengthening is reporting on congregational life: the exciting, the ordinary and the problematic. If we are to have our readers identify with our conference and its periodicals, we need to balance social challenge with a pastoral ministry of encouragement to the ordinary Christian in the unexciting church trying to be faithful in his or her circumstances.

Yes, you do a lot of such reporting in the margins, due to the lack of space. You cannot fully report on the activities in 375 congregations, but you can lift out samples of the many. An advanced stage of spirituality sees God at work in seemingly ordinary events. As you advance in spirituality may you do the same.

Perhaps you can give me hard statistics to prove my impression wrong. I am willing to hear these. *Heinz Janzen, 2713 Goldenrod, North Newton, KS 67117*

A new path

With September there is a new editor of *The Mennonite.* I wish God's blessings upon Gordon as he takes on new challenges in his new position. Also, I thank Muriel for the sensitivity and vision that she has shown while sitting at the editor's desk. You have done well and are to be commended for your strength of character, integrity and mission while you have been the editor. God's blessings upon you, Sister, as you embark on a new journey. Thank you for what you have done. And again, many blessings upon Gordon, Melanie and Larry as you begin a new path. *Karla C. Morton, Box 68, Elbing, KS 67041*

Violence, also in the church

I was moved to tears over the plight of the people in Bosnia-Herzegovina. News reports tell us that the fighting by the Serbians is because of their desire for "ethnic purity." A busload of Bosnian, Muslim and Serbian orphans bound for an orphanage in Germany was fired upon. I guess "ethnic purity" knows no age.

I do not understand the hatred and hard-heartedness of people that allows them to kill and maim one another. Yet as I sobbed over the children and adults in Sarajevo who daily endure death, injury, gunfire and bombings, God reminded me that even in our churches we propagate many forms of violence: gossip, unforgiveness, the lack of reconciliation, physical and/or emotional violence and hierarchical structures that oppress those who are weak and without voice. God grieves over our violence to one another in these forms. Many "kill" with their tongues (James 3:5-12). Others allow arguments to spring up, forgetting about the giving and receiving of forgiveness (Colossians 3:12-17). Some go to court with one another without allowing the church an opportunity to mediate and bring about reconciliation (1 Corinthians 6:1-11; Matthew 18:15-20). We in the church in North America continue to sin in the most petty ways.

My belief through my years and God's impressions upon my heart and mind is that God desires for us to grow, to become mature, to be Christ's disciples. When we walk with God, we will see the fruits of the Spirit in our lives (Galatians 5:16-26), enabling us to live peacefully. I am not innocent of the charges I make here. I, too, have failed. Yet God's grace has been great, for which I am grateful.

Is God calling you to repentance in your life? Do you need to stop gossiping? Do you need to extend or receive forgiveness? Do you need to stop court proceedings with another believer? If you answer yes to any of these, then obey. "To obey is better than sacrifice" (1 Samuel 15:22). God, through Christ, strengthens you to do what is right and good.

Is God calling Christian/Mennonite peacemakers to be his witnesses in Bosnia-Herzegovina?

Let us pray for guidance in these matters. *Name withheld by request*

Jerusalem after 40 years

Forty years ago, 1952-54, I came to the Middle East to work with Palestinian Arab refugees [under] Mennonite Central Committee's Pax program.

I whitewashed Arab refugee caves and homes in Bethany. [Last June] I wanted to visit the home I lived in for four weeks. Arab-Israeli disturbances in Bethany made this city off limits for tourists. I also wanted to visit the convent of the Russian Orthodox Church of Mary Magdalene, where I ended my two years of service. It, too, was off limits on the south end of Bethany.

[Forty years ago] I helped distribute clothing in two refugee camps and taught school. Both camps are basically empty, since the inhabitants fled to Jordan during the 1967 six-day war.

In Amman, Jordan, I spoke with my good friend of 40 years, Hannah Tommy Faron. Hannah said his cousin Elias in Jericho was ill, but he did not know the extent of the illness. Would I find out? Amman and Jericho are about 40 miles apart. I learned Elias was seriously ill with terminal cancer. Distances between nations may be short, but communication between Israel and Jordan is complex.

The only hope for peace and justice is meetings between Israel and its Arab neighbors. A settlement agreed upon by the opposing sides is a must. *Marlow Ediger, Northeast Missouri State University, Kirksville, MO 63501*

What happened to 'sister'?

When the *Hymnal Sampler* came out in 1989 we were pleased with the many new hymns and songs it presented. We looked forward to the new *Hymnal* based on the high expectations generated by the *Sampler*.

Upon receiving the new *Hymnal*, we were astounded to discover changes in the wording of one of the best new hymns from the Sampler. "Sister, Let Me Be Your Servant" (#95 in the *Sampler*) has become "Will You Let Me Be Your Servant" (#307 in the *Hymnal*). A poetic and warmly personal text about the Christian family has become lifeless, impersonal and meaningless.

What possible reason can there be for such a change? We can only assume that some fundamentalist objected to the female language of "Sister, Let Me Be Your Servant," even though it does not mention women in leadership roles. Nothing could be a more crystal-clear demonstration that the fundamentalist campaign against "inclusive language" and women exercising their spiritual gifts in the church is not based on a biblical concern for servant leadership (Mark 10:42-45) but on a worldly ideology of male dominance in which men lord it over women. This change in wording implies that someone out there thinks women are ineligible for full membership in the Christian community, let alone any leadership roles.

If this change is any indication of the direction of the new *Hymnal*, maybe we should have just stayed with the *Sampler*. And if this is any indication of the direction in which the General Conference Mennonite Church is being pushed, our denomination is in deep trouble. *John D. and Barbara A. Thiesen, 2005 Clover Lane, Newton, KS 67114*

Dear teacher...

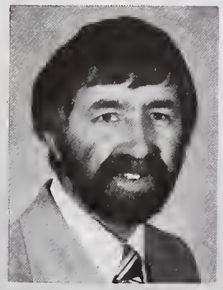
My daughter starts school this week. It's going to be new for a while, so treat her gently. She's been the boss of the backyard, so she'll probably try it in school.

I've always been around to bind her wounds and soothe hurt feelings. But not now.

She'll walk in your room and start a great adventure that will include bee stings, report cards and parent conferences. To live in her new world will require faith, love and courage. Can you help supply these? I want you to teach her that for every scoundrel there is a hero, for every crooked politician there is a dedicated leader and for every enemy a friend.

Teach her the wonder of books. Give her time to ponder the mysteries of life and love.

Teach her it is more honorable to fail than to cheat and more worthy to try than not. Teach her not to get on the bandwagon when everyone else does, to listen to everyone but filter what she hears through a screen of truth.



Teach her to get up when knocked down, but don't protect her from getting knocked down again, for only the test of fire makes fine steel.

This is a big order, but see what you can do. She's a fine little girl, my daughter, and I love her so. Thank you. *Craig Dorsing (left), 4120 W. Lakeshore Drive, Moses Lake, WA 98837. Adapted from a letter from "A Mother" in the* Grant County Herald

Speaking out

Why would a 'good Mennonite family' like yours choose homeschooling?

Homeschooling is our way of interpreting our beliefs in this age.

Vernell Miller

Our family's inquiry into homeschooling became serious when Paul (my husband) and I realized our son had considerable food sensitivity. Even a tiny candy offered by a friend affected his behavior for a day or more. We decided to postpone kindergarten until we could stabilize his diet. Meanwhile, he learned to read, and we were introduced to a lively homeschooling support group.

We enjoy spending time with our children. While our neighbors put their children on a bus at 7:30 a.m. and don't see them again until 4 p.m., we do things together as a family or with others in our support group.

The "Post Rock Home Educators" support group has grown to 23 families who are dedicated to children's well-rounded social development. We provide field trips, variety shows, science fairs, music festivals, holiday celebrations, picnics and play time. Our children help plan these as well as participate. Last year our support group scheduled weekly Spanish lessons and carpooled to Great Bend for weekly gymnastics training. Of course, we have friends who do not homeschool. We invite them for meals, or I take our children to play with them after school hours.

"Speaking Out" is a regular feature of *The Mennonite*, a place for people to express opinions on a variety of issues. "Speaking Out" does not necessarily reflect the viewpoint of *The Mennonite*. The editors invite your participation in these conversations.

As home educators we have hundreds of curriculum options. At any of our gatherings I hear parents discussing the merits or demerits of a particular curriculum. Working one on one with children guarantees that they pass a course only when we know they understand it. (Several curricula are offered by Mennonite publishers for Christian and home schools.)

We take the Bible seriously. Deuteronomy 6:4-9 instructs parents to teach their children principles of godliness when they awake, when they sit down at noon, when they walk by the way and when they lie down at night. We believe home education offers maximum opportunity for doing that. We also use pictures and actions with our young children for Scripture memory before our noon meal.

A good job: We hope to pass an appreciation for our Anabaptist heritage to our children. Our forebears valued education for its potential to draw their children into faith and to enable them to walk responsibly before God. Early Mennonites in this country wanted their children to learn to read so that they could read the Bible and *Martyrs' Mirror*. Times have changed. The goal of much education now is to get a good job. Furthermore, it is no longer legally permissible to teach the Bible or *Martyrs' Mirror*—except in private or home schools.

How do I cope? This is more difficult to answer.

During the first years of teaching at home I tried to imitate schools in which I had both studied and taught (including the public schools). I questioned how long we could continue. Then I discovered I didn't have to sit beside school desks all morning. Now the children read to me while I cook. I drill them on arithmetic facts while they peel potatoes. Household chores can be incorporated into health classes.

I found it was easier for me to be impatient with my own children than those I had taught in other settings.

All kinds of learning

Besides impatience, my procrastination showed up, as did my selfishness and laziness.

I am not alone. A leader in the homeschooling movement, J. Richard Fugate, says that "parents become more mature by just surviving a few years of homeschooling. ... Their willfulness is controlled by self-sacrifice. Their laziness is replaced with self-discipline and industry...." It highlights weaknesses in our habits and character that we can no longer hide. It brings us to repentance, to begging the Lord for wisdom.

The teaching parent must be able to confront the willfulness of children who decide they don't care to study. They must have the respect of their children in order to succeed.

How can we evaluate our progress? Here is an example.

Jonathan elected to make an angel food cake for his eighth birthday. "But not an angel food cake," I protested, thinking about the math fractions we needed to work on. "That will take all morning."

His mind was made up: angel food cake. Twelve egg yolks were messily and wondrously separated from 12 egg whites. Jonathan eagerly read the recipe and gathered other ingredients. He climbed up on the counter to reach

A godly atmosphere

"My reasons for homeschooling include my philosophy about learning: it should be enjoyable. I wanted to avoid 'burnout.' Also, children, especially in the ages from kindergarten to age 13, mimic what they see. They do not make autonomous decisions. I want my children in their most crucial and formative years to be in a godly atmosphere. I don't believe that even 'Christian schools' are a substitute for parents training them in the way they should go." *Mary Brashear, Meno, Okla.*

the cream of tartar from the top shelf.

"Just reach me the half teaspoon, Mommie. I'll use three of those for a teaspoon and a half of cream of tartar."

He *had* grasped the concept of fractions. I skipped his math page that morning with a clear conscience.

What about cost? Considering not having to buy name-brand jeans or travel to ball games several times a week, some families can actually save by homeschooling, especially if they choose reusable materials. You can spend from $200 to $1,000 per year per child. Financial hardship has not kept several families in our area from homeschooling. Books and resources can be bought secondhand or shared among families.

Governmental control: What about legality? The amount of governmental control varies. In Kansas, home schools are registered as non-accredited private schools.

What about qualifications? Teacher certification is not essential to success. Time management, planning skills and self-discipline are.

What about career women? Welcome home. Some children in our support group are taught by their grandparents. Some families are entirely supported by "cottage industries": goods and services are provided or produced at home with children as apprentices.

What about college? Home-educated students can take a high school equivalency test and aptitude tests. In place of transcripts many parents maintain study logs and portfolios of their children's work. The two seniors from our support group who graduated this year were accepted by the colleges of their choice.

My husband and I describe our experience in the context of our Anabaptist heritage, which has always affirmed non-conformity to the world. We feel we are standing in a strong tradition. Homeschooling is our way of interpreting our beliefs in the age in which we live.

Vernell Miller's address is Route 1, Box 88, Hanston, KS 67849.

Vernell Miller

Succeed: *Artists Jonathan Miller (right) and friends in school at home.*

The church of the
'90s

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Third of four articles

The church is at risk

While cultural boundaries can build strong congregations, they can also exclude people.

Bruce Hiebert

Mennonite congregations in North America take many forms. In major urban centers we find new Mennonite churches, more than just the usual "First" and "Grace" and "Peace" Mennonite churches. We also have Chinese, Laotian, Vietnamese, Hmong, Hispanic or African-American Mennonite churches.

Older Mennonite churches are often tied to one or another of the many waves of European Mennonite immigration to North America. Whether it be from the Dutch-Prussian-Russian stream or from the Swiss-South German stream, older congregations often find their roots and vitality in the descendants of a particular wave of immigration or migration.

Similarity of experience between members–whether in older or newer Mennonite churches–means that they hold much in common. They have been through the same things. They know the same people. They think in much the same way.

But as the young people in both newer and older churches adapt to the larger culture, problems arise. Chinese and German languages are dropped in favor of English. Either the older or younger generation feels alienated as the congregation responds or fails to respond. Young people often marry outside the ethnic group, and again the older or younger generation may feel alienated.

Ethnic boundaries: As the generations change, a congregation loses a group of people. Either the older people or the younger people depart as the ethnic boundaries prove unworkable.

In the worst cases the ethnic experience becomes the heart of the church. One Mennonite pastor had a regular attender tell him that though he did not believe in God, he sure enjoyed the church. It reminded him of back home where he grew up.

Though cultural boundaries can build strong congregations, they can also exclude. People with wrong names, wrong tastes or wrong relatives may find themselves confined to the fringe. One church leader says that unless new converts represent at least half the congregation, they are silenced by "ethnic" Mennonites.

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While funding to maintain a culture of origin may be appropriate for historical societies, it has no place in congregations. A regular church attender told his (Mennonite) pastor, "Even though I don't believe in God I sure enjoy the church, it reminds me of 'back home'."

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When we appreciate both our culture of origin and the surrounding culture we can strike a balance. Each particular immigrant culture is only one among the many to celebrate in our congregations. Particularly as we move past the first generation of immigrants we need to carefully lower our boundaries of language, dress and food.

Unfortunately it can take as many as three generations for the members of a cultural minority to feel comfortable in a new country. Our churches are no different. While we wait we may lose a generation and create a longlasting image to outsiders of peculiarity and coldness.

We need to develop a sense of growth. Change will come and change is natural. We need to critically appreciate our adopted culture. We need to talk about what is happening to us.

In Canada we have a particular problem. The federal government has helped groups maintain cultural patterns long past the time when the immigrants should integrate into the larger society. Our Canadian Mennonite churches have been part of this cultural protection. While multicultural funding may be appropriate for historical societies, it has no place in congregations.

Melting pot: The Christian peace position should be the base for our movement into the melting pot that surrounds us. The peaceful ideals for which our European forebears died gave us the opportunity to be both distinct from the world and faithful to something more profound than ethnicity. John Howard Yoder and Mennonite Central Committee have done much to lay the foundation for such a possibility.

I believe that is what will happen. In another generation we will experience an explosion of Mennonite churches that break the limits of culture and bring new life to the label "peace church." In that day not borscht or won ton but the bread and wine of communion will be the real "Mennonite" food.

Bruce Hiebert's mailing address is Box 2038, Clearbrook, BC V2T 3T8.

Bible

What shapes our theologies?

Can we listen to each other?

Russell Schmidt

Many of us are disturbed when *The Mennonite* prints controversial articles. What concerns me is how debate is conducted. Often it is like two people playing ball, but one is playing football and the other soccer. They have not realized they are playing different games.

Unless people agree on *how* to discuss an issue, many on both sides are alienated from the very church that is trying to nurture them. Often the conflict is how we understand theology.

"Theology" literally means God-talk, or talking about God. It includes questions of how we know God, how we know ourselves and how we understand our relationships with God and the world.

We do not all understand God in the same way. But if we can learn why others believe what they believe, we can live together as the body of Christ in spite of our disagreements.

Four basics go into the development of a theology. They are (1) the Bible, (2) tradition, both written and oral, (3) personal experience, (4) knowledge gained from the study of other disciplines, like history, sciences, the arts. This diagram (above right) helps explain how these interact.

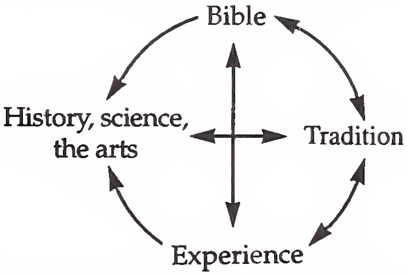
Each element affects and is affected by the others. You can start at any point and it will always be interpreted by and used to interpret the other elements. These four elements play a role in *everyone's* theology.

We agree that the Bible is central for our discussions; we seem to disagree on the role of the other three elements. Thus we argue without realizing that we are "playing different ball games" for determining an answer. Here are some historical examples of how these elements interact:

The theology of the Israelites during the reign of King David was different from their theology during the exile. Consider the metaphors of God as King of the Universe in the Psalms and of God as the Suffering Servant in Isaiah. Are these different Gods? Or did different social situations allow/force the Israelites to experience God in different ways?

God comes to us and we come to God in specific times and places. When our life contexts are different, our knowledge, experience and speaking of God will also be different.

Four corners: As we and our world change, our understanding of God and our way of speaking about God also change. Several hundred years ago the discovery that the earth is round instead of flat caused a major theological crisis. The church excommunicated and even executed people for believing that the earth was round, quoting Scripture to do it. The Bible talks about the four corners of the earth; how could it possibly be round? Were those "unfaithful radicals" trying to undermine the authority of the Bible? Were they saying that the new science knew more about the world than God's Word? Christianity survived this scientific discovery, and today the shape of the earth poses no challenge to faith.



Our churches are learning to accept human experience as important on another issue: ordination of women. Probably no one has changed one's mind about women in church leadership by hearing Scripture quoted. We change our minds by hearing the faith journeys of women called to leadership and by experiencing their ministry. Some in our churches still oppose ordination for women, but I suspect that most of these have never experienced the power and love of God ministered to them through a female pastor.

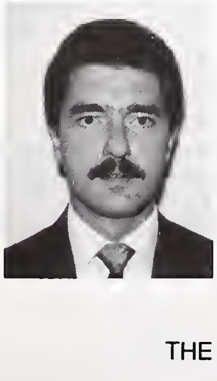
Our experience, tradition and knowledge affect our theologies. What we know and who we are affect our interpretation of the Bible just as surely as the Bible influences us. We all bring something different to the Bible, and it gives something different back to us to meet our different needs. This is the dynamic of theology. Understanding this can help us understand why we disagree and how we can listen to each other.

How can we move ahead when we disagree? First, we must agree that every person's theology is shaped by a relationship between the Bible, tradition, personal experience and knowledge from history, sciences and the arts. *Everyone* interprets the Bible; that is all any of us mere mortals can do. Our limited experiences and knowledge are part of that interpretation. None of us can claim to know the mind of God. We can only interpret what we believe God is saying through the Bible. That is why we came together as the church.

If we can accept that everyone's personal experience affects his or her theology, then maybe we will not think that one specific human experience is normative or authoritative. Listening to each other does not threaten to hide God's truth. *It serves to reveal it.*

My plea is that we let the gospel story itself serve as a model for us to listen to each other. God could have just condemned humanity for its sins. Instead, God took on human form to experience our side of the story. The result of God hearing our cries and living among us with our pain was that Christ died for our sins.

If we can understand what influences our theologies, maybe we can—in addition to quoting Bible verses at each other—listen to each other. If we can listen to each other, we can move forward with constructive dialogue on difficult issues.



Russell Schmidt's address is 67 Slater Ave. #4, Providence, RI 02906.

Africans taught me about conflict

Church is not a medicine to be taken passively on Sunday morning.

Jan Bender Shetler

Peter (my husband) and I learned about conflict from the Tanzanian Mennonite Church (1984-1991).

It was an intrachurch conflict that centered around leadership and authority. Personalities, culture and family played their part. Authoritarianism clashed with participatory decision making.

Most basic, I learned that the church is a community of believers. African brothers and sisters modeled this beautifully during the conflict.

The African Christians involved in the conflict were also struggling to understand what the church meant to them. They looked at their tradition as well as the Bible to find meaning. In traditional African life the community, not the individual, is important. A person strives *not* to stand out. (This is often an impediment to capitalistic development, which depends on individualism.)

When the conflict became ugly and the abuses of power flagrant, my inclination was to act decisively to stop the wrong. *They* were concerned with *how* things were done–always with respect and love. They were willing to suffer and wait. I thought they waited too long.

No vengeance: For two years the church went through extreme pain and humiliation. They believe that evil takes its own course. They believe that those who knowingly do wrong eventually destroy themselves and their causes. We do not have to take vengeance. If the *victim* corrects the wrong there is always the question of what the outcome *might* have been. Everything must be out in the open before they act. In this instance the church leaders were eventually forced to act. But they felt that the wait was more important than the plans.

There are strong African traditions of council and settlement, but in this situation the response was to avoid all contact with those you were in conflict with and let things work themselves out. It proved impossible ever to get the two sides together.

Luther Shetler

Building consensus: *Working for Mennonite Central Committee in Tanzania, the author adjusts the fire under a batch of soap.*

Much of the church had gone along with the lies. People needed to return out of a spirit of repentance, not because they were forced. Both sides needed to admit their wrong. I saw people I loved scorned by their families, parents against children. I heard hateful lies also about myself.

How does one find forgiveness in the face of so many wounds? I learned from my African brothers and sisters. Those who had been hurt responded in love where I could not.

In the end it was settled by the vast majority of the church (with the support of the government) coming to one inevitable opinion. There was never a mutual discussion of views. I still do not understand this, but I have come to accept it as reality.

The rules of the community seemed to go something like this: If you have a problem you send up a trial balloon. If a significant number of people accept your move, you make your statement forcefully and publicly. If a significant number refuse to hear you, you know that it is too early and you let things develop before trying again.

So in effect there is only a slow process of building consensus by a natural sequence of events until in the end the conflict evaporates. Things are not so bad anymore, and we can be brothers and sisters again.

But that consensus is difficult to judge, even for an African. Bad scenes in this conflict occurred when consensus was misjudged.

Elephants: The most gratifying was seeing people, in spite of hesitancy, take a stand and claim the church as their own. The church had been seen as the church of the old men. Common people and particularly the youth had little input or responsibility. Now the "little people" realized that unless they spoke out "the elephants would completely destroy the grass."

In the end the conflict was a victory for the common people in the church. It was their voice that shifted the consensus. They said, "Enough! Let us get on with being the church."

It was easy to stop being a Mennonite during this time, and many did. But more let it be known what kind of church they wanted, and they suffered for that. A popular Swahili chorus was written during this ferment: "Who will build the church? Who will build the church? The church will be built by all of us together, we who are the temple of God."

In the end there was a growing sense that the church is not medicine to be taken passively on Sunday morning, but something requiring everyone's energy. Church became theirs. Perhaps communal insights like this require fire to be refined.

Africa has taught me and allowed me to learn from my own tradition. Brothers and sisters showed me the foundation that transcends both their tradition and mine: Jesus Christ.

Jan Bender Shetler's address is Route 2, Box 67, Bluffton, OH 45817.

News

Speaker tells evangelism leaders to 'unleash the laity,'

North Newton, Kan. (GCMC)—"Evangelism is not the church's program." The venerable, balding, United Methodist churchman Joe Harding paused while 298 attenders of the Evangelism Leaders Academy (ELA) bolted upright.

What?

"Rather," Harding went on, "the church is God's program of evangelism." The Mennonite and Church of the Brethren participants resumed normal breathing.

"Obedience is the proper response," Harding continued. "Evangelism is the purpose of our Christian calling. We cannot organize the Holy Spirit, but we can position ourselves to be energized by the Holy Spirit."

A keynote speaker for this 22nd ELA, which was held here at Bethel College Aug. 3-6, Harding laced his sermons and lectures with stories. For example, "People asked John Wesley why people flocked to hear him preach. 'I don't know,' he answered. 'I think it's because God sets me on fire and people come to watch me burn.'"

It is this energy that ELA organizers are seeking for Mennonites through L.I.F.E. (Living in Faithful Evangelism) and for the Church of the Brethren through "Passing on the Promise." Both denominations, cooperating in these seminars across North America, report an outbreak of new ministries as congregations respond to community needs through projects such as infertility support groups, adult day care and ministry to children with AIDS.

"Unleash the laity," proclaimed Harding. "Pastors need to differentiate between being 'in charge' and 'in choke.'"

Fishing business: Richard Armstrong, who has taught seminarians and pastored churches, added that "humility is not timidity. Action and prayer belong together. Obedience is easy when call is reasonable, but what about when Jesus says, 'Go in the deep water and put your nets down'? Note: the purpose of that huge catch of fish was not to make Peter, Andrew, James and John rich but to make them obedient disciples. Jesus was calling them to be partners in his fishing business."

About 35 people attended the first ELA, which was organized by the Church of the Brethren in 1985. The General Conference Mennonite Church and the Mennonite Church jumped on the ELA bandwagon in 1989. In 1992, the ELA has been held in six locations in North America with a total of about 1,500 participants.

Denominational membership isn't a big deal at this type of gathering, noted Corey Miller, Hesston, Kan., and a participant in the North Newton ELA. "It didn't seem to matter when everyone got fired up about God," he said. *Muriel T. Stackley*

Central American Mennonites consider culture and evangelism

Santa Clara, Panama (MWC)—Latin Americans and Native peoples modeled Christian unity and expressed a vision for evangelism at the 19th annual meeting of the Consultation of Anabaptist-Mennonites in Central America (CAMCA), held here July 1-3.

The 1992 theme, "500 Years of Conquest and Evangelization," addressed the global observance of the Columbus anniversary. Fifty delegates, representing Mennonite conferences in seven Central American countries, attended the sessions.

Two of the Mennonite conferences in Central America consist of indigenous peoples. The Kekchi, associated with the Mennonite Church, live in the central highlands of Guatemala. The Ebera and Wounaan, affiliated with the Mennonite Brethren, live in the Darien province of eastern Panama.

Prior to the CAMCA meetings, the Kekchi delegates from Guatemala

A new civil code in Nepal removes some of the legal basis for the suppression of Christian activity. The restriction against an individual voluntarily changing their religion has been repealed. Previously converts faced a one-year penalty and after paying a fine were required to "return to their Hindu religion." The new law also prohibits discrimination on the basis of caste but allows for traditional restrictions at temples. It also retains a previous law carrying a three-year sentence for attempting to convert another person, extending to six years for a successful attempt. Foreigners would be deported upon completion of the sentence.

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Mennonite Economic Development Associates' Small Business Development Program has reopened in Haiti after being suspended following last September's coup. Although the situation is still tense, staff felt there had been enough improvement to continue lending and training. Many clients who had abandoned their businesses after the coup have returned to work. Staff were pleased that 70 percent of the program's clients came forward on their own to resume loan payments.

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"On March 22 four undercover soldiers wearing black jackets and jeans walked across a municipal soccer field in Tulkarm (West Bank) while a soccer game was in progress. The four men stopped 10 meters from Jamal Ghanem, who according to eyewitnesses saw the men, raised his arms in surrender and hid behind a referee. Without warning the undercover soldiers shot him. Ten military jeeps arrived minutes later and took Jamal's body away." This was one of 24 cases of summary executions by the Israeli military of Palestinian civilians from January-April, according to Louise Cainkar, executive director of the Palestine Human Rights Information Center, who added that the rate of such executions has already doubled since 1991. (*ADC Times*)

Howard Zehr (MCC)

Mr. Chilufia pumps water to his fields in Zambia using a rower pump. Mennonite Central Committee worker Dave Wynne helped Chilufia install the pump, which is becoming increasingly important as drought causes the water table to drop. Wynne said he sees hope for Africa in the efforts of Mr. Chilufia and other industrious Zambian farmers.

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The mayor of Hiroshima read a Peace Declaration at a peace ceremony marking the 47th anniversary of the dropping of the atomic bomb on Aug. 6. The declaration called for a halt to the spread of nuclear weapons and technology: "We are still at a crossroads asking whether humankind will opt for conciliation and cooperation or will again revert to confrontation and conflict." The declaration also called for an end to environmental abuse and called listeners to "develop a new self-awareness as human beings transcending race and nationality." Recognizing the difficulty of creating a new order, the statement said, "Now more than ever must each of us rid ourselves of prejudice and hatred and have the strength to sustain the cause of peace."

made a 12-hour bus and boat trip from Panama City to visit the Ebera and Wounaan people in eastern Panama. This remarkable meeting–the first between the two indigenous groups–enabled these Mennonites to learn about their different cultural backgrounds and to fellowship together.

At the CAMCA meetings, Mennonite church leaders and representatives from Belize, Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua and Panama heard three major presentations on the theme and participated in small group discussions after each address.

Dignity: Tonny Membora (Panama) spoke about the lessons learned after 500 years of experience with "Culture and Evangelism." Europeans who first came to Central America failed to recognize the dignity and integrity of the peoples who were living there, Membora observed. They spoke of the continent as a "new world" and destroyed much of the world they found.

But in Panama the indigenous peoples' name for the continent, "Abya Yala" (a Cuna word which means "firm or mature earth"), recognizes that Central America is a land of important history and mature cultures.

Citing Genesis 1:28, Membora noted that it is important for us to see in the faces of indigenous peoples the visible image of God. Jesus must be our model for evangelism, he said. As Jesus "emptied himself" and became "the Word made flesh," incarnated in a first-century Jewish culture, so too our evangelism must be "an incarnated word" in another culture. As we preach the gospel of Christ we must consider how the word will become flesh in that particular cultural context.

Such an approach to evangelism will not legitimize all forms of a native culture, but will be able to recognize the elements in that culture that point toward the gospel, even as it critiques other elements.

"There are some who say that what happened with Columbus–the fusion of the cross and the sword–doesn't apply to us; all that is in the past," Membora said. "But we must be careful that our current approaches to evangelism do not become new strategies for domination. Whoever does not become an agent for change today is an accomplice to that reality of domination that still exists today."

Mirella Torres (Nicaragua) spoke on "New Challenges for the Mennonite Church." Appealing to the theological heritage of the 16th-century Anabaptists, she urged a renewed commitment to a radical gospel witness, even in the face of possible persecution.

Chester Perez (Guatemala) reflected on the hardship and suffering of "500 Years of Resistance."

The closing communion service was led by two pastors, one from the Kekchi tribe, another from the Wounaan. "The Lord's Supper is like eating with Jesus himself," they observed. "If Jesus would come to eat with us in our cultural context, what would we eat and drink together?" In answer they celebrated communion with dried plantain (a tropical banana) and sugared corn juice. *Patricia Shelly*

Faith and Life Choir sings in Russia and the Ukraine

Winnipeg—On July 20, weary members of the Faith and Life Choir arrived here after a three-week tour of Europe, Russia and the Ukraine.

The 47-person group included the 25-member Faith and Life Male Choir, conductor George Wiebe and accompanist and arranger Esther Wiebe, tour leader George K. Epp, speaker Jake Harms, and wives of male choir members.

The first portion of the tour took the group to Germany, where the choir sang in Bielefeld, Bechterdissen, Espelkamp, and Wolfsburg—churches comprised largely of Mennonites recently arrived from the former Soviet Union.

Later, in Moscow, the group visited the monastery in Zagorsk and toured the Kremlin. The choir sang "Otsche Nasch"—an Old Slavonic version of the Lord's Prayer—on the steps of the Church of the Deposition of the Holy Robe, located on the Kremlin grounds.

Catacombs: After a similar rendition of the Lord's Prayer at the Lavra Monastery in Kiev, Ukraine, a few days later the attending monks allowed the group access to catacombs where many of the monastery's most revered saints spent their entire lives in prayer and devotion.

From Kiev the choir traveled to

Zaporozhye in the southern Ukraine. During four days there they visited sites that were once home to the Chortitza and Molotschna colonies. The choir gave two concerts at the 800-seat Glinka Hall and a Sunday morning program in the Einlage Baptist Church.

For many in the group these three programs represented the most moving experiences of the tour. A number of the singers in the male choir were overcome with emotion when, during their rendition of "Otsche Nasch" at the first Glinka Hall concert, members of the audience stood, one by one, until nearly all were on their feet.

According to Victor Sawatzky, director of Faith and Life Communications, the tour will produce a number of spinoffs for the Conference of Mennonites in Manitoba's radio ministry. These include a recording session, during which the choir will commit to tape much of the tour's repertoire, a possible audiovisual for use by churches and schools, and a farewell concert, which will bring to formal conclusion the Faith and Life Male Choir's eight-year term of service. *Tim Wiebe*

One year in Bolivia transforms volunteer

Akron, Pa. (MCC)—When 24-year-old Alex Hartzler had a 10-hour layover in Miami last year on his way to Bolivia, he was thoroughly annoyed. Why couldn't the Latinos living there learn English? He had difficulty even ordering lunch.

When Hartzler came back through Miami this July, his attitude had done an about-face. He spent an extra two days in the city, just to enjoy the culture. He went out to eat, chatted with people and listened to Spanish radio stations.

"I learned that the richness of the Latin culture adds to the diversity of the United States," explains Hartzler of Mount Joy, Pa.

Hartzler spent the past year in Bolivia with the Mennonite Central Committee SALT (Serving and Learning Together) program, a one-year cultural exchange program for 18- to 24-year-olds.

Outhouse: Hartzler lived with a Bolivian family in an impoverished neighborhood of Santa Cruz. Despite the fact that the home had a leaky roof and an outhouse and that Hartzler had to carry his drinking water a half mile, he says it was probably one of the best experiences of his life.

"I admire Bolivians' perseverance in the face of adversity. I drew energy from them and felt a sense of community in our neighborhood," he says.

Hartzler graduated from Penn State University in 1990 with a degree in economics. He is headed to George Washington Law School in Washington to study international law.

Down the road, Hartzler may return to work with MCC in a position that would utilize his legal training. *Emily Will*

Jodi-beth McCain (MCC)

Perseverance in the face of adversity: *Alex Hartzler chats with (from left) Maria and Yamille, members of the "Cards by Kids" project in a Santa Cruz, Bolivia, neighborhood.*

Following two regional inter-Mennonite conferences on aging, Faith and Life Press plans to publish a book called *Life After 50: A Positive Look at Aging in the Faith Community*. Katie Funk Wiebe will edit the book, to be released next spring.

Eden Health Care Services, Winkler, Man., will celebrate its 25th anniversary Sept. 18-19. A banquet will look back at the early vision of the center and be followed by the annual meeting. A homecoming event for staff and former staff will be held Sept. 19 at the center. Fund-raising banquets for several Eden programs are scheduled for October in Winnipeg, Steinbach, Altona and Morden.

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Churches in the Philippines attempted to influence the outcome of the May 11 election by mobilizing their memberships, according to Michael Sprong of Freeman, S.D., who visited the Philippines in April and May for Pax Christi U.S.A. Religious organizations were involved in voter registration and issue advancement on an unprecedented level. Archbishop Jaime Cardinal Sin directed Catholics to reject those "who opposed or if elected will oppose Catholic principles in their public acts."

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Lynette Meck, MCC U.S. executive secretary, sent a letter thanking U.S. Secretary of State James Baker and President George Bush for agreeing to reduce long-range nuclear weapons by two-thirds. The United States and Russia reached the agreement June 17. Mennonites have special concern about tensions between the United States and the former Soviet Union, "which has served as homeland for many Mennonites over the last 200 years," Meck said. Further steps to reduce the number of nuclear weapons would reduce the fears of Russians and Americans, and other nations may be inspired toward nuclear disarmament, she said.

Record

AIMM—Africa Inter-Mennonite Mission
AMBS—Associated Mennonite Biblical Seminaries
CHM—Commission on Home Ministries
COM—Commission on Overseas Mission
MCC—Mennonite Central Committee
SALT—Serving and Learning Together

Stan Reedy (MCC)

A Vietnamese school child uses a Mennonite Central Committee toothbrush as part of a preventive, dental-care program. From now until Dec. 1, MCC is collecting buckets filled with dental health supplies to send to Vietnamese schools. For more details, contact any MCC office.

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A history of the Spiritual Healing Church, an independent church in Botswana, has just been completed by Commission on Overseas Mission worker Rachel Hilty Friesen. The independent churches have been persecuted and oppressed in the past. By writing this history, Friesen gave dignity to the church, said Israel Motswaosele, archbishop of the church.

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Freeman, Bridgewater and Marion (S.D.) churches hosted a "Mission Kaleidoscope" July 19, celebrating international people and ministries through music, skits, slides, prayer and Scripture. The event at Freeman Academy welcomed home workers from the Commission on Overseas Mission who were at Augustana College in Sioux Falls for a re-entry seminar.

WORKERS

John Addink resigned as pastor at Hebron Church, Buhler, Kan., last December.

Kirk G. Alliman has resigned as president of Hesston (Kan.) College, to become president of American Humanics, which recruits and trains staff for youth and community service agencies.

Dennette Alwine left in a group of teachers beginning two-year assignments with China Educational Exchange. The other teachers are **Alice Andrews, Todd Friesen, Laird Holby, Pete Krause, Carrie Schwartz, Lynferd Schwartz, Suzanne Scruggs, Michael Volz, Michael Wiggs, Dawn Zook, and Larry Zook.**

Kendra Arn, Grace Church, Lansdale, Pa., returned home in July after completing a three-year COM term in Taiwan as teacher at Hualien Christian School.

Mary Jane and **Nilson Assis**, Eden Church, Schwenksville, Pa., arrived in the United States in July for a six-month North America Assignment with COM. The Assises have served with COM in Brazil since 1988.

Ingrid and **James Baerg**, Peace Church, Richmond B.C., returned to North America in late June, completing a three-year COM assignment in Japan with the Oita Minami Mennonite congregation.

Dave Baker will serve as interim pastor of Eden Church, Schwenksville, Pa.

Mike J. Bast, Rockway Church, Kitchener, Ont., began a one-year SALT term in Chad. Others beginning one-year SALT terms are **Colleen Bauman,** St. Jacobs (Ont.) Church, in Chad, **Anita Fieguth,** Mississauga (Ont.) Fellowship Church, in Tanzania, **Laura Funk,** Northdale Fellowship, Winnipeg, in Zimbabwe, **Marike Janzen,** Zion Church, Elbing, Kan., in Brazil, **Marnie Neudorf,** Olivet Church, Clearbrook, B.C., in Brazil, **Jeff Penner,** Bethel Bergthaler Church, Hochfeld, Man., in Paraguay, **Serena M. Peters,** Nutana Park Church, Saskatoon, in Chad, and **Tricia Shantz,** Wilmot Church, Baden, Ont., in Brazil.

Paul Boschman ended his work as coordinator of Chinese Ministries for CHM July 31. He is assisting in the leadership of Emmanuel Church, Clearbrook, B.C.

Joyce and **Maurice Briggs**, Warden (Wash.) Church, ended eight years of

Alliman

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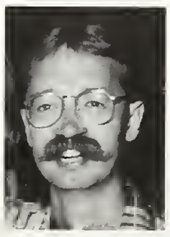

J. Baerg

J. Briggs

M. Briggs

A. Buhler

C. Buhler

work with COM and AIMM in Zaire.

Abe and **Chris Buhler,** First Church, Burns Lake, B.C., completed nine years of service in Brazil with COM. Abe now pastors First Church of Burns Lake.

Virginia Classen, Emmaus Church, Whitewater, Kan., began a one-year North America assignment with COM. She has served with COM in Japan since 1959.

Harlen deBrun will finish as pastor at Indian Valley Church, Harleysville, Pa., Sept. 9.

Bill Derksen, Peace Church, Richmond, B.C., returned to Japan in August with COM to continue work with the Oita Minami Church.

Jonathan Dueck graduated with a General Proficiency Award from Mennonite Collegiate Institute. Dueck also won the Governor-General's Award for the highest average in grade 12.

John D. Duerksen, Bethesda Church, Henderson, Neb., has been named director of development for Mennonite Biblical Seminary and director of a long-range fund-raising campaign at AMBS.

Bert and **Ed Enns,** South Calgary (Alta.) Inter-Mennonite Church, will begin a four-year MCC assignment in Brazil in January. Bert leaves her position as assistant director of MCC Alberta to accept the assignment. **Robert Enns,** Grain of Wheat Church, Winnipeg, replaces her as assistant director of MCC Alberta.

Elena Entz, Zion Church, Elbing, Kan., returned to Burkina Faso in early August with COM. Entz works as a teacher's aide at the school for AIMM missionary children.

Keith Espenshade is resigning as pastor at North Suburban Church, Chicago, Ill.

Eric and **Kathy Fast,** Altona (Man.) Church, returned to Botswana in August as country directors for Mennonite Ministries, supervising AIMM and MCC workers.

Jan Gleysteen has severed his ties with TourMagination.

Larry Grunden is resigning as pastor at Trenton (Ohio) Church.

Sharon I. Irvin, Prince of Peace Anabaptist Fellowship, Los Angeles, has been appointed Mennonite Church representative to the MCC U.S. Committee on Women's Concerns.

Bill and **Nora Janzen,** Camrose (Alta.) Fellowship, have accepted a two-year assignment with MCC in Mexico beginning in October. Bill was serving as executive director of MCC Alberta. **Dick Neufeld,** South Calgary (Alta.) Inter-Mennonite Church, replaces Janzen as executive director.

George and **Martha Janzen,** Cedar Valley Church, Mission, B.C., began a short North America assignment with COM in July. The Janzens returned from Japan, where they served from 1959-1980, and most recently since 1990. The Janzens return to Japan in mid-September.

Julianna Klassen graduated from Mennonite Collegiate Institute a General Proficiency Award winner.

Menno Klassen, Fort Garry Fellowship, Winnipeg, is resigning after 25 years' work with the MCC Manitoba peace and social concerns committee.

Uli Klemm is interim church administrator at Oak Park (Ill.) Church. **David Myers** finished as pastor at Oak Park in July.

Victor Kliewer was appointed by the Conference of Mennonites in

Classen

Derksen

B. Enns

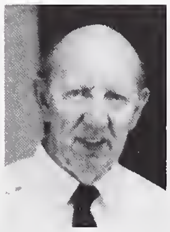
E. Enns

Entz

E. Fast

K. Fast

Irwin


G. Janzen

M. Janzen

Calling it "music from hell," Russian church leaders have asked their American counterparts to stop sending rock music and evangelists accompanied by rock bands to their country. "Rock music has nothing in common with ministry or service to God," wrote Peter Peters and Vasilij Ryzhuk, leaders of the Unregistered Union of Churches in Russia, in a letter printed in *Christian Info News*, a monthly Christian newspaper from British Columbia. "It is true that rock music attracts people to the church, but not to godly living." (*Christian Leader*)

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Mennonite Health Service leaders have begun a peer review program to improve Mennonite health institutions. Review teams visit an institution, interview staff about their successes and challenges and share stories from the seven member mental health centers in North America. Peer review represents a new way for mental health professionals to "measure themselves against an outside yardstick committed to the same goals," said MHS executive director Carl Good.

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Employment of Natives by the Federal Indian Affairs Department in Canada has been hampered by what the government admits is "systemic discrimination," and federal studies predict further declines in their employment this decade. Records show Aboriginal employment in the department that serves them is in a state of severe decline. As the department shifts its operations to Aboriginal bands and territories, many jobs Natives now hold will be cut, particularly regional jobs delivering services such as teachers, social workers and welfare officers. Meanwhile Natives frequently find themselves squeezed out of the remaining administrative and policy positions because of non-Natives protecting their own positions and their own career advancement." (from *Canadian Press*)

Liz Andress Bejarin (MCC)

Jose and Filomena Alezer (far left and far right) live with Jose's mother (second from right) in the house pictured. The Alezer family was among thousands affected by Typhoon Uring that hit the Philippine island of Leyte in November 1991. More than 8,000 people died in the typhoon and resulting floods and mudslides. Mennonite Central Committee gave Task Force Ormoc Disaster, coordinating committee for typhoon relief efforts, $3,000 U.S./$3,600 Canadian to help people rebuild.

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A new *Mennonite Your Way* directory will be published next spring, announced originators of the program. *Mennonite Your Way* is a listing of Mennonite, Brethren, Brethren in Christ and other Christian hosts interested in opening their homes to travelers passing through their area. More than 2,000 North American families and contacts from 50 countries are part of the network, begun and managed by Leon and Nancy Stauffer. People wishing to become part of *Mennonite Your Way* should request a registration form from *Mennonite Your Way* Directory 7, Box 1525, Salunga, PA 17538, (717) 653-9288 or (717) 653-0990.

Canada to the board of AMBS.

Mark Kroeker, Singel Church, Amsterdam, returned to North America in May after completing a two-year term with COM in Birmingham, England. Kroeker lives in Columbia, Mo.

Joy Lapp ended a term as interim pastor at Lawrence (Kan.) Fellowship. Lapp will begin Ph.D. studies in New Testament at Iliff School of Theology in Denver.

Doug Leaman, Akron (Pa.) Church, is beginning a six-month MCC assignment as a medical intern in Nicaragua.

Richard Litwiller is ending his term as pastor at United Church, Peoria, Ill.

Marlin Miller was reappointed to the executive committee of the Association of Theological Schools. Miller is president of AMBS.

Jim Mininger has been named interim president of Hesston College, effective September 1, 1992. Mininger has served on the Hesston faculty since 1978.

Ed Mooney resigned as pastor at First Church, Sugarcreek, Ohio, August 31.

Bennet and **Eleanor Nickel,** Shalom Church, Newton, Kan., will work with Self-Help Crafts in Akron, Pa., in a four-month assignment with MCC.

Gwen and **Stan Ortman,** Salem-Zion Church, Freeman, S.D., are beginning three-year MCC terms in Tanzania.

Doug and **Valerie Pankratz,** Sargent Avenue Church, Winnipeg, returned from a one-year assignment in Taiwan with COM in June.

Carmen Pauls and **Beky Weidner** have begun one-year internships in Israel with Mennonite Board of Missions. They will work with Palestinian pastor Elias Chacour in Ibillin.

David Quiring, Henderson, Neb., has completed 12 years as treasurer of Mennonite Men.

Steve Ratzlaff has resigned as pastor at Seattle Church to become pastor at First Church, Lincoln, Neb.

Marcia Rempel was a ministry inquiry student at her home church, First, Newton, Kan., this past summer. She is a senior at Eastern Mennonite College, Harrisonburg, Va.

Daniel Schipani, Elkhart, Ind., is taking a leave of absence from AMBS to lecture in the Netherlands in the fall of 1992.

Sally Schreiner, Reba Place Fellowship, Evanston, Ill., has been licensed to ministry at Reba Place.

Carmen and **Luke Schrock-Hurst** resigned as pastors at Richmond (Va.) Fellowship in July.

Julia Miller Simpkins was licensed and installed at Bacavi Church, Bacavi, Ariz., Aug. 16.

Rod Stafford has left an associate pastor position at Pasadena (Calif.) Church to begin as pastor at Lawrence (Kan.) Fellowship, effective Sept. 1. The installation service is Sept. 13.

Scott Stalter will end his term as youth and Christian education director at West Swamp Church, Quakertown, Pa.

Raymond J. Toney, Boulder (Colo.) Church, has accepted a three-year MCC assignment in El Salvador as a human rights educator.

Wendell and **Judy Unrau** resigned as pastors at Covenant Church, Clackamas, Ore.

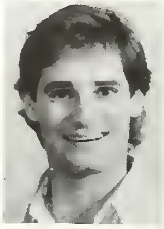
Han and **Martha Vandenberg,** Cornerstone Church, Saskatoon, finished 35 years of work with COM in Taiwan. They returned to Saskatoon in June to begin a one-year term with COM in North America before retirement.

Dennis W. Wanger will serve as interim pastor at Trenton (Ohio) Church.

Alain Epp Weaver and **Sonia Weaver,** First Church, Bluffton, Ohio, are beginning three-year MCC assignments as English teachers in the West Bank.

Mark Winslow has resigned as pastor at First Church, Allentown, Pa., effective in October.

Kroeker



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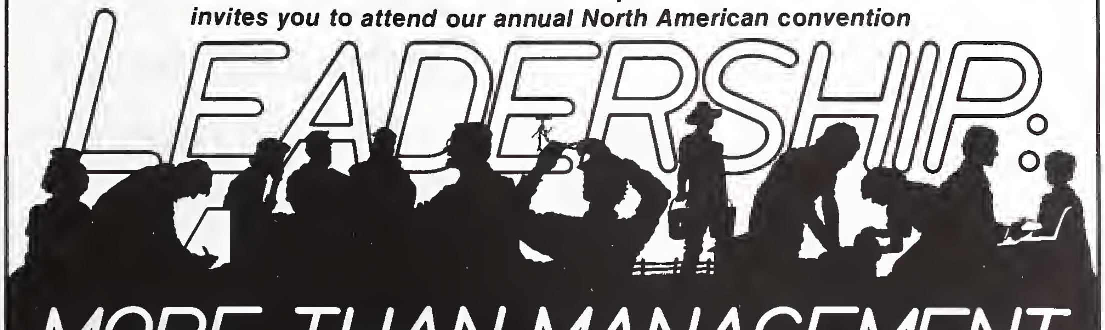

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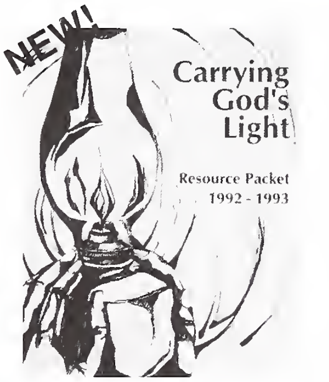
Please send resumés to Search Committee, Emmanuel Mennonite Church, 3471 Clearbrook Road, Clearbrook, BC V2T 5C1.



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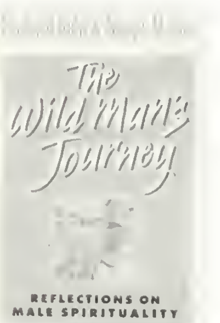
Reviews

BOOKS

The masculine spirit

The Wild Man's Journey: Reflections on Male Spirituality *by Richard Rohr and Joseph Martos (St. Anthony Messenger Press, 1992, 225 pages)*

Reviewed by Keith G. Schrag, 1211 N. Third, Ames, IA 50010



"This book is not for ... Christians who think they've got it made, ... or who are in any other way completely saved. ... This book is for men who know they aren't perfect and are willing to admit it. ... It is a book about the human spirit, and in particular about the masculine spirit in every human being."

These words alert us to the difficulty we face as men and women who want to grow spiritually. This book was set up in 29 short chapters, so it's easy to use for private meditation or in small groups.

From our being created as male and female the authors move to the archetypal feminine and masculine journeys. Christ's disciples are used to help illustrate these journeys. We are led through biblical and psychological routes to explore our development and roles as men, our needs and hurts, our emptiness. Jesus, the "wild men of India," *Iron John* and right- and left-brain perspectives provide additional study. Then they present an image of God as paradox–"powerful powerlessness." This leads into the idea of spiritual fathering/male mothering.

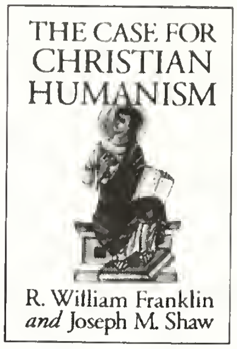
A sample of quotes: "The liberating gospel of Jesus is that salvation is found not in domination but in partnership...." "The seed is already the plant. Spirituality is a matter of allowing and becoming what we already are."

The focus throughout is on the difficulty of men finding mentors for our spiritual journey and the presence of the Spirit to help us. I like the simple way the book invites us (men and women) to use our gender awareness to further our growth spiritually.

Affirming being human

The Case for Christian Humanism *by R. William Franklin and Joseph M. Shaw (Eerdmans, 1991, 270 pages)*

Reviewed by Daniel Liechty, 139 Rochelle Ave., Philadelphia, PA 19128


THE CASE FOR CHRISTIAN HUMANISM
R. William Franklin and Joseph M. Shaw

For the past decade we have heard from many quarters a sustained attack on "secular humanism." Like the word liberal, even the mention of humanism carries a peculiar smell to the nose of many Americans. It is this prejudice that Evangelical authors Franklin and Shaw are attempting to correct. In their view, "secular" or atheistic humanism is but one variety in the garden of humanistic thinking, and perhaps even a weed at that. To reject all forms of humanism is throwing the baby out with the bath water.

True humanism, as these authors understand it, is profoundly Christian. It strives toward furthering the best of human learning and achievement, affirming being human in the same sense that God did in creation and choosing the human species for the incarnation.

These authors see three themes especially integral to the Christian humanist program. The first of these is *human community*. Some modern humanisms emphasize only the worth of individuals. While affirming individual worth, Christian humanism asserts at the same time that individuals are created for life in community.

The second theme is an *affirmation of the material life*. We are created as material beings and given a vocation within the material world. Furthermore, Christ was incarnate "in the flesh." Therefore, a "spirituality" that denigrates or despises the material world is a distortion of true humanity.

The third theme, at first glance paradoxical, is that of *human freedom under the authority of Christ*. Again the distortions of some forms of atheistic humanism occur because human freedom is emphasized as an end in itself. But no less a distortion is a religiosity that places so much

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emphasis on "authority" that Christian freedom is lost.

The Christian humanism this book advocates is not a social program Christians are called to implement by the ballot box or any other method of force. But it does have profound social implications. For when Christians are "being Christians" within their society, their advocacy will be heard. These authors feel that at this juncture our voices are especially needed in areas of peace and international harmony, national humility, protecting human life, reduction of violence on the streets and within families, environmental concerns, social and economic justice for the poor and enriching the educational system of the country. Bringing God's affirmation of humanity to these areas of human life is a missionary venture to which the church is privileged to be called.

Latin non-violent change

Relentless Persistence: Non-Violent Action in Latin America *edited by Philip McManus and Gerald Schlabach (New Society Publishers, 1990, 294 pages)*

Reviewed by David Janzen, 726 Seward, Evanston, IL 60202

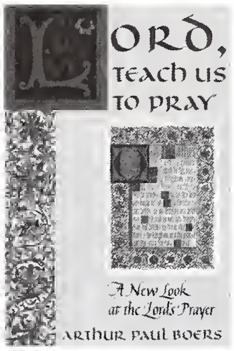
Relentless Persistence includes 10 case histories documenting the legacy of popular non-violent struggles for change from Uruguay to Nicaragua. Most of the movements described sprang up spontaneously from the people's suffering, grounded in a traditional Christian conscience and faced with opposition forces that seemed to hold all the cards of violence and power.

The book also contains essays and testimonies by some of the main actors in the network of activists that has grown up to support non-violent change, including Adolfo Perez Esquivel and Leonardo Boff.

The two editors of this volume are Catholic and Mennonite—representing two traditions that have cooperated with increasing frequency in the Christian peace and justice movement. Buy the book and find out who is who. Learn also what is the vital part that North Americans can play in South-North partnerships for social justice. I have found powerful spiritual encouragement in the testimonies of this book, and I think you will, too.

Resources

- **Lord, Teach Us to Pray: A New Look at the Lord's Prayer** by Arthur Paul Boers (Herald Press, 1992, $9.95, $12.50 in Canada) looks at the Lord's Prayer in its original setting, its influence on Christian tradition and its meanings for today.



- **A Parent's Bedside Companion: Inspiration for Parents of Young Children** by Randolph K. Sanders (Herald Press, 1992, $8.95, $10.95 in Canada) shares insight on the day-to-day aspects of parenting from personal experience as a psychologist and a parent.
- **Walking with Jesus** by Mary Clemens Meyer (Herald Press, 1992, $10.95, $13.50 in Canada) is a collection of true stories for children of ordinary people who modeled Jesus' way of selfless love, sharing and peacemaking.
- **Bulletin inserts** examining the moral implications of the 1993 federal budget are available from the Mennonite Central Committee U.S. Washington Office. Inserts for photocopying are available free from 110 Maryland Ave., NE, #502, Washington, DC 20002, (202) 544-6564.
- **Images of Conflict: Learning from Media Coverage of the Gulf War** (Center for Media and Values, $34.95) is a media literacy workshop kit that includes a leader's guide, handouts and experiential resources for two or more sessions. To order, contact the Center for Media and Values, 1962 S. Shenandoah, Los Angeles, CA 90034, (310) 202-7652.
- **People of the Sun** by Eyvind Skeie (Brethren Press, 1992, $7.95) is a collection of 30 psalms and meditations that struggle with the tension between despair and hope.
- **Raising Small Church Esteem** by Steven E. Burt and Hazel A. Roper (The Alban Institute, $10.95) uses case studies to provide pastors and church members with ideas about the roles of small churches.
- **Johnny Godshall** by Glenn Lehman (Herald Press, 1992, $8.95, $10.95 in Canada), a devotional for devotional-haters, is the story of a famous televangelist who has a nervous breakdown, then finds himself accompanying John Bunyan of *Pilgrim's Progress*.
- **Beyond Us and Them** is a Mennonite Central Committee video and discussion guide for small group use about the importance of forming friendships across cultural and racial barriers. The video may be borrowed from MCC, Box 500, Akron, PA 17501-0500, (717) 859-1151; or MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.
- **Going to the Root: Nine Proposals for Radical Church Renewal** by Christian Smith (Herald Press, 1992, $9.95, $12.50 in Canada) suggests ways Christians can draw on the Bible, early church and grass-roots movements of Christians to revitalize the church.
- **Caring for the Least of These**, edited by David Caes (Herald Press, 1992, $8.95, $10.95 in Canada), brings together writings by poor people and people working with them to confront issues of affluence and poverty.
- **Messianic Ethics: Jesus' Proclamation of the Kingdom of God and the Church in Response** by Ben Wiebe (1992, Herald Press, $15.95, $19.95 in Canada) re-examines Jesus' ethical teachings in their relationship to his vision of the kingdom of God.
- **America's Original Sin: A Study Guide on White Racism** (Sojourners Magazine Resource Center, $10) combines theological and social analyses of racism with examinations of recent events, including the Los Angeles riots. Bulk rates are available. To order, write Sojourners Resource Center, Box 29272, Washington, DC 20017, (202) 636-3637.
- **The General Conference Mennonite Church: Congregations in Mission** (General Conference, $15 U.S. or Canadian) is a 20-minute video from the General Conference illustrating how the conference serves its congregations through its four goals. The video may be borrowed or purchased from the General Conference Communications Office, Box 347, Newton, KS 67114-0347, (316) 283-5100. General Conference churches may order a free copy through Oct. 15.

—compiled by Larry Penner

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Editorial

Stop the amputation

It's the Lord. That's the only way I can explain that my six years at this desk ended the way they began, with two significant events, back-to-back, in 1986 and again in 1992. They symbolize my understanding of Anabaptism: that evangelism and peace are inseparable. They are the two legs of the gospel of Jesus Christ.

In the autumn of 1986 I readily accepted the invitation to vigil in the middle of the night at the train tracks in Arkansas City, Kan. About a dozen of us were protesting by candlelight the existence of the train that carried (yes, still) nuclear bomb triggers from Amarillo, Texas, to Bangor, Wash.

The following week in 1986, Don Yoder, Chandler, Ariz., came to Newton to lead a Friendship Evangelism seminar at First Mennonite Church, and I joyfully attended. Don modeled, then as now, the at-ease-ness of his Christian witness, describing how he gently asks people (neighbors, flight passengers, enquirers) meaningful questions and logically leads to the good news of God's love.

Non-anxious presence: The first two weeks of this past August were startlingly similar. First came the Evangelism Leaders Academy, this one held at Bethel College, North Newton, Kan. (See page 399.) I caught my breath for a day and then boarded the train (no nuclear triggers on this one, I think) and headed for Lombard (Ill.) Mennonite Church. There, by example and illustration, Richard Blackburn taught 48 of us the stance of a mediator. "You're helping people talk to each other until they are able to think together," he said. "Conflict is neither good nor bad. It is normal. Jesus said as much by giving us his words recorded in Matthew 18. Conflict can be constructive. In the midst of conflict people are most open to change. Be a non-anxious presence. Help people come up with their own ideas for reconciliation instead of their going to a higher authority. Stay grounded in the Word of God" (Philippians 4:6, 7; 2 Corinthians 5).

So, hear the word of the Lord: *"I was hungry [thirsty, sick, needing clothes, in prison] and you ministered to me. I was a stranger and you invited me in"* (Matthew 25:35, 36). The two emphases are one message.

Combine the Great Commandment with the Great Commission for a great church. Service and evangelism are of a piece. Combine evangelism and peace for a powerful witness.

Joy and pain: Along with the many, many joys of editing this magazine was the pain of some who insist on pitting one emphasis against the other. This attitude amputates one or the other leg of our witness. Those who, without a commitment to communicate, accuse others of perceived overemphasis are tearing the body of Christ. I sense that sometimes this need to be divisive is rooted in deep personal wounds. At such times I believed that acceptance and a listening ear alone were helpful. My prayer is that we as a constituency continue to "come to the unity of the faith ... to maturity, to the measure of the full stature of Christ" (Ephesians 4:13).

There's too much reconciling to do. We don't have the luxury of sniping at each other on the sidelines of a world asking for health of spirit and body—for salvation. *Muriel T. Stackley*

Welcome, Gordon

One of the surprises that (then assistant editor) Gordon Houser and I had when I came on staff six years ago was that he and I have the near-identical Myers-Briggs personality type. In the white heat of production crises and deadlines we tended to respond similarly: panic. Therefore, we were both blessed and helped by the assistance of (then) editorial assistant Sharon Sommer, whose type was different.

But at this moment I am grateful for the differences between him and me. You have a new and younger editor who brings to this 107-year-old magazine the freshness of an adult convert to Anabaptism, the literariness of a writer and book lover, the commitment of a Bible scholar, the practicalness of a church member who has planned many worship services, and a close follower of Jesus Christ.

Godspeed, Gordon. *MTS*

Inside

Letter to Columbus / p. 413

God is powerful: two stories of faith / p. 414

House churches: an idea whose time has come – again? / p. 397

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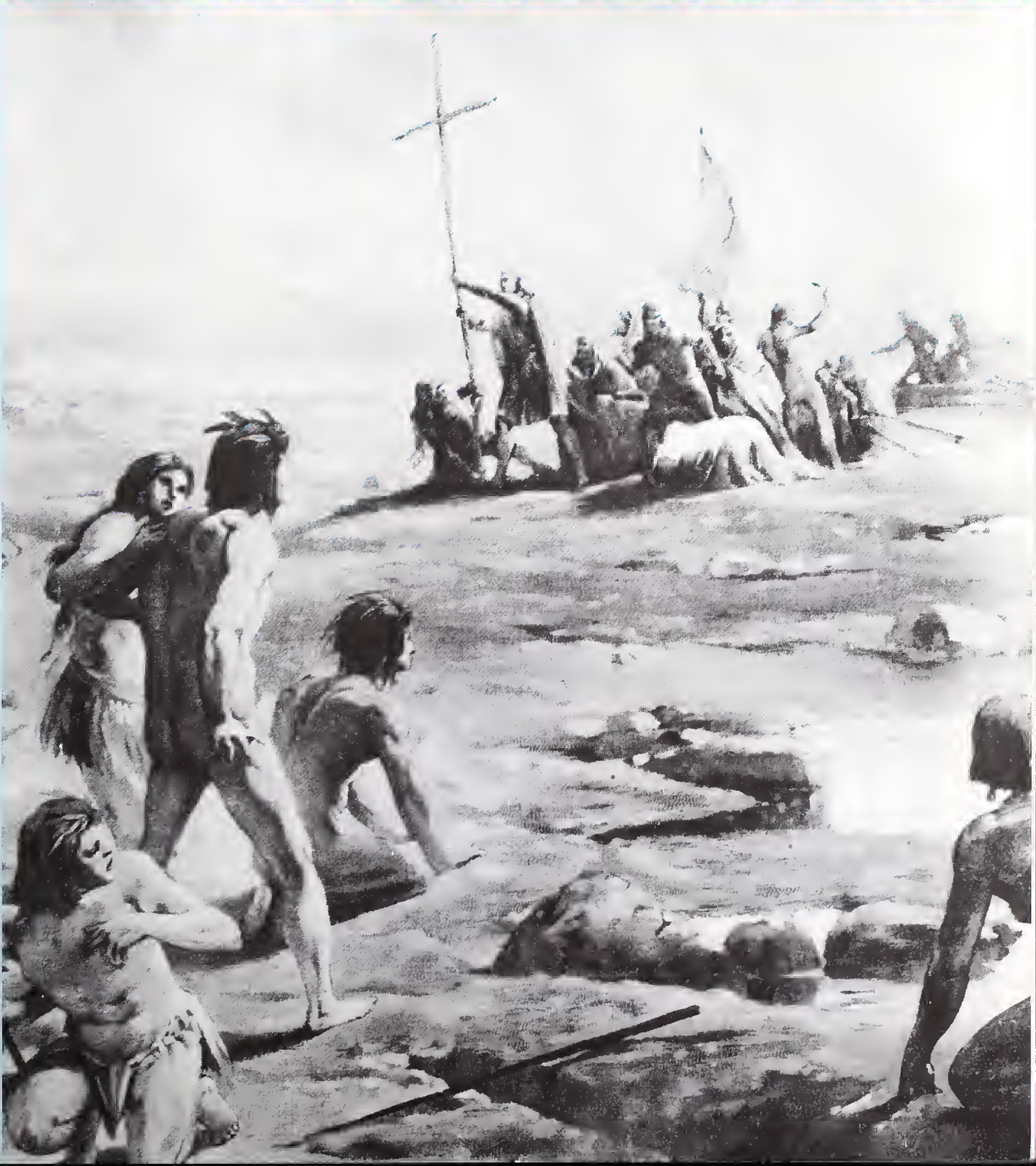
CELEBRATE CHRIST, NOT COLUMBUS

What do we make of the quincen-tennial?

(See page 411.)



Prologue

What do we make of the legacy of Columbus? Some, I imagine, are tired of this topic. But for our Native brothers and sisters, the question is crucial. Their lives, their history, have been changed immeasurably by the coming of Europeans to this continent. All of us need to listen to the pain of that history, pray about it and listen to the Lord for how we should respond. I hope this issue helps us listen and leads us to prayer.

Speaking of prayer, the new staff of *The Mennonite* (see photo) asks you to pray for us as we prepare each issue. I know we will make mistakes. We will hurt some readers without intending to. Right away I want to ask for prayer for wisdom, for forgiveness, for the grace to confess our wrongdoing when we do so and for the strength to move on and serve faithfully.

Besides looking at the Columbus legacy, this issue includes several exciting stories. Read the accounts by two Native women of God at work (page 414). Read about what happened to Nelson Castro and others at the Hispanic Mennonite Congress (pages 423, 424). Much is happening among our people and in our churches. *gh*

Dave Linscheid

The new staff: *Gordon Houser (left), Melanie Mueller and Larry Penner check out the product.*

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Cover: Photo is by Religious News Service.

Next issue: How Mennonites vote—and why

A call to move beyond guilt to sensitivity to Native people, to openness and positive action.

CELEBRATE CHRIST, NOT COLUMBUS

Elmer C. Fike

We cannot undo the past. Columbus changed the shape of the modern world. The original nations of this "discovered" land were terrorized, subjugated and annihilated to make possible the advancement of greedy people. The newcomers did not question their claims on the new world.

About 70 million Native people lived on the North and South American continents in 1492. By 1650, only 158 years later, that population had been reduced by 90 percent. Whole groups had been eliminated.

The arrival of the Europeans in the "new world" also began a process that *used* other people, particularly those indigenous to the Americas and Africa. They became "tools" of economic development. Ships transported about 10 million Africans across the Atlantic between 1500 and 1650.

The past should teach us. We can rethink our directions for the future. The sad truth is that the church often continues on essentially the same trail of denying basic human rights. The church often overcompensates for this through paternalism. Paternalism is a neat package that allows us to feel good about the ways we prevent an individual or minority group from attaining selfhood. In many cases we deny them the selfhood they already had.

Our mission style is directly related to the way we remedy our share of this problem. What is our track record relating to Native people? How can it be improved? What does an indigenous process mean? How can we allow it to become an effective process?

Forts: The church shares considerable responsibility for the holocaust against Native peoples, especially in the United States. Not only did the West-bound settlers have the protection of the U.S. Army through its network of forts along the way, but the government also encouraged the church to assist in the settling of the frontier by converting the "heathen." In most cases the educational process, whether government or church, was driven by a desire to make them like us.

In all fairness, the church was diligent at winning souls for Christ. But along with it came the mandate that the Native peoples give up their identity and "uncivilized" ways. We asked them to renounce their heritage.

All we really had or have to offer is the knowledge that Christ came for everyone. In our desire and eagerness to carry out the call of the Great Commission, we can thwart the spiritual and emotional development of the very ones we would help.

The past should teach us. We can rethink our directions for the future.

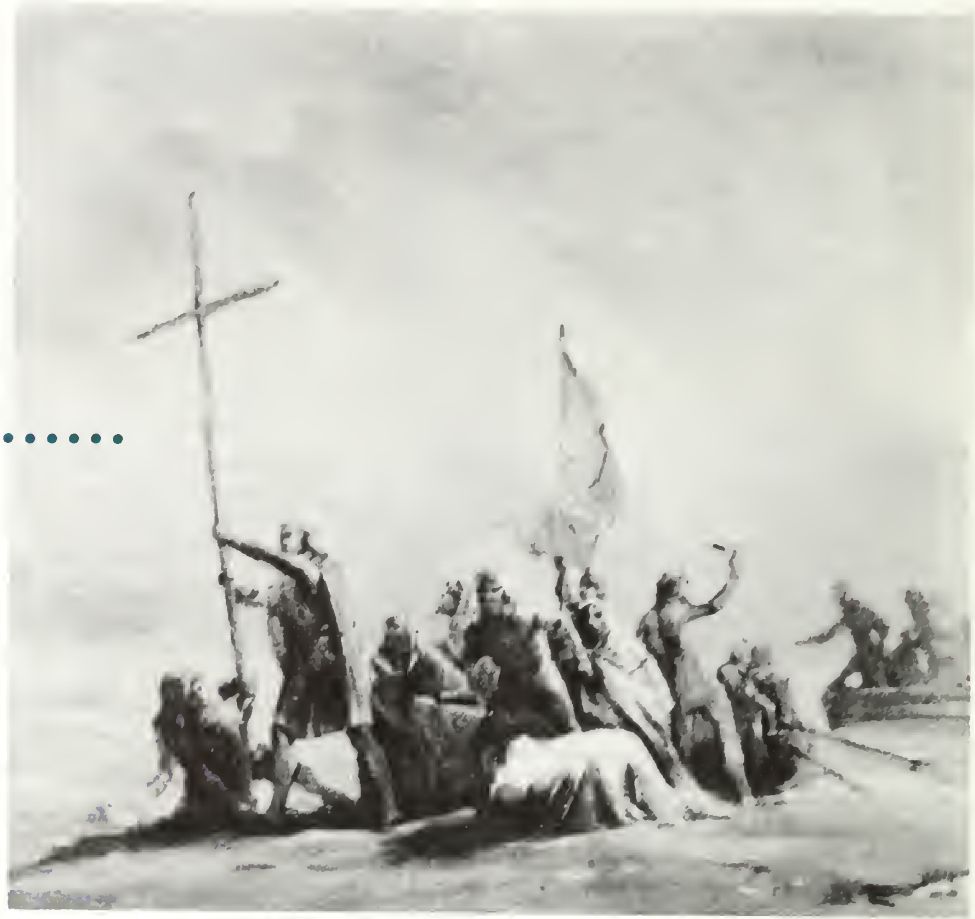
We must move beyond guilt to sensitivity, openness and positive action. Here are some suggestions.

- Become well-informed. How do Natives and minorities view the issues?*
- Talk with minorities and indigenous people about their feelings regarding the quincentennial.
- Work with Native Americans and Native Canadians on agenda important to them.
- Relate these issues to environmental and conservation issues; our throw-away society inherently subjugates people.
- Ask yourself, How do I subtly support those who are racist?
- Rethink your own idea of mission. How do you obey Jesus' call to mission without "smothering" those whom you serve? How can we be gracious recipients of someone else's ideas?

Steven Charleston of the Choctaw nation writes, "We celebrate hope, not power; justice, not pride; truth, not myth; reconciliation, not revenge; Christ, not Columbus."

*For an excellent reading list, write the Racial Justice Working Group, National Council of Churches, 475 Riverside Drive, New York, NY 10027.

Elmer Fike, a member of the Washington (Kan.) Church of the Brethren, is a former director of Lybrook Navajo Mission in New Mexico and served on staff for religious education at two government Indian boarding schools.



'Hope, not power': *The arrival of Europeans in the "new world" began a process that used other people, particularly those indigenous to the Americas and Africa.*

8 THINGS TO DO

1 Form a study group. How did "discovery" of the Americas change the lives of the original inhabitants?

2 Find out how your community plans to celebrate. Champion the feelings of Native people.

3 Check and critique what is being taught in your schools about Christopher Columbus.

4 List ways Native Americans and Canadians are exploited in advertising: names of sport teams, military vehicles and aircraft, symbols on flags, and seals depicting Indian warriors. They do not always appreciate the connotation.

5 Talk with educators. How can the quincentennial stimulate critical thinking by students?

6 Sponsor art and essay contests that deal with issues related to the celebration. Display them in businesses.

7 Cooperate with Native people in their efforts to counter the Columbus Day celebration.

8 Suggest that your town celebrate an International Day of Indigenous People, which has already been instituted by a United Nations declaration.

LETTER TO COLUMBUS

Dear Christopher,

I am moved to write you out of pity for you and your cause. I have nothing but admiration for you and the wanderlust that so infected you. I long for exploration, to set sail on expeditions to unknown and foreboding horizons.

We cannot know the results of all our actions. You are not guilty of all the inhumanity that followed you upon this continent any more than we are mindless automatons programmed for the destruction you supposedly set in motion. You are not guilty. If you were, I imagine we would have to outlaw exploration in general, for when we are exploring we never really know where we will arrive, nor can we know the consequences of our discoveries.

As a person living in the days of exploration for the cause of exploitation, you carried with you the sins of your culture. You are not an innocent lamb misused and abused by a decadent age. Nor are we. Our taxes help finance unprecedented misery and grief. We turn away from famine and disease and ignore wars half a world away that supply our consumptive desires. It is ironic—even moronic—that we dare crucify you for your exploration while we perpetuate anguish and wash our hands of responsibility.

The aboriginal peoples of the earth have suffered under the weight of our mechanistic worldview. If we knew then what we know now, I am sure we would not have followed the lead your age set in motion. The people you called "Indians" would have been our guides; they would have shown us how to live in balance with the environment. They could have been our friends.

You have been accused of creating the context for aboriginal peoples' exile, dehumanization, capture and slaughter. Once a military commander said, "The more we kill this year, the less will have to be killed in the next war, for the more I see of these Indians, the more convinced I am that they will have to be killed or be maintained as a species of paupers."

On the other hand, could we not also hold you responsible for the attitudes of people like the Pilgrims and William Penn, who knew and understood the Native people of the New World to be fellow human beings, endowed with integrity and equal in the sight of God?

We cannot give you credit for noble motives, for to do so leaves us without a scapegoat. We need someone to blame, since we do not have the strength of character as a people to admit that we have perpetuated brutality, savagery and violent inhumanity toward the aboriginal people of the New World. We are stuck in denial.

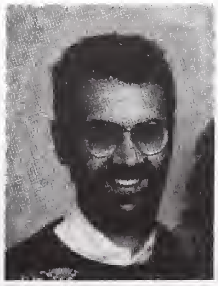
Some of us have tried to apologize to the aboriginal people, but we have a long way to go. We cannot admit that we are prospering on ill-gotten gains, that we are participating in the dehumanization of a whole culture, carrying out a strategem of mindless (albeit carefully carried out) genocide. If we could admit that we have prospered so, would we have to give it all back? How can we face the shame of theft without becoming paralyzed and defensive? I do not know all the wrong you have done, but I do know that we, a culture of transplanted Europeans, have left in our wake broken tribes, broken promises, and broken treaties. And now, of course, we are saying, "Christopher, it's all your fault."

I for one want you to know, Chris, that I appreciate your spirit of exploration. Perhaps if we had a few more explorers among us who were willing to explore the resources of human compassion and mercy given us by the God of Creation, we would not be so wrapped up in blaming. Then we could move into that wonderful new world called forgiveness. But we cannot enter that new world without three ships: (1) the acceptance of our misdeeds, (2) our need for repentance and (3) the willingness to follow the Spirit of Christ.

Someday we will thank you for showing us our sins. And instead of being the symbol of the attempted extermination of a people who walk in beauty, your quincentennial may become the symbol of our turning toward becoming a people who also walk in beauty.

Peace,

Craig



Craig Morton is pastor at Zion Church, Box 68, Elbing, KS 67401.

GOD IS POWERFUL: TWO FAITH STORIES

God opened all the doors

Bertha Limberhand

When my son turned 24, he said, "I'm going to look for a job somewhere else. I can't seem to find any job here on the reservation." And so he left.

"You could go as far as Missoula," I had told him. But he wrote to me from way over in Portland, Ore. He was gone almost two years.

Later people brought news to my house. "Your son died over there. He must have been stabbed. He must have been stabbed six times."

After a time the court called me to go talk to the judge. I went over there. As I was riding on the bus I kept wondering what I should say. Maybe I should say, Give that murderer a life sentence; he should be treated the same way he treated my son. I just kept thinking about all this as I was riding.

White people: My son loved me. As I was riding along I kept praying, "God, help me. What should I say to the judge. How should I speak to the white people? I don't know how to speak to some white people." And I went along, worried as I sat.

When I arrived at Portland I remembered the first time I went there. My son had showed me around. He was in good health. He didn't have pain anywhere. I thought about that when I arrived there this time. He wasn't there to meet me. He wasn't there to hug me.

And then I went to see the judge. Many white people were there. I prayed once more before I went into the courtroom.

When I started to speak I suddenly felt different. My hate and anger toward the man who killed my son was gone. What I had intended to say was gone. I *was* going to talk bad, but now it was like someone entered me. I did not have ill feelings. I couldn't have ill feelings toward him. I only said, "I'll be praying for him, so he can change his lifestyle. Likewise, try God."

And when I came out of the courtroom I sat there a long time. The way I had been angry was gone. Suddenly I felt different, peaceful in my heart. I felt light. I just didn't have any feelings the way I had had hateful thoughts. That's when I found out that God is powerful. God showed me love.

I suddenly felt different. My hate and anger toward the man who killed my son was gone.

Now I say, I'm going to follow God. I don't know where God will send me. I don't know where I will be working. It was just like God opened all the doors.

Bertha Limberhand is a member of White River Cheyenne Mennonite Church, Busby, Mont., and a student at Hesston College, Hesston, KS 67062.

I believe in prayer

Josephine Glenmore

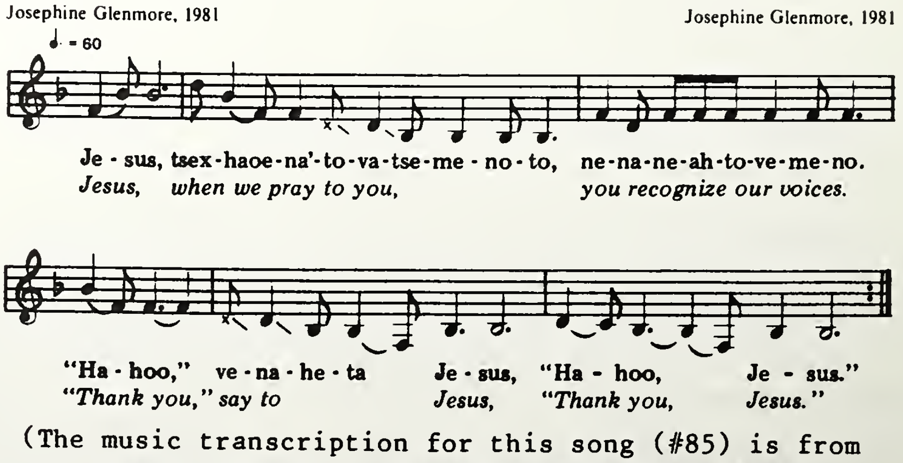
I became ill in October 1981. I was not aware that I was sick until the doctor and the nurse told me. I wasn't afraid. I was only thinking of God. I knew that God was with me. When I "came to" the next morning there in Billings, Mont., I did not feel any pain anywhere. I knew that God had helped me. Christians were praying for me. I believe in prayer.

In the X-ray room they took X-rays of me for two days. They could not figure out what was wrong with me. When I was in there, I started singing this song (see below). I tried to ignore it, but it kept coming back, and I would sing it. God gave it to me when people prayed for me.

I thank God for answering when everybody prayed for me. I will rededicate my life; I will work for God, I thought. I say "thank you" to God. And I will sing this song.

Josephine Glenmore was a faithful member of the White River Cheyenne Mennonite Church, Busby, Mont. She was a gifted Cheyenne language teacher who helped produce many Cheyenne language materials. She unexpectedly died on July 9, 1990, at age 70.

85 Jesus, Tsexhaoena'tovatsemenoto
Jesus, When We Pray to You


Josephine Glenmore, 1981
Josephine Glenmore, 1981
♩. = 60
Je - sus, tsex - haoe - na'- to - va - tse - me - no - to, ne - na - ne - ah - to - ve - me - no.
Jesus, when we pray to you, you recognize our voices.
"Ha - hoo," ve - na - he - ta Je - sus, "Ha - hoo, Je - sus."
"Thank you," say to Jesus, "Thank you, Jesus."

(The music transcription for this song (#85) is from the Cheyenne hymnbook, Tsese-Ma'heone-Nemeotŏtse: Cheyenne Spiritual Songs, copyright 1982, Mennonite Indian Leaders Council, used by permission.)

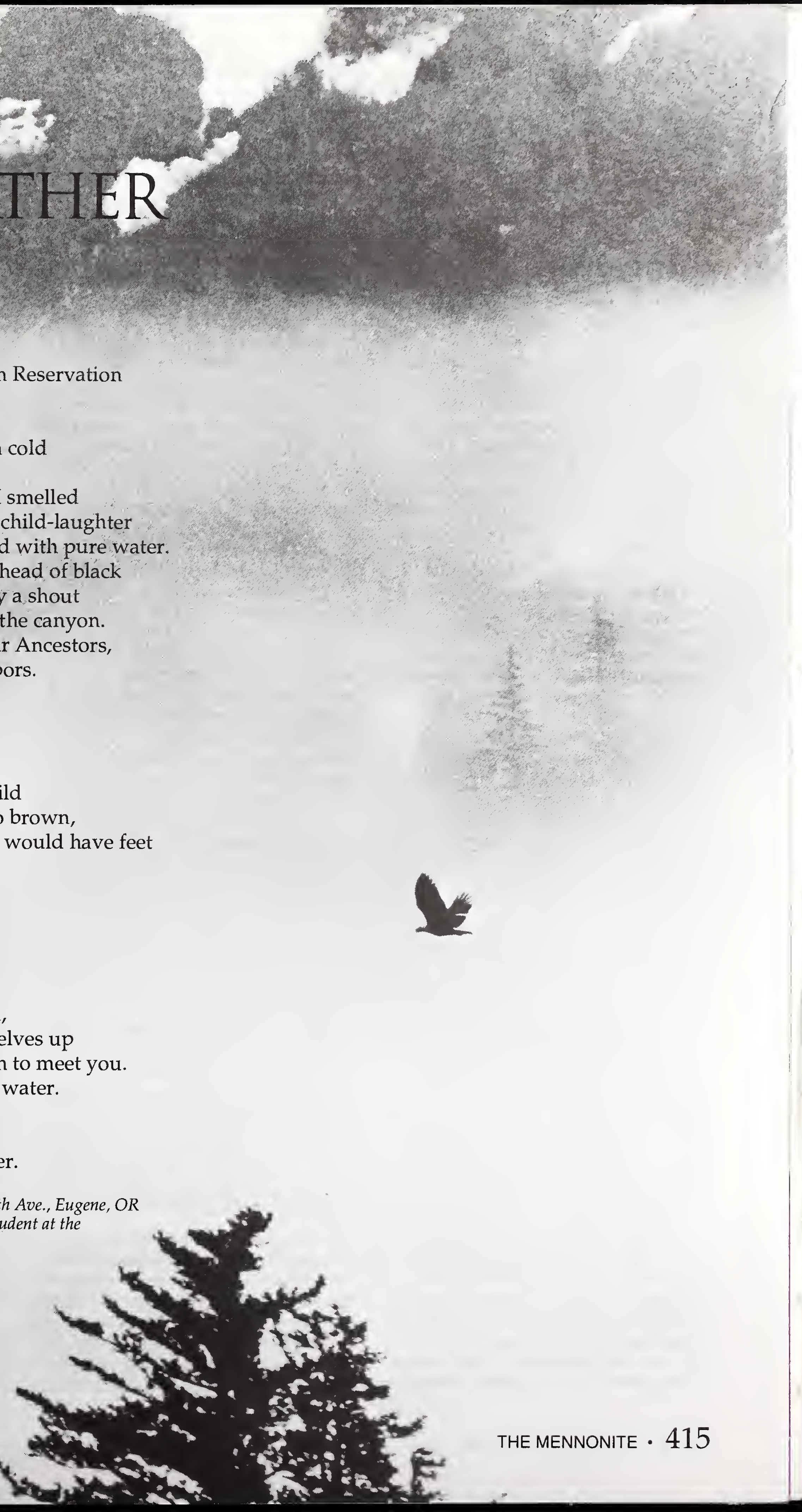
GRANDFATHER

Beth Hege

I.
The summer we went to the Indian Reservation
I ran to the edge of the river
that was your childhood
and I, 12-years-wise, stood deep in cold
water and saw your brown feet
running on banks of velvet moss, I smelled
sweat on your back and heard the child-laughter
of your lips waiting to be quenched with pure water.
I stood, and you tossed back your head of black
strands and stirred from your belly a shout
that bounded like a fawn through the canyon.
You were with me then, and all our Ancestors,
as real and invisible as water's vapors.

II.
When we met as grown-ups
I felt my stomach twist with love
and the sadness of my unborne child
whose eyes could not have been so brown,
or cheeks so bold as yours, or ever would have feet
to step in cold currents and know
the Oneness of generations
or the tears of the Nez Percé.

III.
When they told me you were gone
I felt too weak to stand abandoned,
my brown legs almost gave themselves up
to swirl with madness downstream to meet you.
I wanted to know with words, not water.
Sweet Eagle Piatote,
now you are my Ancestor,
carried away in the flux of the River.



Beth Hege, 1710 E. 19th Ave., Eugene, OR 97403, is a graduate student at the University of Oregon.

Letters

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Vegetarianism: pro and con

I commend Gary Comstock for his article on vegetarianism (June 23 issue). I knew there would be a negative response, but I was surprised at the amount of hostility toward and ignorance about vegetarianism.

I have been a vegetarian for about 3½ years now. This was not a simple decision. I didn't want to have to give up my chicken-fried steak and hamburgers. However, after considerable soul searching and emotional torment, I knew that there was no moral justification for the murder of animals simply because they taste good. I also became increasingly aware of the devastating effect that our addiction to meat has had on the environment, including deforestation, water consumption and pollution, methane production (which contributes to global warming), energy usage, rainforest destruction and topsoil depletion.

A truly pacifistic lifestyle requires more than just opposition to war. I'm sure that Jesus would be as appalled as I am at our current treatment of God's creatures in factory farms and slaughterhouses. What seems hypocritical to me is trying to separate animal rights and environmental issues (including all of God's creation) from living a spiritual life.

It is false that humans need to eat animals in order to be healthy. Human biology clearly shows that we are physically built like herbivores, not carnivores. I would be delighted to provide references and information.

If we support animal agriculture on the basis of economics, then we should also support the military (a major employer) and encourage cigarette smoking to help the tobacco farmers.

Some Mennonites are becoming too much like the early Anabaptist persecutors—intolerant and closed-minded. I haven't been able to come up with any other explanation for the hostility expressed. Vegetarianism has become an integral part of both my physical and spiritual existence. To say that it is insignificant and irrelevant hurts me. It's obvious that my views and feelings would be neither respected nor wanted in many Mennonite churches.

I would welcome discussions of animal rights and spirituality and I hope there are other Mennonites who feel as I do or are at least open to discussion. As Albert Schweitzer said, "Until he extends the circle of his compassion to all living things, man will not find peace." *Dianne Waltner, 209 E. Nicole, Wichita, KS 67233*

Gary Comstock concludes that animals have moral rights. He bases this on their being conscious and capable of taking an interest in what is good for them. I submit, human beings have rights due to their being made in the image of God. Other creatures and inanimate objects do not have rights but are accorded certain protection by humans.

When we speak of other creatures having rights, what we are really saying is that all species are equal. This idea is popular with the New Age crowd, but it is not biblical. As human beings we have a duty to be wise stewards of God's gifts, including animals. It is a reasonable stewardship decision to be vegetarian. That stewardship decision does not give animals "rights."

These days many people lack basic human rights. I would hope not to further dilute the concept by giving "rights" to animals, trees and rivers. Let us protect our natural heritage and be good stewards while also respecting God's decision to set human beings apart from the rest of creation. *Duane Ruth -Heffelbower, 1450 Tollhouse Road, Suite 105, Clovis, CA 93611*

I had the misfortune of failing to read Gary Comstock's article on vegetarianism. I wish now that I had read it, because I read many interesting letters about the article.

I agreed with most of the letters, but a few I found unkind to vegetarians. It is hardly charitable (or necessary) to class vegetarians as hypocrites and parasites.

I have chosen to be a vegetarian because I love animals so much that I can't take part in killing and eating them. I also wish to boycott the many inhumane methods of livestock raising in this country. As a vegetarian I enjoy good health by eating a variety of foods.

I agree that those who give up meat for pacifist reasons are wrong. But please, let's not generalize. Otherwise it may seem that those accusing vegetarians are jealous and regret their own inability to give up the McDonalds hamburger. *Sena Friesen, 239 College Road, Bluffton, OH 45817*

As a relative newcomer to the Mennonite church, it has been a revelation to me that a group of people who freely bandy about words like peace, love, justice and reconciliation can find so many subjects to disagree and argue about. If some of the words I have heard exchanged among Mennonites were bullets, there would be far fewer Mennonites. Hurtful words can be just as deadly to the spirit as bullets can be to the body.

The recent "Should Mennonites Be Vegetarians?" exchange is one example of reaching pretty far to find something to disagree about. It also shows that you can prove almost any point by quoting the Bible.

Matthew 15:8-11 says, "' ... This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the precepts of men ... .' And he called the people to him and said to them, 'Hear and understand: not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man.'" *Lucille M. Brubacher, 1807 N.E. 24th, Newton, KS 67114*

I don't agree with the way Gary Comstock presented his point of view, but I do respect his beliefs, even though they differ from mine, another vegetarian.

One letter in the July 28 issue said Comstock's beliefs were "misguided." The writer has every right to disagree with Comstock, but why the need to say he is "misguided"? Belief is a personal issue and not to be used as a weapon to ostracize another's beliefs.

The choice of being a vegetarian is also a personal issue. I am the only member of my extended family who doesn't eat meat. I do not expect others to completely understand or agree with my thoughts. I do expect the same amount of acceptance for my vegetarian beliefs.

Some people think there are more important issues than animal rights. I do not deny that some issues may take precedence over others. But my opinion is that animals deserve the same respect and kind treatment that humans do.

Let's try to accept each other and respect our differences without attacking one another. *Jama L. Brookmyer, 400 Medusa St., Syracuse, IN 46567*

I was struck and saddened by the vitriolic and defensive tone of the letters to the editor (July 28) responding to Gary Comstock's article on Mennonites and vegetarianism. Why be so self-righteous and closed-minded toward one who admires our faith, has adopted it for himself and who finds in our own creed of living simply and peacefully a call not to be complicit in the suffering and death of animals?

Even if we take as a given that all Mennonite farmers are invariably morally compassionate and do not subject their animals to suffering, the evidence is legion that many other farmers in the United States and Canada are not so humane and that thousands of animals suffer unspeakably as a result.

Mennonites—more than most—care deeply about world hunger. Yet a meat-based diet is immensely wasteful; for every 16 pounds of grain and soybeans fed to beef cattle, we get back only one pound as meat on our plates. Sadly, developing countries are copying us at a time when 40,000 children starve to death every day.

The costs to the environment are also enormous. Tropical rainforests with all their rare species are being decimated so that the land can be used to raise and ship cattle back to North America. Since 1967 the rate of deforestation in the United States is one acre every five seconds, with over 85 percent of those acres going to graze cattle or grow livestock feed. It takes up to 100 times as much water to produce a pound of meat as a pound of wheat, and water is becoming a rare and costly resource.

As for nutritional concerns, the evidence is again overwhelming that North Americans do not *need* the amounts of animal products they consume and would be far healthier without them. Medical journals regularly carry articles about the damage to the heart and circulatory system from high cholesterol meat and milk diets. On the other hand, iron is more plentiful, calorie for calorie, in a wide range of vegetables like spinach, cucumbers, lettuce and strawberries than it is in beef.

Several writers take the all-or-nothing position on vegetarianism that there is no virtue in reducing one's intake of animal products unless one is totalitarian in the matter. No vegetarian would deny the point made by many writers—that we need to focus on being humane to *people*. But a vegetarian diet is one of the best ways to be humane to *both* people and animals.

The least we can do as Christians, particularly as pacifists, is to do as little harm to life as possible. Our food choices affect the whole web of life on earth—both human and animal. *Susan Goering, 707 Winans Way, Baltimore, MD 21229*

Print pictures of churches

What is the value of seeing the backs of a row of people holding hands, as on the front of *The Mennonite* (July 28) or three people talking together (June 9) or the smiling child (June 23)?

Why not each issue show a picture of a local church and the pastor? A suggestion is to begin with the church of the smallest congregation, or the first GC church. There may be dozens, if not hundreds, of readers who would start a collection, which could result in a valuable book. *C. B. Friesen, 200 S.W. 14th, Newton, KS 67114*

A 'tabloid'?

If there is one more item in *The Mennonite* about the problem of John Howard Yoder, I must consider canceling my subscription. The same goes for the case of Conrad Wetzel.

It was sufficient to present a statement about these men with the indication that local church/community leaders were dealing with the situation. *The Mennonite* is in danger of becoming a tabloid magazine. *Ward W. Shelly, 1200 E. Partridge, #4A, Metamora, IL 61548*

Get serious about peace

I felt both hope and despair after reading Scott Brubaker-Zehr's article "Violence in Colombia: How Can We Follow Jesus" (July 28 issue). I felt hope because Scott's youth study group got down to real issues. Instead of talking about peace abstractly and in purely biblical language, they talked about what is going on in their world. All members of that group were being directly impacted, almost daily, by violence.

I felt despair at what I consider unhelpful and simplistic responses by Scott to those issues. I despair that his responses reflect those of many of us when we face the real issues of violence in our world. For a solution to violence, Scott focuses upon a church member who had said to an attacker, "We're covered with the blood of Jesus Christ," and the man walked away. This may work one time in 1,000. And if it does work, more likely than not the attacker will simply move on to other victims.

Being faithful to the call of peacemaking is a complex task for people seriously engaged in that task as social workers, psychologists, judicial system professionals and as church workers. Solutions involve such things as law enforcement, rehabilitation, counseling and economic development. Solutions require the intervention of entire communities, utilizing the full range of human resources.

But when we Mennonites talk about peacemaking, we still talk in slogans. We advocate "magical" solutions such as the one Scott mentions, and "just say no" kinds of attitudes, which lack a thorough commitment to address the complex situation of people who face violence all the time. What confused me most was Scott's statement, "We had gathered to talk about peace but instead we had shared stories of violence … ." Only when we start with real stories of real violence in dialogue with its victims and perpetrators can we ever claim to talk about peace. Too often our Mennonite commitment to peacemaking serves only to help us feel righteous and avoid getting our hands dirty in the difficult business of addressing the massive problems of violence in our world. If we want to get serious about peacemaking, how about building and managing a truly rehabilitative correctional facility? Let's get serious or drop the subject. *Sandy Boshart, 2301 Mather Ave., Elkhart, IN 46517*

All are human and mortal

It is somewhat refreshing to finally recognize, although it took so-called "sexuality misdemeanors" to be the vehicle for it, that indeed "our" ministers, theologians and leaders are human and mortal and taking ownership of the same. It remains for the rest of us to see ourselves that way, too. *Peter Buhler, 479, 3223 83rd St. NW, Calgary, AB T3B 2P9*

Nothing changes God's Word

I enjoy reading *The Mennonite* and thank you for making it possible for us to have it to read.

I am glad we are done with discussing abortion and other sexual sins and immorality. If the Word of God says it is sin, that's it. No words we may say to justify our actions will change God's Word. I am 86 years old and have not seen this happen yet.

I enjoy the letters and articles and learning to know other people. I read the whole magazine, the back page first of all. Thank you. *Katherine Derksen, Route 2, Box 384, Mountain Lake, MN 56159*

Male chauvinism alive

I recently returned from a reunion tour where ex-Mennonite Central Committee workers had the opportunity to revisit the country of their service. This reunion met all expectations, except one.

As we criss-crossed the country in a chartered bus, the men reported on their significant contributions to various projects. I, too, like the men, had volunteered my talents, my energy and two years of my life to these projects.

I remembered the years spent abroad as a single woman; they seemed well worth the loneliness, frustration and uncomfortable weather; the Christmases, where we single volunteers walked around numb, wearing crooked smiles, afraid of dealing with our real feelings. I had left a good job, never wondering whether I would find another like it upon my return. All this was worth the cost of two years abroad.

One morning at breakfast I mentioned to Harry, the man from whom I had taken dictation for two years, that I had a story to add to all the reminiscing. "We must ask you to contribute," he said. "How is it that we have not asked the secretaries to share?" Three of his former secretaries, including me, were on this tour and we had not yet told of our experiences.

The days went by, and I was not called to speak. I told Menno, the tour director, that I had a little story to tell. He said, "That's good. We'll get to it."

When another day went by and I had not been called upon, I reminded Menno again. He had not forgotten, he said, and I would get my turn.

The tour was nearing its end, and we had again had much informal reporting from the men-heroes, so I reminded a third time.

Then one day Harry got up and told the group of the great secretarial staff he had had throughout his many years of service. "Here I come," I thought. "He will now call on me to share." He spoke of our efficiency and faithfulness, then went on to another subject.

That was all. I had so much wanted to share my experiences. I had insights the men had overlooked. My story would have helped round out the tour, filling in what women experienced abroad. We also needed to hear from the hero-housewives who had coped in kitchens without refrigerators or familiar spices; arranged for proper schooling for children; shopped and visited pediatricians where the language was foreign.

I am writing this in the hope that we can all, men and women, begin to see each other as equals and that we will conduct ourselves in less traditional ways. I am hoping that this example of male chauvinism will be repeated less and less often as women work shoulder to shoulder with men.

I have changed the names in this story and have not mentioned the country. This is not intended to be a vengeful account but a small voice in the struggle for equality. *Name withheld by request*

Gays don't quote Scripture

There have been many letters to *The Mennonite* from gays and lesbians. They seem to want the church to let them have a high position of teaching and preaching. Their letters don't quote Scripture. What would they teach? What influence would they have among young people? Would they omit part of the Bible?

The church is not a club but the bride of Christ. God's Word is sure. Psalm 138:2: " ... for thou hast magnified thy Word above all thy name."

There have also been letters that say the way of gay and lesbian people is not right in the sight of God, and Scriptures are quoted. Otherwise have the doors of the church ever been closed to anyone who would like to sit among us and learn about God?

Are these people really concerned about pleasing God or only in pleasing themselves? *Irene Fern Schmidt, 505 S.W. 11th, Newton, KS 67114*

A tribute to Muriel T. Stackley

At the close of your service to our General Conference as editor it seems appropriate to express our thanks to you, Muriel Stackley, for your creative and thoughtful service. Your editorials and articles have been challenging. You have been mindful of the fact that our work as a conference has been a ministry to the whole person. We are in many ways traditionalists, and that is good. Sometimes we are afraid of new ideas. We want too much to cling to the familiar. Our past history has been too much a building of walls, which has shut out too many people. That has always been the easy road for us. You have at times shaken those walls that we build so easily and quickly.

As I read the Gospels, that is not the road Jesus took. He excluded no one from his circle. I remember how shocked I was to discover that Jesus did not exclude Judas from the Last Supper. To love so much that we can keep people within the circle is a challenge we have not yet accepted. It is much easier to build the wall of exclusion instead of bringing a love that keeps people within the church.

You have not been afraid of working with new ideas, which has always reminded me to think of what Jesus said in his farewell to his disciples (John 16:12-13): "I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, but he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come." How can we be open to the Spirit of truth?

Historians tell us that Christianity survived because the early Christians out-thought, out-lived and out-died the pagan world. Can we do that? When will we be open to the leading of the Spirit for new revelations?

You, Muriel, have kept us on the growing edge. Thanks for a prophetic church paper. *David C. Wedel, 210 E. 23rd, North Newton, KS 67117*

Thank you, Muriel

Thanks for your open and honest writing in your many editorials. You made us think, you reprimanded, you encouraged, you always stressed our task as a "family." I will miss your editorials.

Thanks for your sensitivity to the issues and concerns of the General Conference as well as the larger religious community. I imagine an editor does a lot of soul-searching of when and how to print articles that cause many emotions in the readers. *Louise Friesen, 910 Trotter Crescent, Saskatoon, SK S7L 3R1*

You have edited a paper that presented clearly the programs and activities of our conferences and our people. You reflected the various interests and concerns of our people as they attempted to live in a confused world. *Howard Raid, 111 S. Spring St., Bluffton, OH 45817*

Muriel, during your tenure as editor, I have usually enjoyed your editorials, where you have "the last word." I have sensed compassion, warmth, spirituality, tenderness and a prayerful approach that were much appreciated. *Clare Neufeld, Box 4, Group 16, Route 1, Dugald, MB R0E 0K0*

I want to send you a word of appreciation for your term as editor of *The Mennonite*. You and all previous editors have done a fine job of keeping us informed about what is happening in the General Conference. I also appreciate the dialogue that takes place in the pages of the letters. Another person's viewpoint helps me clarify my own thoughts. Best wishes for whatever you undertake in the future. *Pauline Bauman, 417 S. Main, Bluffton, OH 45817*

Thanks again for your good work with *The Mennonite* these years, and I hope the transition is a good one. *Linda Shelly, MCC, Box 500, Akron, PA 17501*

We always enjoy *The Mennonite. Jean Isaac, Commission on Overseas Mission, Transkei*

Having thought about but never followed through, we are finally sending this little note of appreciation for meritorious and courageous direction-setting for *The Mennonite*. We believe that editing the above is often a thankless task, though we're also sure that it has its rewards. The editorial you wrote for the Feb. 25 issue, "Let God Be God," was one of the finest and most profound statements we have ever read in *The Mennonite*. Thanks for a job well done. *Menno and Margaretha Ediger, 8062 Clegg St., Mission, BC V2V 3R5*

I haven't written that much lately, but once in a while I get "needled" into action. Good luck, Muriel, in your further endeavors. God bless you. You've been a blessing to me. *Maria Matty, 3042 Tims St., Clearbrook, BC V2T 4G8*

Thank you for your work on *The Mennonite*. You kept it as an interesting, informative and stimulating magazine. May the Lord bless you in your next endeavor. *Ruth Hunsberger, 2916-18 N. 6th St., Philadelphia, PA 19133*

We praise God for your valuable contributions in *The Mennonite* and are sorry to read that you will be leaving the editorial position. May God bless you and use you for his glory wherever you may go. This is our prayer. *P.M. and Rachel P. Bagh, Allahabad Bible Seminary, 60/64 Stanley Road, Allahabad, U.P., 211002, India*

Congrats on doing a wonderful job all these years. *Anton Richert, 46 Greenvale Road, Mardenville, Manchester, Jamaica, West Indies*

Thank you for your dedicated and sensitive work at *The Mennonite*. We will miss your steady hand there. *Dorothy Friesen, 1821 W. Cullerton, Chicago, IL 60608*

We will miss your sensitive editing and your approach to current problems. So where from here? May God guide you in a special way as you make plans for the future. *Abe and Anita Froese, 210-234 Ronald St., Winnipeg, MB R3J 3J4*

In recent days I ran into an accumulation of issues of *The Mennonite* and scanned through them. I was impressed with the richness, variety and creativity of *The Mennonite*. How do you pull this together time after time? Congratulations on a great job. And now that you are leaving you've become bold enough to even tell the seminary people what they ought to be doing. Bravo. *Marvin Ewert, 1328 W. 9th, Newton, KS 67114*

I have appreciated Muriel's work so much and wish Gordon well. *Marjorie Reimer Ediger, Route 1, Box 69, Ransom, KS 67572*

Thanks, Muriel. Good luck and God bless, Gordon Houser. Great magazine! *G. Lester and Lucille Harms, 14468 NE 12th Place, Bellevue, WA 98007*

Thanks, Muriel, and Sharon, too! *Steven and Elizabeth Pankratz, 3132 Royer West Drive, Newton, KS 67114*

Muriel, I have greatly appreciated your writings in *The Mennonite*. Your honesty, your faith, your own personal values shine through your editorials, and I greatly appreciate your proddings and encouragement to be better followers of Christ. You certainly deserve a good holiday and a refueling, and I wish for you a lot of fun while you take some time off from church work. I will be listening with great interest to see where God will lead you next. *Margot Fieguth, 99 Veronica Drive, Mississauga, ON L5G 2B1*

Thanks for all your good work on making *The Mennonite* a significant Christian publication. You've done a superb job and set a high standard for others who will follow. *Harris Waltner, 1000 Fremont St., Manhattan, KS 66502*

Thank you for helping me make contact, attachment and identity with the General Conference Mennonite Church and First Mennonite Church in Berne, Ind., through your printing my letters in *The Mennonite*. Your service to the General Conference has positively contributed to the work of the kingdom. Best wishes to you and to Gordon Houser. *Paul G. Thompson, 3423 Churchrock St., Gallup, NM 87301*

Mary and I wish to thank you for the creative and wise helm you've given *The Mennonite* over the years. Truly better than excellent, in our estimation. And we wish you a barrel of journey's mercies as you venture into a different arena of work. *Peter and Mary Sprunger-Froese, 235 E. Fountain, Colorado Springs, CO 80903*

Speaking out

Let's not exchange a lie for a lie

Europeans committed atrocities, but Natives are not morally superior.

Glenn Kelso

At Sioux Falls '92, Emma LaRocque came to reeducate us on the last 500 years, condemn us for the atrocities of our ancestors and hold us responsible for the plight of Native North Americans today. (See the Aug. 25 issue, page 365.) This speech, which never referred to God's grace or the forgiveness offered through Jesus Christ, disturbed me. Like all good lies, it was 90 percent truth.

No one can fault LaRocque for the anger she harbors over the treatment of her people. The institutional evil done against the aboriginal peoples of both the United States and Canada is real, and the church, due to its relative silence and inactivity, is a part of it.

What we have been taught concerning Native history of the last 500 years is based on two ridiculous untruths: (1) that before Columbus arrived in the Americas the land belonged to nobody, and (2) that European civilization was superior to Native civilization because it was more technologically advanced.

LaRocque had no trouble "blowing apart" these ridiculous assumptions. The treatment of this continent's aboriginal peoples is nothing short of atrocious.

"Speaking Out" is a regular feature of *The Mennonite*, a place for people to express opinions on a variety of issues. "Speaking Out" does not necessarily reflect the view of *The Mennonite*. The editors invite your participation in these conversations.

Wards of the state: Today reserves in both the United States and Canada keep Native people disadvantaged and in the humiliating situation of being permanent wards of the state. The church, including all Anabaptist denominations, has been too silent about this evil, preferring to ignore it rather than do anything about it. Native peoples are right: We are to some extent guilty of these injustices. I accept this admonishment. But what are we going to do about it?

LaRocque says that the church needs to work with the aboriginals in rewriting history as it really happened. But what we were asked to accept at Sioux Falls was a history that is equally mythical to what we found in our high school textbooks.

Much of the rewritten history that circulates today does not contain this balance. In erasing the false notion of the savageness of the Native, many have created a myth of a peaceful, caring, even environmentalist society that only became savage when the white man arrived and initiated violence against both the land and the Native civilization. We are being asked to exchange a lie for a lie.

• • • • •

In erasing the false notion of the savageness of the Native, many have created a myth of a peaceful, caring, even environmentalist society that only became savage when the white man arrived.

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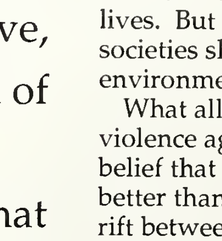
For what reason are we to believe that the aboriginal peoples were morally better than us? The aboriginal peoples practiced their own horrors. The Algonquin and Iroquois nations practiced sickening tortures of their own during their frequent wars. Stories have survived of warriors taunting their prisoners by jabbing burning pokers into their victims' bellies. The Iroquois during the sacking and pillaging of Algonquin villages were known to cut out the fetuses of pregnant Algonquin women while the mothers were still alive.

For what reason are we to believe that aboriginals were so much more environmentally friendly than Europeans? During buffalo hunts the pre-Columbus aboriginals would light the plains on fire in order to chase the herd of buffalo over a cliff. In such cases the hunters would only take what they could carry, leaving the rest to rot. It was not a matter of superior morals that made the aboriginal more environmentally friendly. It was a matter of inferior technology and smaller populations.

Balance: Why write these critical stories? Certainly not to run down the aboriginal peoples or their culture but to provide balance. Exchanging one harmful myth for another will do no one any good. There is no person born anywhere who is superior to any other person. Genesis tells us that the Fall affected all humankind. All people prefer peace, but no race has been able to live in peace. No race of people in any part of the world wants to destroy the environment in which that race lives. But records of all human societies show human-caused environmental damage.

What allows us to perpetuate violence against others is the belief that certain people are better than other people. The rift between Native North Americans and the white North American society needs spiritual healing. The church is the institution that needs to take leadership in addressing this problem. It is the only institution equipped to address the problem in a redemptive way.

As sisters and brothers in the General Conference Mennonite Church, let's unite our hearts in prayer and work together with the Native community toward this healing.



Glenn Kelso is youth pastor at Cedar Valley Mennonite Church, 32840 Janzen Ave., Mission, BC V2V 2T5.

WM

THE
Mennonite
For no one can lay any foundation other than the one that has been laid, that foundation is Jesus Christ

SEPTEMBER 22, 1992

WINDOW TO MISSION

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THE OPEN WINDOW

Peggy Li

Suzanne Lawrence, (left), in a sharing group at the WM workshop at Sioux Falls.

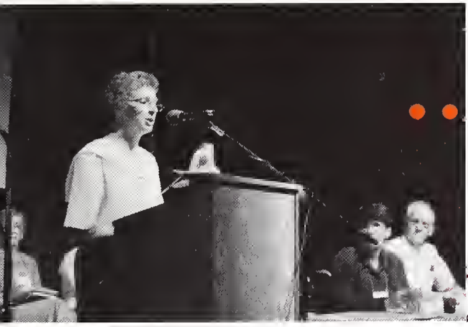
For Women in Mission, Sioux Falls '92—the triennial session of the General Conference Mennonite Church—was a time to recollect who we are. With songs, speeches, conversations, presentations, pictures and papers, we tried to say what Women in Mission is. Ruth Hartzler, Pandora, Ohio, (in the middle of the picture), said she came for "answers to take back." Working as interim (one issue) editor of this magazine has taught me some answers. As you read these pages, I hope you will also glimpse the light given by those who "have said yes to working for God,...in the church,...together."

Suzanne Lawrence, WM publications committee member and interim editor

Cover: Virgil P. Schmidt, North Newton, Kans., is director of grounds at Bethel College. He and his wife, Doris, have three married children and attend Faith Mennonite Church. He enjoys photography, nature and antiquing.

Peggy Gering Li was photographer for Women in Mission at Sioux Falls. (See her photos in this issue.) She met her husband, Jasper, when she worked for five years in China under the Commission on Overseas Mission. They now live in Freeman, South Dak.

Mission Statement Women in Mission of the General Conference Mennonite Church encourages women to be personally reconciled and committed to Christ and seeks to call forth the variety of gifts given by the Holy Spirit to build the church of Jesus Christ. We commit ourselves to: 1) promote spiritual growth through Bible study, prayer, other Christian disciplines and fellowship; 2) discern and nurture women's gifts and skills for leadership and service in the local church, the community and the world; 3) build relationships and networks for support, affirmation, discernment, witness, service and celebration; 4) support and strengthen the mission of the General Conference Mennonite Church.


Peggy Li

Report to the General Conference

Following is an excerpt from the presentation written by WM staff for the General Assembly at Sioux Falls '92. It was given by Helen Hildebrand, Winnipeg, Man., (pictured) and Jeanne Rempel, Upland, Calif.

7000 General Conference women
have chosen to be part of Women in Mission.

These women have said yes to working for God,
yes to working in the church,
and yes to working together.

In grass roots style, our 327 groups respond to local needs.
They also work on regional and binational projects.
At the binational level, during the last three years, we contributed $275,000 to the three General Conference commissions.
We gave financial support to a GC congregational visitation couple.
We funded theological education for Amanda Falla from Colombia,
Carmen Chen from Taiwan and Rachel Bagh from India.
We gave scholarships to 18 women at the Associated Mennonite Biblical
Seminaries and contributed to the seminary's childcare cooperative.
We contributed to seminars for African Christian women
and published our own quarterly magazine
and an annual resource packet for our groups.

Women in Mission is a light within the church.
We shine as an organization of diverse membership,
reflecting an identity and strength greater
than that of any one member.

Since we find working together to be effectual and rewarding,
we want to encourage others to embrace this way of life.

Therefore, pray for Women in Mission.
Spread the word that we are working
and that the Lord is working through us.

God's Vision of Living

by Wanda Derksen-Bergen

This article is excerpted from Wanda Derksen-Bergen's speech at the Women in Mission banquet at Sioux Falls '92.

To be faithful to God's vision of living, we must recognize that we are not the only chosen people. What God did with the children of Israel, God seeks to do with people the world over. Rather than choosing individualism, God's desire is for us to come into relationships with those close by and those further away.

When we are part of a relationship, it is life giving. Interweaving helps us realize who others are and also more fully who we are.

There are three women who are connected in a special way to each of you.Women in Mission financially supported these women through funding for educational training.

Rachel Bagh from India sends you greetings in the name of Christ. She is a person of great charisma who embodies and inspires leadership. While teaching at Allahabad Bible Seminary, she was also concerned about adult education in the Bharatiya General Conference Mennonite churches, and desired to go back to school to study adult education. You made this dream possible. She has graduated with a Masters from the United Theological College in Bangalore, completing her thesis on adult Christian education in the church. As a woman on a male-dominated faculty, returning with this degree boosts her credibility. Her voice will be heard. Through your project, you entered a relationship with Rachel.

Carmen Chen of Taiwan also sends greetings to you in the name of Jesus Christ. Carmen spent two years studying at the Associated Mennonite Biblical Seminaries (AMBS). Though Carmen did not complete a degree, her work, together with her husband Vincent's, is among the most imaginative in missions today. For four years there was a call for Christian leadership from a group of Taiwanese immigrants in Buenos Aires, Argentina. No one responded to this call until Carmen and Vincent, while at seminary, discovered a broader vision growing within. Yes, they would indeed take the plunge and go to Argentina to partner with their sisters and brothers there.

Their goal, she writes, is to "estab-

Carrying
God's
Light
in Mission

Peggy Li

lish a strong Mennonite church—I mean strong, not big—for Christ." About her experience at seminary, she writes,"I always felt prayers 'behind my back,' supporting me," and "to take this rest was for another long journey." May the women of WM continue to journey with her in Argentina through prayer, letters and other ways as you did during her "rest" at AMBS.

Amanda Falla is a dynamic woman who has become the first Hispanic female pastor in the North American Mennonite Church. A mother of three, her home has always been a warm place, not only for her own children and her husband, Gamaliel, but also for many others. A friend describes her as one who, seeing someone in need, takes that person into her home for days, weeks, sometimes even months. It is this open, energetic and loving spirit that contributed to her vision to be involved in evangelism. Thus, she attended Northern Baptist Theological Seminary in Lombard, Illinois, completing her Master of Arts degree with an emphasis in pastoral counseling. While studying, Amanda co-pastored at Comunidad de Fe in Chicago with Gamaliel and was licensed there. Just this summer, the Fallas responded to a call to be church planters in Miami, a venture supported jointly by the General Conference and the Mennonite Church. They will be active in home visitations, Bible studies, a radio program and the Commission on Home Ministries Hispanic Ministries Anabaptist Biblical Institute program to train leaders. For a woman who has a strong gift for going out and connecting with new people, Amanda can look forward to this challenge. Women in Mission has been a part of her story through your support of her studies.

Each of these three women had common hurdles to overcome as they embraced the training that faced them. All three had to take extra time to study English, necessary for much of their studies. All struggled with the desire to provide care and security for their children while they studied. These issues were part of their journeys on the way to realizing a vision, a dream.

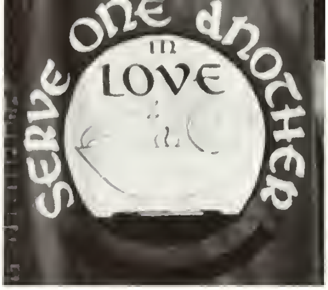
Through these women's stories, we realize that Mennonites are connected to many parts of the world, rather than being set apart from the world.

This is what learning about God's way of living is all about. It's about living locally in a global way, about giving and receiving, about finding a balance between your concern about self-esteem and your concern for others. It's about living in relationship, not in isolation. This is the excitement of connecting globally.

Carrying God's Light
Women in Mission

Peggy Li

Wanda Derksen-Bergen connects globally through her job as Commission on Overseas Mission co-personnel secretary. Locally, she learns about living with her husband, Bruno, and young daughters, Tesia and Brina. The Bergens are members of New Creation Fellowship in Newton, Kans.



M. Voth

Artists Marie and Martha Voth: WORK AND JOY

by Suzanne Lawrence

WM staff commissioned Marie and Martha Voth to make a banner for Sioux Falls '92 based on our new resource packet design. See photo below. Four banners of their own design are also pictured here.

Twins, youngest of three and a half dozen children (their father's joke for three boys and six girls), Marie and Martha Voth are amazed and grateful for a beautiful home, fulfilling jobs and opportunities to produce expressions of their lifelong love of art.

Growing-up years near Goessel, Kansas, were filled with farm work, housework and gardening. They learned to love work because of its orderly, peaceful results.

Best memories of one-room-school days are learning to read and the weekly art period with Miss Linda Ediger. "We oohed and aahed at how she could draw."

Whenever their family picnicked in Wichita, Marie and Martha spent the afternoon at the art museum. They made posters in high school, produced artwork for the school paper and painted a mural for the junior-senior banquet.

For ten years they helped their parents farm, they then worked as nurse's aides. This work proved so enjoyable

Carry
God's
L ht

Suzanne Lawrence

that they decided to get nurses training. While in college they also took art classes.

After graduation Marie and Martha spent four years in Mennonite Voluntary Service in Newfoundland. In that isolated and beautiful setting they found much time and inspiration for sketching and crafts. They took long walks, gathering beautiful mosses and wild flowers to arrange.

For the last 24 years Marie and Martha have worked at Bethel Deaconess Hospital (now Newton Medical Center). They remain enthusiastic about their work and plan to retire only when they are no longer "useful."

Thy
Kingdom
Come
will be
done

M. Voth

M. Voth

On their days off they stay busy with household chores and art. Orders for banners come from their home church, Alexanderwohl Mennonite, Goessel, Kansas, and from other churches and church organizations. Many people request their wheat weaving as gifts for out-of-state or foreign visitors. Hours are spent preparing items for the MCC sale and Bethel College fund raisers.

How do two people design a work of art? They lie awake at night. They take time for much discussion, trial and error, even argument. "It seems like we never agree." Yet every work is a joint effort. Their paintings are signed M. Voths. Marie and Martha view their work as service and for them work is joy. "We want to make this world a little better place to live. We work to keep things in the peaceful manner."

M. Voth

Glowing After a Gazillion Years

by Suzanne Lawrence

This article is based on a telephone interview with Melody Hall, a craftswoman skilled in woodworking, sewing, crocheting, tatting, painting and whatever else she decides to do. She and her husband, Eddy, and their four children are members of New Creation Fellowship, Newton, Kansas.

"I used to do a lot of decorating, but after living like we have for the past 'gazillion' years (a number reflecting the endless budgeting sometimes required of a family in Christian ministry), I didn't know if I still could.

"I found that I still know how to make things look pretty," says Melody Hall, describing her experience of decorating for her womens group's spring banquet.

"It must be the sense of art in me that makes me want things to look right. I get frustrated at whatever stops that from happening."

Leia Lawrence

Melody Hall is shown working at her lathe.

Instead of using donated odds and ends of candles, Melody bought new ones. "I wanted things to look coordinated." Since not all expenses were reimbursed by the offering taken at the banquet, Melody used her "giving money"—money set aside from her family's budget for giving to others—to buy matching candles.

Around the speaker's theme "Poetry of Children," the decorating committee designed a visual theme combining candles and flowers with balloons and play dough.

Each table had a centerpiece of pink and white helium-filled balloons grounded by a clear glass mug filled with fresh flowers. A single white candle stood on each side. Tiers of three candles filled window sills and accented the serving table. An arrangement of 12 white pillar candles on top of a mirror on the piano formed a focus of light.

Balloons freely covered the ceiling. A balloon archway served as a backdrop for the speaker and for mother-daughter portraits.

To complement dark blue tablecloths, Melody designed white paper placemats with balloon drawings and calligraphy. Artistic gifts were set free when banqueters discovered crayons for coloring the placemats and large bowls of homemade play dough at their tables.

The hours of preparation and the money spent are flickering memories. How good it looked is a memory that glows.

GUEST EDITORIAL

by Alice Richert

"...waiting for and hastening the coming of the day of God..." 2 Peter 3:11-12.

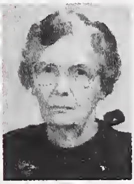
Jesus taught us to pray: "Thy Kingdom come" (Matthew 6:10).

"And this gospel of the kingdom will be preached throughout the whole world, as a testimony to all nations; and then the end will come" (Matthew 24:14).

"All...must be given the chance to know and to love Jesus Christ before the goal and the end of creation is reached. The missionary activity of the Church is the hastening of the coming of the King" (from the commentary by William Barclay).

The General Conference Commission on Overseas Mission has said that contributions to missions have decreased. Therefore, fewer missionaries can be commissioned and supported. There will be less activity, less preaching.

"How are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can they preach unless they are sent?" (Romans 10:14-15).



Alice Richert served Hillsboro and Goessel, Kans., as a nurse for 45 years and worked under Mennonite Central Committee in Europe from 1947 to 1949. She has been a part of Alexanderwohl Mennonite Church, Goessel, for 87 years.

In an Occupied Home

by Hedy Sawadsky

The following is excerpted from reflections by Hedy Sawadsky following her May 29—June 11 trip to Israel and the occupied territories with the Christian Peacemaker Team.

One of the most poignant moments for me happened far from Jerusalem in the Palestinian village of El Jamoun.

The decision was made to accept the invitation of the village people for their hospitality for the night.

Even though the village was inside the green line (pre-1967 border between the West Bank and Israel), we were jubilant when our buses crossed without incident.

The welcome by the poor villagers was astounding. Food, candy bars and pop and drink and beds were shared in a festival atmosphere. "Even though we're occupied, we have some unoccupied houses where you can stay." A wry sense of humor.

The mixed emotion moment came during breakfast the next morning. In typical Middle Eastern fashion, we enjoyed the bounties of cooked eggs, pita bread, condiments and sweet tea on a cloth-bedecked floor mat. But then from another room came the stifled sobbing of our youthful, recently married hostess, followed by shouts from her spouse. What to do? We five looked at one another helplessly. Was this double abuse? Were we eavesdropping on the double oppression of being a woman *and* a Palestinian under occupation?

It reminded me of comments made at the Palestinian Center for the Study on Non-Violence by Nafez Assaily. The harsh occupation (roadblocks, arrests, tortures, privation...) takes its toll on the men especially, who then tend to take out their frustrations on their families.

Our time in the modest Palestinian home ended as our beautiful hostess emerged smiling and attractively dressed in modern garb (including the traditional white head shawl) for the picture taking.

Only God knows the depth of hurt and suffering in the heart of one so vulnerable. You, dear friend, remain in my prayerful heart. May you soon become truly free in body, mind and spirit.

Canadian Women Meet at Sioux Falls, Hear Plea for Compassion

by Susan Jantzen

While new freedoms are being found for people in Eastern Europe, freedoms are being lost for growing numbers of refugees around the world. Betty Puricelli, speaker at the Canadian Women in Mission banquet, held July 21 at Sioux Falls, made a plea for compassion towards these people. She urged greater awareness of the difficulty refugees face. Conservative estimates say there are 17-18 million refugees. Many believe there are 25-30 million. These are individuals who have lost their nationality and their status. Many have lost family members.

Betty and Adolpho Puricelli work in Toronto providing temporary housing (three to four weeks) for refugees until permanent housing is found. They spend hours counseling and listening to the stories of refugee life.

"I tell them I have nothing much to give them. I can't give money. I can't change what immigration will say. All I can do is listen and walk with them through this time," stated Betty.

A new problem now faces refugees. Groups of developing countries are considering policies to stop the influx of refugees. This has serious implications for people who want to leave their homelands due to violence or extreme hardship.

"Refugees are people!" Betty pleaded. "Our governments are moving to close the doors to millions. As the Iron Curtain comes down, another curtain is going up."

Betty shared the following example. In southern Mexico there are 45,000 people who have fled from violence in Guatamala. As part of the possible free-trade agreement between the United States and Mexico, this area would be "cleaned" and a bureaucratic wall created to keep refugees from entering Mexico. Betty urged us to have compassion: compassion for people who through no fault of their own have lost homeland and position. They have no place to be.

Betty and Adolfo's work in Toronto is funded through the Canadian government, MCC and Mennonite Conference of Eastern Canada (MCEC). As a designated MCEC project, Betty's work is supported regularly by Women in Mission groups in Ontario.

Blankets and Beyond

Report by Suzanne Lawrence

What will it take to have someone say, "I tried, but I can't stay away from that group?"

What is so meaningful to you that you can't help going to your WM group?

What makes WM that meaningful to an age group different from your own?

These are questions Jeanne Rempel, WM president, challenged us with at the Women in Mission workshop at Sioux Falls '92. The workshop, entitled "Blankets and Beyond" highlighted many different ways that General Conference women have worked and shared together since the beginning of Women in Mission 75 years ago.

Since their beginnings, many groups have found fulfillment in making things to give. In fact, overall membership reached its height during years when the need for material aid was greatest (during the 1920s and '40s).

Peggy Li

What is it that keeps women together now? Jeanne divided us into groups of three to listen to each other's stories. Reports to the whole group revealed that fellowship is the main reason groups continue.

Peggy Li

WM meets women's social and spiritual needs. We have to get together if we want to discuss issues, give advice or sing harmony.

We also want to serve those outside our group.

We are glad to have others to work with when it is time to make soap, serve a wedding or a funeral meal, feed the family of a newborn, start a thrift store, fix up a house or raise money.

Peggy Li

Peggy Li

Groups whose members are younger find fulfillment in different ways than groups whose members are older. Jeanne Rempel says to look beyond the differences to the things that are the same—the needs to receive support and give service.

Let us serve each other with that affirmation.

Peggy Li

Jeanne Rempel, of Upland, Calif., (on the right), is president of Women in Mission. She is also assistant pastor of Peace Mennonite Fellowship, a new member of the General Conference.

ROUNDTABLE

Susan Jantzen

New Three-Year Theme

Anette Eisenbeis, WM publications committee chairperson, introduced the new three-year program theme "Carrying God's Light," at the WM banquet July 24 at Sioux Falls '92. "Tonight I am carrying this light reverently, carefully, confidently," she said with a candle in her hands.

Anette noted that light can symbolize goodness, truth, justice, safety and God. "Carrying God's Light" will suggest many meanings to your group. The following two apply to all of us:

1. Light comes from God, not from ourselves. We are renewed to work in partnership with God.

2. Each of us carries God's light differently. God gives light to women and men, old and young, strong and weak. We are leaders, followers, teachers, prophets, artists, homemakers, healers, preachers...each lamp shines uniquely.

We seek and serve God together. Women in Mission exists because none of us can accomplish alone what we can accomplish together. We are connected to women in our time and to women from the past. In the 1992-93 program packet, stories from history show us more about God and teach us more about carrying God's light.

Do Justice
Love Kindness
Walk Humbly
SIOUX FALLS '92

Thoughts from Conference

God's good news to people is proclaimed by women in churches across the United States and Canada. I heard stories at Sioux Falls of such womens groups' activities and those of you not present could add more. Our Creator will be with us as we reach out to each other and to those we meet. May our spirits be full and strong, renewed by our living God!

Peggy Li

Susan Jantzen, pictured here with Katie Harder, is coordinator for Women in Mission. At Sioux Falls '92 she was often seen strolling the hallways of Ramkota Inn with her youngest son, two-year-old Robbie.

FACTS AND FIGURES

Thank-you to Northern District

Each of us has hosted guests. With those experiences in mind, we heartily thank the people of Northern District Conference who gave themselves so fully to host the General Conference at Sioux Falls. Large conferences take more work than any of us ever imagines. How we appreciate the warmth and organization you provided. Thank you!

Election Results

WM received responses from 175 of our 327 groups to the mail-in election sent out this past spring. This vote by mail yielded a higher number of group votes than elections held at previous conferences. Results are as follows:

	YES	NO*
Part 1: Approve mail-in ballot	148 groups	27 groups
Part 2: Approve Katie Harder	165 groups	10 groups
Part 3: Approve WM structural modifications	164 groups	11 groups

Thank you to all who participated. We appreciated receiving your ballots and reading your comments!

*Determined by one or more individual "no" votes.

Triennial Financial Summary

Year	*Budget*	*Receipts*		*% of Budget*
1989	$230,000	$196,476.34	or	85.4%
1990	$200,000	$184,998.00	or	92.5%
1991	$185,000	$192,684.93	or	104.2%

Detailed financial reports are available from Susan Jantzen, General Conference Women in Mission, 722 Main St., Newton, KS 67114.

Display and Banner Available

A new Women in Mission display is available for your district or provincial retreats and meetings. It features recent photos of General Conference Women in Mission projects.

A beautiful banner with the words "Carrying God's Light" was displayed at the Sioux Falls conference. It is also available for retreats and conferences. Call or write the Women in Mission office in Newton, Kans.

Women in Ministry Conference

The Women in Ministry Conference next spring (1993) will be specifically for women employed in pastoral ministries. The following year (1994) the conference will again be for all interested women.

WINDOW SHOPPING

New Packet Now Available

Peggy Li

Publications Committee chairperson, Anette Eisenbeis, presents the new resource packet at Sioux Falls.

The new resource packet is out! Assembled in June, mailed or delivered in June and July, your group should now have a copy. Lois Barrett's 11 lessons are excellent material for personal devotions and for group study. Discover all it has to offer!

FINAL NOTE WM is 75 years old! Our next issue will celebrate 1917-1992 and also report on a womens group celebrating their 100th year together.

Published by Women in Mission of the General Conference Mennonite Church, Box 347, Newton, KS 67114. Editor, Bek Linsenmeyer; Coordinator, Susan Jantzen; Office Secretary, Doris Schmidt.

Commentary

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What does Columbus have to do with us?

Millions of ordinary, well-meaning people created this history.

Dave Schrock-Shenk

If you are like me, you are getting tired of all the Columbus fuss, maybe even too tired to read one more article.

"I had nothing to do with something that happened 500 years ago," I tell myself. "And I don't think I can do anything about it now. I'm just an ordinary guy, trying to be faithful in 1992. All this talk about whether Columbus was a hero or a villain doesn't help me much today."

Yet the focus on this 500th anniversary of Columbus' arrival has made it increasingly clear that horrible things happened when my European ancestors came to this continent. The land was stolen from the people who lived here, an economic system was built using slave labor, and the face of the earth was permanently scarred.

One super-villain did not do all these actions. Millions of ordinary, well-meaning people, making many individual choices over hundreds of years, created this history. While some of them were overtly cruel and intentionally destroyed the cultures they found here, the vast majority, I believe, were well-intentioned people.

Good dreams: The people who came here from Europe were seeking the dream of a new world where they could live in freedom. They were often fleeing persecution and oppression. They were searching for a place to work and raise their families in peace. They believed God had given them the opportunity to come to this land and that by occupying it they were spreading the gospel. These were good dreams.

But somehow the dream went bad. The people who set out with good dreams did horrible things to the people they met. As many as 70 million Native people who lived in "the Americas" when Columbus arrived died within the next 150 years. Many died from forced labor in gold and silver mines. Some bled to death after their hands were cut off for not bringing a gold tribute to their conquerors. Many more died from European diseases for which they had no resistance. Temples, works of art and cities were deliberately destroyed.

How could good people do such horrible things? I believe that their worldview allowed them to participate in horrible acts in good conscience. Christians in Columbus' time believed that they could bring God's kingdom to earth by creating "Christian nations."

Columbus wrote in his journals that his mission was to evangelize the New World. But we cannot recognize in his methods of evangelization the loving God of Christianity. When Columbus and his followers met the people of this continent, they called them to belief in the Christian God. But those who did not accept the call were considered enemies of God and a threat to the state and were put to death.

Other beliefs lay at the root of other sins. The belief that Africans had no souls was used to justify enslaving as many as 20 million Africans. The belief that the land the Europeans entered contained limitless resources led to abuse of the land and misuse of natural resources.

We now look back and say, "They may have been sincere, but they were wrong." But is there anything we can do today to make up for what happened hundreds of years ago?

Our Christian faith suggests the reason for responding and the nature of that response. Christians believe that sin brings adverse consequences into peoples' lives, especially to those who do not repent of their sin.

Poisoned air: I believe this is true for nations as well as individuals. While a nation cannot sin, the collective consequences of millions of individuals' actions form the social consequence of sin for a nation. A society built on foundations that include land theft, slave labor and the destruction of the environment will be a society of uprooted and suffering indigenous people, a society marked by racial strife and a society with poisoned air, water and land.

We can never recover from the consequences of sin that is not confessed. If this is not the kind of society in which we want ourselves or our children to live, we must confess the historical sins that lie at the roots of these current problems. Confession means more than just saying we are sorry. Repentance includes making restitution and turning away from sinful patterns.

How can we as a society make restitution to the Native peoples who lost a continent, to African-Americans for 200 years of unpaid labor and to a damaged environment? How can we be sure that as individuals and as a society we do not continue to commit sins as grievous as those that form the historical foundations of our society?

No one person can give that answer to another person or to the church. We need to respond collectively. These questions may help us:

- Is the wealth we enjoy in any way connected to someone else's exploitation? Is there someone earning less than I would want to earn in order to produce wealth that eventually winds up in my country, in my pocket?
- Are the land and the environment paying a price for the way I live? Is the way we farm, mine, get wood for building materials, grow cattle for hamburger and generate electricity destroying the earth?
- Have I wrestled at all with the fact that the land where I live was taken from people? Have we given as much compensation to Native peoples for the land they lost as we would want done if our land was taken?
- What do we do if we sorrowfully recognize we are still benefiting from the oppression of others?

None of us can hope to find these answers alone. Each of us is responsible to join with others and make the individual and group decisions that express our sorrow for our collective history and create a more just and peaceful future.

Dave Schrock-Shenk works for Mennonite Central Committee Information Services, Box 500, Akron, PA 17501-0500.

The church of the

'90s

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Fourth of four articles

House churches: an idea whose time has come—again?

House churches can provide the intimacy and flexibility that urban Christians need.

Bruce Hiebert

House churches used to be the rage. In the early 1970s I attended one. A few years later it died and was hardly missed. But as traditional congregations change, the house church is re-emerging.

By 1975, observers of the house-church movement in North America were dismissing it as a fad. However, as the 1980s came to an end, Roman Catholic and Protestant denominations reported thousands of thriving house churches.

By house church I do not mean the home Bible study or cell group. These groups have been fruitful places for fellowship and study and have helped revitalize many congregations, but they are not house churches.

House churches are small, regular gatherings of Christians that show the three marks of the church: They worship, fellowship and engage in mission in the name of Jesus Christ. The largest have about 35 active adult members and sometimes a part-time pastor. The smallest have as few as three couples. Members worship God, fellowship with each other and work at being God's people in the world.

Sometimes house churches are connected to denominations. Sometimes a number of them will cluster together. Often they are independent of any larger structure.

Strong disciples: In the house church each person becomes aware of the personal life of the others, and all become accountable to the community of God. Members get to know each other well and often become good friends. In an urban world where people have little time for each other, this can be a godsend. At their best, house churches can be a community of strong disciples, present before God and active in the world.

Unfortunately house churches are vulnerable to the transiency of members. Worship is often secondary and sometimes forgotten in the desire for fellowship. They may become closed-in or selfish. They are sometimes victims of dominating personalities. They may stray into error without having to account for their beliefs.

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In an age of rampant individuality we are learning to see the need for accountability before God and each other.

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With all these weaknesses, sin may flourish and destroy the members. Some house churches have left wreckage behind them.

The house church I attended became less worshipful as time passed and looked more like group therapy. The adult orientation made it difficult for families with young children to participate. It could not hold together.

Since then much has changed. The anti-authoritarianism and the human-potential movement of the '60s have passed away. We have learned how to build a small-group worship experience that has deep roots in the liturgical traditions of Christianity. With stronger worship, family life becomes a more natural part of the house church.

In an age of rampant individuality we are learning to see the need for accountability before God and each other. House churches can provide this. Moves to strengthen accountability within our denominations can improve house-church accountability and reduce the chance of sin.

Clustering house churches can increase their stability and build a stronger resource base. House churches avoid the high costs of land and facilities.

The possibilities for healthier house churches have increased in the last few years. In an urban world of fractured relationships, long-distance networks and rapid change, house churches can provide the intimacy and flexibility that urban Christians need. Just as the early church was made of house churches, the house church may be the primary form of Christian congregations in the century to come.

Bruce Hiebert's mailing address is Box 2038, Clearbrook, BC V2T 3T8.

Hispanic Mennonites meet for empowerment

Newton, Kan. (GCMC)—Not too many Mennonites get revved up about meetings. But when members of Comunidad de Fe heard about the Hispanic Mennonite Congress, they shifted into full gear.

Two garage sales later, this Chicago congregation had raised enough money to send 15 people, including their pastor, Ingrid Schultz, to Buffalo, N.Y., for the Aug. 3-6 meeting. "They were excited because the congress focused on spiritual renewal," Schultz said.

For José Ortíz, director of the Hispanic ministries program at Goshen (Ind.) College, the purpose of the event was "to empower our pastors, leaders and church people." The General Conference Mennonite Church and the Mennonite Church sponsored the congress.

Ortíz said that Hispanics often feel disenfranchised by the larger Mennonite church. "Our participation is not high speed. Therefore, we needed to come to a place where we could be in close touch with the Lord—a place where we could experience the Lord's guidance and ministry to us."

Holiness: Comunidad de Fe member Cielo Muñoz was impressed with the quality of the speakers. Adolfo Moreno, a Colombian minister, spoke about believing in God's promises and the power of the Holy Spirit. Anglo Mennonite Ed King, who founded the Amor Viviente churches in Honduras, emphasized the holiness of the minister and the dependency on the Holy Spirit.

A sense of family pervaded the meeting. "We had never seen these people before. But we felt our commitment to one another," said Muñoz. She took time off from her two jobs to attend the congress; she brought her three children and her mother, who is a Baptist. Even her mother, she said, was touched by the welcoming attitude of the more than 200 participants.

Violeta Ajquejay

Presence of the Holy Spirit: *Muñoz during worship*

But it was more than an atmosphere of community that made this congress different. Nelson Castro, who was hesitant about even attending the meeting, was surprised by the presence of the Holy Spirit. (See box on page 424.)

"In the Hispanic community, serious decisions such as elections often take several days and result in a lot of discord," said Castro, pastor at Obra Menonita Hispaña in Montreal. "However, this time during the elections the Spirit grabbed everyone, and the vote was unanimous."

People shared personal wounds. "One man told us about his marital problems," said Castro. "All of us felt as if someone had stabbed us in the stomach. I experienced what it means to suffer with those who suffer."

"It was important for the lay people to see pastors be vulnerable," said Schultz. "We experienced the woundedness we all share in common."

Wounds: Some of the wounds have been caused by the larger Mennonite church in North America. Much of the current Mennonite theology and worship has been defined by the white community, said Ortíz. "We're trying to sort out how we express our spirituality as Hispanics and Mennonites.

"We are so prone to fiestas, celebrations. We acknowledge the presence of the Holy Spirit," he said. "Even the symbols are different. For us the altar

President Bush was met with musical protest Aug. 6 at a meeting of conservative legislators and business leaders in Colorado Springs, Colo. Songs from members of First Strike Theatre were lighthearted, but their message, printed on handbills, was serious. Among 142 industrialized nations, they said, the United States ranks first in military spending, federal debt and prison population per capita, but eighth in funding for education, 16th in health care and 18th in infant mortality. (*Rocky Mountain News*)

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A Somali dies every second from the famine now plaguing the country. Western governments have airlifted food and increased the United Nations' military presence in the country, but uncoordinated food dumping by relief donors risks sparking clashes between rival clans fighting over looted food. Those clashes could endanger the patchwork of ceasefires among warring factions negotiated by the Red Cross to allow food deliveries. Private donations for Somalia relief total less than 1 percent of the $110 million raised in six months during the 1984-85 Ethiopian famine. (*National Catholic Reporter*)

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Hatian refugees have found shelter in the home of Barry and Brenda Bartel, former Mennonite Central Committee workers in Haiti. The Bartels opened their home to immigrants when they heard a Portland-based refugee organization needed Creole-speakers to work with the United States' newest wave of immigrants. Barry said that hosting the refugees helped him and his wife ease their longing to return to Haiti. Promise Emile and Martino Joseph Eves, two of the immigrants the Bartels helped, came back to cook for them in appreciation for their help. The Bartels are their family, Emile and Eves said.

Stan Reedy (MCC)

A late 1991 storm that struck Vietnam's coastal Quang Ngai province killed 78 people, orphaning children like this one. Extended families traditionally care for children without parents. MCC is assisting fisherfolk in the area by donating cord for nets and money for boat repairs.

'I'm in seventh heaven'

Newton, Kan. (GCMC)—Nelson Castro is the first to admit he was lukewarm about the idea of attending the Hispanic Mennonite Congress because he was uncomfortable with its Pentecostal slant.

Castro, who is pastor at Obra Menonita Hispaña in Montreal, said in a phone interview that he was wary, even skeptical about the Pentecostal movement. "I had always found speaking in tongues and dancing to be ridiculous and distasteful. People who expressed themselves in this way seemed to lack the ability to witness in their daily lives."

However, at the urging of his congregation, Castro decided to attend the congress. "In my heart I knew I had something to share," he said. On his first day at the meeting he ministered to another pastor; other opportunities soon followed.

When one of the speakers called upon the participants to select a partner and enter into a time of prayer, Castro was convinced he would witness to someone else.

'God will visit you': Castro was surprised when the brother he selected began praying for him. "He said, 'God has given you a special understanding of the Scriptures.' He was right. 'But,' he continued, 'there is something you lack because you're afraid— tonight God will visit you,'" Castro recalled.

Castro returned to his room after the prayer session. He took a long bath so that he would feel clean and ready to receive the Lord. He waited until 2 a.m., when he heard people making noise in the hallway. He told them to be quiet because he was trying to go to sleep. Soon he fell asleep.

"I woke up with a great sense of peace. I had two visions in my sleep. I went to the washroom and experienced a strong emotion like I had witnessed in my sleep; my chest felt like it was about to explode," he said.

After brushing his teeth, Castro walked back to his room. On the way he shouted, "God, my Lord Jesus, I love you!" Momentarily he wondered what people would think of him, but then decided he didn't care. Then he returned to his room singing.

"I still haven't spoken in tongues, and I haven't danced yet, but I'm in seventh heaven," said Castro. "I want to live in the presence of God. I want to do what God wants of me in spite of problems and challenges."
Carla Reimer

• • •

Members of Bethel Church, Marion, S.D., gathered Aug. 15-16 to say good-bye to their church. People with ties to the church came home to picnic, play volleyball, visit and worship together one last time. The church held its final weekly worship Jan. 5, after deciding to close due to declining membership. The church building will be moved to Heritage Hall Museum in Freeman, S.D.

means so much; it is a place to unload our burdens, a place to be empowered.

"Sometimes we have the feeling that the Anglo Mennonites think we are underdeveloped Christians, that there is not much to learn from us, that we have not come to the fullness of the gospel," Ortíz said.

"A majority of Anglos are middle class, and their material needs have already been met. Many of our people are in poverty; for them religion is used for survival and empowerment," Ortiz said.

Many Hispanic Mennonites feel more akin to the beginning of Anabaptist history. "The early Anabaptists were able to survive persecution because they were convinced of the strength of the Holy Spirit," said Castro. "The same Spirit that empowered 16th-century Anabaptists can revive the church today."

Invite Hispanics to participate: *Schultz*

Schultz agreed: "It is the Hispanic congregations that will help the larger church rediscover the Anabaptist vision." However, she said it won't happen until Anglos let go of some of their power and invite Hispanics to participate at all levels of the church. Schultz noted that there are a number of Anglo pastors like her who minister to Hispanic congregations. She asked when there would be Hispanic pastors in Anglo churches.

Ortiz said, "We want to take what is the best from the Hispanic and Anglo Mennonite traditions." *Carla Reimer*

Somali Christian flees clan warfare

Lititz, Pa. (MCC)—When bloody clan warfare broke out in Somalia, Hersi Ahmed Mohamed knew his choices were limited: He could take up arms and join in the fighting, leave, or stay and face certain death. For Hersi, a Mennonite pacifist, fighting was out of the question. This left him and his family with only one option short of death—they fled.

Somalia's 300-500 other Christians shared Hersi's dilemma. Most joined Hersi in fleeing the ravaged nation. Others were not so fortunate. Some are among the over 500,000—although Hersi believes the number may be nearer 1 million—Somalis who have died—from combat, hunger or the perils of exile—since 1989, when the civil strife began.

Those who escaped headed for Kenya, where a majority remain, many in refugee camps.

Somalia has an ancient history of clan conflict, says Hersi. The eastern African country's 4.5 million people share a common language, religion (Islam) and ethnic origin. But they belong to six major clans, each divided into many subclans.

The country achieved its independence from European colonialism in the early 1960s, but after several years of relatively peaceful, democratic rule, interclan warfare again broke out. Siad Barre, a high-ranking military official, took advantage of the unrest and seized power.

A civil war, begun by rebels trying to unseat Barre, who ruled as an oppressive dictator for 21 years, soon degenerated into wanton clan warfare. In January 1991, Barre fled, and the clans turned their guns on each other.

Guerrillas: From 1978-1991 the United States considered Barre an ally and armed him. The Soviet Union had done the same from 1969-1978. Now these weapons have fallen into the hands of clan guerrillas.

Continuing fighting has driven people from their homes and fields, destroyed the nation's agriculture and, coupled with drought, brought widespread famine.

"People were being killed in front of us. Women were being raped in front of us. The outside world cannot imagine what has happened in our country," says Hersi.

Hersi's clan was the target of much aggression. Every healthy male adult was expected to take up the fight, making Hersi's non-violent stance difficult. But he resisted. "For many years I had been a leader in the Christian church in Somalia," he says. "As a Christian I could not bring myself to take up the gun and kill people."

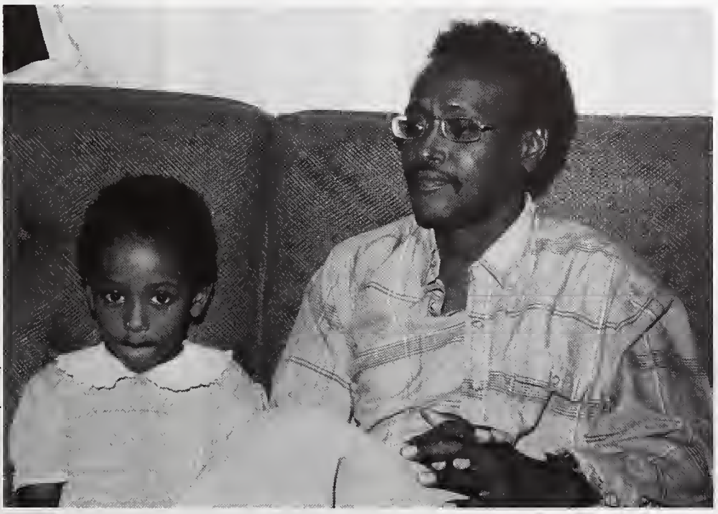
Sniper fire: Hersi and his family left. They rode a truck for 20 hours from their home in Mogadishu to Kismay, a Somali seaport, and had to lie in back to keep from being hit by sniper fire. They spent six days, along with 120 other fleeing Somalis, in a wooden fishing boat.

They spent three months in Kenyan refugee camps. Then North American friends helped Hersi, Asha (his wife), their six children and a nephew relocate to Lititz, Pa. Mennonites found housing for the Mohameds, a job for Hersi and educational opportunities for the children.

The family's exile will likely be a long one, Hersi believes.

He is helping Mennonite Central Committee plan its relief efforts in Somalia.

He also plans to raise awareness of the plight of his homeland. "I'm going to be in touch with other Somalis here in the United States and with international groups involved in the situation," he says. *Lorin Beidler*



Lorin Beidler (MCC)

In exile: *Hersi Ahmed Mohamed and his 5-year-old daughter Marian.*

Steinbach (Man.) Mennonite Church celebrated its 50th anniversary July 11-12. The play "A New Church is Born" by Marie Rempel and Justina Heese recalled the history of the church, and appreciation was expressed to Kanadier Mennonite families for the welcome they extended to the Russian immigrants of the late 1920s. The church was accepted into the Manitoba conference in 1942. The women's service group was formalized six years earlier and raised half of the funds needed to build the first church building.

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The new hymnal of the General Conference Mennonite Church, the Mennonite Church and the Church of the Brethren will be dedicated in churches across North America on Sept. 27. Congregations received a planning packet that includes litanies, prayers and sermon suggestions. "Cantemos al Señor" and "Oh, For a Thousand Tongues" are suggested possibilities for the service.

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An article by Arthur Schafer in the Aug. 19 *Globe and Mail* notes that "per capita wealth, at least for those of us living in the West, has been doubling roughly every generation .... If the poor nations of the world are to develop economically in an already overdeveloped world, then the wealthy nations must cut back significantly. Minimal decency for them must mean an end to swinish luxury for us." Schafer writes, "Today, although vastly more people recognize that mankind faces a global crisis of overproduction, overconsumption and overpopulation, there still is no major party in North America or Western Europe that advocates a 'no-growth' policy .... Standard of living is not identical, however, with standard of life. The latter may rise more dramatically than we expect once we shake off our fetish with ceaseless striving to satisfy one desire after another."

Record

Chacour

Calling Mennonites to be "peacemakers, not peace contemplators," Palestinian pastor Father Elias Chacour reported that Palestinians are "paying the bill" for what happened to the Jews before and during World War II. Chacour addressed Mennonites in the Elkhart/Goshen, Ind., and Lancaster County, Pa., areas as part of a 10-day visit in July. "Get up, move, do something, get your hands dirty. Otherwise," he said, "we will continue killing each other." Chacour said that each U.S. citizen pays at least $20 in tax money to Israel to buy bombs and bullets and confiscate land.

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Nine men and women began a 42-day water-only fast to mourn the legacy of Columbus. The fast began on the U.S. capitol steps Sept. 1. Fasters include S. Brian Willson, who lost both legs in 1987 when hit by a U.S. Navy munitions train; a former FBI agent, and the chair of Pax Christi USA. Nobel Peace Laureate Adolfo Peréz Esquivel will join the fasters on Sept. 10 and 11. The fast will end on Oct. 12, "Columbus Day."

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Mennonite Disaster Service workers are clapping tar paper onto roofs of hurricane-damaged homes as fast as possible in Homestead, Fla. Protecting what is left of houses from further rain damage is essential. All 30 families of the Homestead Mennonite Church suffered serious damage to their homes. Many lived in the church building until their homes could be covered and made secure. Farther south, in Florida City, Hurricane Andrew flattened Southmost Mennonite Church. MDS plans to construct a warehouse to store building material, and anticipates using hundreds of volunteers over the next year.

AIMM—Africa Inter-Mennonite Mission
CEE—China Educational Exchange
COM—Commission on Overseas Mission
MVS—Mennonite Voluntary Service
MCC—Mennonite Central Committee

WORKERS

Dennette Alwine and **Todd Friesen,** Southside Fellowship, Elkhart, Ind., began two-year COM assignments with the CEE program in Beijing in July. Alwine and Friesen will teach English and help coordinate the larger CEE team.

Don Rempel Boschman, Mountainview Church, Vancouver, and **Kathleen Rempel Boschman,** Hope Church, Winnipeg, will begin three-year COM assignments with AIMM in Botswana this month. Don has served in Botswana since 1985 and will continue to teach Bible for the African Independent Churches. Kathleen will work in health ministries, including AIDS and hospice concerns.

Mary and Peter Derksen, West Abbotsford (B.C.) Church, returned to Japan in late August after six weeks in British Columbia. They have served in Japan with COM since 1954.

Alwine

Helen and Henry Dueck, Charleswood Church, Winnipeg, returned to Canada in July for a one-year North America Assignment with COM before retirement. They returned from Cochabamba, Bolivia, where they had worked at the Baptist Theological Seminary. They have served with COM in South America since 1969.

Ivan and Rachel Friesen, Danforth Morningside Church, Toronto, completed six years of service in Botswana with COM and AIMM in July.

Mary E. Klassen began as writer-editor at Associated Mennonite Biblical Seminaries Aug. 1.

Pete Krause, Lorraine Avenue Church, Wichita, Kan., began a two-year COM assignment with CEE in July. He is teaching English at the Sichuan Agricultural University in Ya'An.

Erica Metzler, Peace Church, Dallas, Texas, and **Lisa Schmidt,** Buhler (Kan.) Church, began summer assignments in May with Mennonite Board of Missions as recreation workers in Harlingen, Texas.

Rob Morrow began as associate pastor at Emmaus Church, Whitewater, Kan., Aug. 1.

Shoua Moua was ordained at Hmong Community Church, Fresno, Calif.

Ben and Pat Gerber Pauls, Altona

D. Rempel Boshman

K.Rempel Boshman

M. Derksen

P. Derksen

Helen Dueck

Henry Dueck

I. Friesen

R. Friesen

T. Friesen

Metzler

(Man.) Church, returned from nine years of work in Paraguay with COM in July.

Samuel Puricelli, Toronto United Church, began a one-year MVS term at Friendship Day Care Center, Hutchinson, Kan., Aug. 14.

Richard Ratzlaff began Sept. 1 as interim pastor at Hope Church, Wichita, Kan. He replaces **Marvin Zehr,** who will become conference minister for the Western District Conference.

Michael Regier began as interim youth and assistant pastor at Faith Mennonite Church, Newton, Kan., Aug. 1.

Etsuko and Russell Sawatsky, Eden Church, Chilliwack, B.C., began four-year COM assignments in Japan in mid-August. They are working with evangelism and church planting ministries in connection with Kobe Mennonite Church.

John and Sharon Sommer, Faith Church, Newton, Kan., began a three-year COM assignment in Tokyo in August. John and Sharon previously spent four years in Japan with COM. They are serving as staff at the Anabaptist Center, hosting travelers and coordinating center activities.

Hugh and Janet Sprunger, First Church, Berne, Ind., returned in July after 12 years in Hong Kong with COM. The Sprungers also served with COM in Taiwan from 1954-78. They now begin a North America Assignment with the Commission on Home Ministries, the Congregational Resources Board of the Conference of Mennonites in Canada and COM, working with Chinese Mennonite congregations.

Luzdy and Tim Stucky, Shalom Church, Tucson, Ariz., began a three-year COM assignment in early August near Cachipay, Colombia. They direct the Mennonite Church campgrounds and retreat center.

Eugene Thieszen, Bethesda Church, Henderson, Neb., began a three-year assignment with AIMM and COM in Botswana this month. He previously served with MCC in Botswana as a pilot and mechanic with Flying Mission. Currently he teaches Bible among the African Independent Churches.

Kimberly Wenger, Princeton (N.J.) United Methodist Church, began a one-year MVS term July 18 as an education outreach worker for the Center for Peace Education in Cincinnati.

Kate Yoder, West Union Church, Parnell, Ia., began a one-year MVS term Aug. 17 at the Markham (Ill.) Day Care Center.

—compiled by Larry Penner

Moua

B. Gerber Pauls

P. Gerber Pauls

Puricelli

Regier

E. Sawatsky

R. Sawatsky

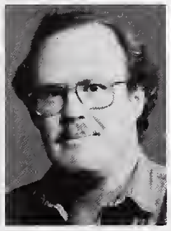
Schmidt

H. Sprunger

J. Sprunger

L. Stucky

T. Stucky


Thieszen

Wenger

Yoder

Storyteller Jack Dueck will present "Mysteries of Grace and Judgment," featuring stories and songs of the Russian Mennonite experience, at Jubilee Place in Winnipeg Oct. 2. A mass choir led by Bill Baerg of Concord College and Bernie Neufeld of Canadian Mennonite Bible College will perform. A banquet will be held Oct. 3 at Concord College. For more information contact the Mennonite Heritage Centre, (204) 888-6781, or the Centre for Mennonite Brethren Studies, (204) 669-6575.

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Mennonite Central Committee U.S. Washington Office will host a fall seminar on health care Nov. 7-9. Titled "A Discussion of Anabaptist Values and Health-Care Policy," the seminar will evaluate proposals for health-care reform in the United States. Planned activities include an address by ethicist Scot Yoder of Mennonite Mutual Aid and optional visits to low-income health facilities in Washington. Cost is $30 U.S. plus lodging. A low-cost lodging option is available for those with limited income. For more information contact MCC U.S. Washington Office, 110 Maryland Ave. N.E., Suite 502, Washington, DC 20002.

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Mennonite Economic Development Associates will hold its annual convention Oct. 29-Nov. 1 in Denver. The theme will be "Leadership: More than Management." Workshops will cover topics ranging from gender issues to environmental farming. People attending may participate in an inner-city "urban plunge" or see work in progress at the new Denver airport. Four day-long seminars addressing different aspects of management will precede the conference. For a brochure and registration information contact MEDA Convention '92, 12 Greenfield Road, Lancaster, PA 17602-3312, (800) 723-7064.

Nathan Zook (MCC)

A Guatemalan child helps with harvest. Santa Maria Cauque, Guatemala, is "the snow pea capital of the world" and home of Mennonite Central Committee's Center of Technology for Health. The center studies organic fertilizing and pest control and promotes traditional farming methods. Development agencies have encouraged cultivating snow peas for export as a way of earning foreign currency to service the national debt, but snow pea production has set back living standards in Santa Maria Cauque. Prices for snow peas can fluctuate from as much as 0.02 to 3.75 quetzales (4 to 73 cents U.S.) per pound in one year. Many farm families have fallen into debt cultivating snow peas, and with fewer traditional crops being grown, malnutrition is increasing.

Steve Wiest (MCC)

Morris Janzen of Henderson, Neb., washes dried fruit before packaging it. While low prices forced California farmers to let fruit rot on trees this summer, Prudent Travel and Tours took 90 Midwestern Mennonite seniors west to salvage some 35,000 pounds of fruit. Much of the fruit will be sold at relief sales across North America.

The Cook's Corner

New Spiral Binding

Mennonite Community Cookbook

Is the hardcover binding on your *Mennonite Community Cookbook* worn from years of frequent use? We have a convenient new edition with plastic-coil binding at $4.00 off the hardcover price. The cover is laminated for extra protection against kitchen spills. Inside is the same delicious, traditional Mennonite cooking that many of us grew up on.

Mary Emma Showalter introduces each chapter with her own nostalgic recollection of cookery in grandma's day—the pie shelf in the springhouse, outdoor bake ovens, the summer kitchen. Beautifully illustrated with color photographs and drawings by Naomi Nissley.
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This popular cookbook by Doris Janzen Longacre calls for simpler living, including the foods we eat, and begins to introduce us to new foods from the worldwide Mennonite family. Sales of well over a half-million copies have resulted in $475,000 in royalties for Mennonite Central Committee to use in service and relief projects around the world.
Spiral, $14.95; in Canada $18.95.

Extending the Table:

A World Community Cookbook

Celebrating the diversity of other cultures and sharing our tables with others are the themes of this cookbook by Joetta Handrich Schlabach with recipe editor Kristina Mast Burnett. From over 80 countries come recipes and stories about food and hospitality. The continuous plastic-coil binding, which allows all the pages to lie flat no matter where you are in the cookbook, is convenient for easy use. Royalties from this cookbook also go to Mennonite Central Committee.
Spiral, $14.95; in Canada $18.95.

Available through your local bookstore or by calling 1 800 759-4447; in Canada call 519 746-2872 (Provident Bookstores—MC, Visa, Discover). If ordering by mail, please include 10% for shipping—minimum $2.00. Canadian customers, add 7% of total for GST.

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Administrative assistant position is available in the Lancaster, Pa., MEDA office. Individual must have strong organizational skills, ability to maintain the office of the MEDA president and be capable of performing multiple office tasks. For information **call Jean at 800-723-7064**.

Applicants are invited for a **leading pastor at Emmanuel Mennonite Church**, located in Clearbrook, B.C. The congregation is 11 years old, with a membership of approximately 172.

Please send resumés to Search Committee, Emmanuel Mennonite Church, 3471 Clearbrook Road, Clearbrook, BC V2T 5C1.

Flatrock Mennonite Church, B.C. Peace Region, seeks mature **pastor**. Small rural congregation, average attendance 35+. Family oriented, opportunity for children's ministry. Pastor's salary to be supplemented by other source of income.

Contact Aaron Dirks, Box 179, Cecil Lake, BC V0C 1G0, (604) 781-3346.

Bluffton College, a Christian college affiliated with the General Conference Mennonite Church, located in northwestern Ohio, has an immediate opening in the **Admissions Office**. Title and salary commensurate with experience. In general, responsibilities include extensive travel in the fall, visiting high schools and college fairs, telephoning applicants, interviewing, planning special visitation days, and other responsibilities assigned by the Dean of Admissions. Requirements include a bachelor's degree, a strong commitment to Christian values within the peace church tradition, a high level of enthusiasm and motivation, and an ability to work with people. Previous college-related experience is a plus.

Letter of application and resumé should be returned **by Oct. 5** to Michael Hieronimus, Dean of Admissions, Bluffton College, Box 638, Marbeck Center, Bluffton, OH 45817.

Reviews

BOOKS

Worship and evangelism

Welcoming the Stranger: A Public Theology of Worship and Evangelism *by Patrick R. Keifert (Fortress Press, 1992, 170 pages)*

Reviewed by Clare Ann Ruth-Heffelbower, 3198 E. Menlo Ave., Fresno, CA 93710

"Effective evangelism and liturgical worship belong together in a mutual apostolic mission." Building on this thesis, Keifert, a systematic theologian, works to bring evangelism and worship together using the metaphor of hospitality to the stranger. *Welcoming the Stranger* is a theology rather than a practical handbook on worship and evangelism.

This is a well-researched, scholarly book. Keifert integrates psychological and sociological studies, contemporary church-growth thinking, and historical and theological reflection in analyzing contemporary life and the church. A Lutheran, Keifert speaks directly to liturgical churches. The issues he raises, however, are relevant to the free church as well, since we have been influenced by the same undercurrents of society.

A helpful part of the book looks at the "public" and "private" spheres of our lives. Keifert maintains that sociological forces, including individualism, have confused the two, with one result being a shift that has made public worship more of a private, family affair. Along with this is the movement to make faith a private, personal matter. In discussing the public/private confusion, this book challenges the view of church as family. As we think of church in family terms, we tend to make church private, it suggests.

When we think in terms of hospitality to the stranger as understood by both ancient Israel and the early church, we open the door for the stranger. "Hospitality to the stranger implies wisdom, love and justice—rather than intimacy, warmth and familiarity—in our dealings with others in public."

The basic message of this book is that we must learn how to truly welcome strangers as we gather as worshiping communities. For those who want to think through the issues of worship and evangelism in depth this book provides good reading. Others may prefer to begin with other resources that provide more practical suggestions for how we can welcome the strangers among us.

In-house conversation

Peculiar Speech: Preaching to the Baptized *by William H. Willimon (Eerdmans, 1992, 124 pages)*

Reviewed by Arthur P. Boers, 285 Braemore Ave., Waterloo, ON N2K 1T5

Willimon is one of those rare, prolific writers who keeps managing to address important issues in worthwhile books. This is his latest in a career that has produced more than 30 books. Willimon and Stanley Hauerwas, both United Methodists, attracted favorable attention several years ago when their *Resident Aliens* gave positive billing to Anabaptist approaches to church issues. Much of that approach is also reflected in this book.

Willimon's concern is that too much preaching is vapid and empty, directed at people who are not part of the Christian community. Preachers are busy trying to be reasonable or convincing in a pluralistic, secular world of people who are non-committal. He advocates preaching more clearly and with more authority to people called by God—those who are baptized or preparing to be baptized.

Willimon does not feel we should apologize for speaking a distinctly Christian language and vocabulary, "peculiar speech," that is foreign to the world. Baptism sets us apart, and sermons cannot and should not overlook that important fact. "Baptismal speech need not conform to the reasons of this world (Romans 12:2)."

Peculiar Speech
Preaching to the Baptized
WILLIAM H. WILLIMON

Indeed we cannot always hope to make sense in the world. Our faith emerges from the story of our walk with God. "Baptismal speaking reminds us that very little speech makes sense apart from a narrative and a community that makes sense," Willimon notes. The purpose of the Bible, he argues, is "to create and to critique a new people."

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The Bible intends to form—and judge—our Christian community.

Along the way, Willimon includes some of his own excellent sermons "to the baptized" to illustrate his theory. He manages to throw a whole new light on several familiar Bible passages (e.g. the laborers in the vineyard and several stories in Acts). He also criticizes individualism, inductive preaching, relativism and Richard Niebuhr's *Christ and Culture*. Reflecting his appreciation for Anabaptism, he insists on the communal and ecclesial nature of salvation.

Willimon's work is always a pleasure and a challenge. His writing is clever and witty. Happily, this book is no exception. He is a writer that all Mennonites should read.

FILMS

The reel Columbus

Christopher Columbus: The Discovery, *written by John Briley, Cary Bates and Mario Puzo, produced by Ilya Salkind, directed by John Glen*

Reviewed by Gordon Houser, editor

This is the official movie funded by the Quincentennial Commission of Spain. They should have saved their money.

Columbus is a pathetic attempt to make the Genoese explorer's discovery of the West Indies an epic, heroic struggle. No doubt the voyage was the result of much work and took courage, but the film's attempt to make it an adventure and make Cristobal Colón a swashbuckling leader falls flat.

To its credit the film does include scenes that lend some historical authenticity to its depiction of late-15th-century Spain. It shows the Jews forced to leave the country unless they convert to Catholicism so that King Ferdinand and Queen Isabella, who are strapped for cash, can confiscate Jewish property.

The picture of Columbus is not completely rosy. His mistreatment of the "Indians" he brings back to Spain as "converts" is inhumane at best. And his lust for gold, though underplayed, is at least acknowledged.

The casting in this film is laughable. While little-known George Carraface performs admirably as the cool, macho Columbus, Australian Rachel Ward as Queen Isabella and American Tom Selleck as King Ferdinand are obvious attempts to draw an audience.

Don't be fooled. Stay away from this "official" film. Instead watch the documentary PBS showed a year ago (and likely will repeat). Or better yet, read about Columbus. You'll find books that are more accurate—and more interesting.

Resources

- **Kinientos: New Pictures of an Old World,** edited by Kamala Platt (Wordsworth, 1992, $4.95), is a collection of poetry, prose and art by contributors of varied ethnic backgrounds that offers alternative reflections on the history of the last 500 years. Mennonites involved in the project include editor Platt, essayist Lawrence Hart, translator Violeta Ajquejay and publisher LaVonne Platt. To order, write Wordsworth Press, 702 NE 24th St., Newton, KS 67114.
- **Land People** (edition 17 of the All God's People video series) looks at our relationship to nature and the meaning of Columbus' legacy to us. To order, contact Mennonite Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497, (800) 999-3534.
- **Encounter** by Jane Yolen (Harcourt, Brace Jovanovich, 1992, $14.95), a children's book written in the voice of a Taino Indian boy on the island of San Salvador, recounts the landing of Columbus in 1492.
- **The Tainos** by Francine Jacobs (Putnam, 1992, $15.95) is a nonfiction children's book about the first Native Americans to meet Columbus, and the results of their meeting.
- **Indian Givers: How the Indians of the Americas Transformed the World** (Crown, 1988, $17.95) and **Native Roots: How the Indians Enriched America** (Crown, 1991, $20) by Jack Weatherford are two studies about Native interactions with Europeans.
- **Columbus: His Enterprise, Exploding the Myth** by Hans Koning (Monthly Review Press, 1991, $6) tries to correct inaccurate perceptions of Columbus.
- **Rethinking Columbus** (Rethinking Schools, 1991, $4) is a collection of articles focusing on Native American issues.
- **A Columbus poster** in Spanish is now available from Mennonite Central Committee. The poster asks, "500 años atrás, los Americanos descubrieron a Colón en sus playas. Cómo crees que se habran sentido?" It pictures Columbus and a Caribbean Indian and quotes from *A Log of Columbus*. The poster is available free from MCC, Box 500, Akron, PA 17501-0500, (717) 859-1151.
- **T-shirts** featuring a picture of a Caribbean Indian and the words "500 years ago, the Americans discovered Columbus on their shores. How do you think they felt about it?" are available from MCC. They cost $11 ($13 in Canada) plus shipping. Contact MCC, Box 500, Akron, PA 17501-0500, (717) 859-1151.
- **Envio** (Central American University, Managua) is a monthly magazine focusing on Nicaragua and Central American issues. Subscription rates per year are $30, $40 in Canada. To subscribe, write Central American Historical Institute, Intercultural Center, Georgetown University, Washington, DC 20057.
- **A Faustian Bargain: U.S. Intervention in the Nicaraguan Elections and American Foreign Policy in the Post-Cold War Era** by William I. Robinson (Westview Press, 1992, $49.95) documents the U.S. intervention in the Nicaraguan elections and its implications for inter-American relations.
- **The Mennonite Central Committee Resource Catalog** is a free guide to audiovisuals and printed materials available through MCC. All audiovisuals may be borrowed free, and most printed materials are free. Contact MCC, Box 500, Akron, PA 17501-0500, (717) 859-1151, or MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.
- **Resources for Dealing with Conflict: A Directory of Mennonite and Brethren in Christ Mediators, Consultants and Trainers in the U.S.** (Mennonite Conciliation Service, 1992) indexes available mediators and consultants in conflict mediation and summarizes their experience and specialties. Available through Mennonite Conciliation Service, MCC U.S. Peace and Justice Ministries, Box 500, Akron, PA 17501-0500.

—compiled by Larry Penner

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Editorial

Walk a mile, lend an ear

Stories shape us. Who tells the stories and how we listen to them often determine how they shape us.

As we look at the Columbus story and ask how it may affect us, the answer will depend largely on what point of view we hear and how attentive we are. I imagine many of us are tired of hearing about it and want to get on to other issues. We are not ready to listen.

The story most of us heard growing up, we can pretty well agree, is a romantic and largely inaccurate picture of what happened. We did not hear the story from the point of view of the Native peoples of the Americas, whom Columbus mistakenly called "Indians."

That point of view can also be presented in a romantic and inaccurate way, as Glenn Kelso points out (page 420). Generally, Natives are not as romantic about themselves as others are about them. But it's not fair to compare what the Native peoples have done with what the conquering Europeans have done on this continent, as if they were equal.

The spirit of domination that possessed many (not all) Europeans who came to the Americas has led to terrible destruction—of millions of people and of the environment. To discern that spirit and exorcise it from among us—for we are all susceptible to its power—will require hearing from those who have been dominated. To do that we must listen not out of some guilt or obligation but out of a desire to learn from these people in order to walk in the way of the Lord.

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We must listen not out of some guilt or obligation but out of a desire to learn from these people in order to walk in the way of the Lord.

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Alcoholism: People at the Conference of Mennonites in Canada sessions in Sioux Falls, S.D., this summer impressed me with their desire to listen to Native people. They wanted to learn from people who have experienced the effects of domination—loss of homeland, unemployment, alcoholism, poverty, loss of dignity. They no longer wanted—even unintentionally—to be part of a system that continues to dominate Native people.

When 1992 has passed, we will still need to listen to Native peoples, to "walk a mile in their shoes" as best we can. Hearing them—hearing anyone—requires compassion, a "feeling with" another person's experience, whatever it may be.

If you have stood in the rain at the side of a highway, waiting for hours for someone to stop their car and offer you a ride, you may be less likely to pass by a hitchhiker the next time you see one beside the road. Standing in someone else's shoes can change your perspective.

The Mennonite calls itself to this task. We commit ourselves to listen to people and to help all of us listen to one another. Part of that depends on you readers. We need to hear your stories of how you have experienced God in your lives. Your stories can enrich all of us as we seek together to walk in the way of the Lord. *Gordon Houser*

Happy Thanksgiving

On this year's calendar, Oct. 12 is not only Columbus Day but Thanksgiving Day in Canada.

As I understand it, Canadians do not connect Thanksgiving with the myth of the Pilgrims, as do people in the United States. It amazes me that from that story of the Indians helping the desperate Europeans through the winter we then ignore the other Pilgrims who killed Natives and took their land.

By all means let us give thanks—at all times, as the Bible commands (1 Thessalonians 5:18). Let us give thanks for God's good creation, for the diversity of creatures and peoples. Let us give thanks for freedom to worship without persecution. But let us not give thanks for land that our ancestors stole—or that our governments stole and gave (or sold at a cheap price) to our ancestors.

On Oct. 12—and every day—let us celebrate Christ our Lord and seek to follow him in our lives. *gh*

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Use words with care and respect / p. 441

Don't cry 'peace, peace' too quickly / p. 445

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

107: 19
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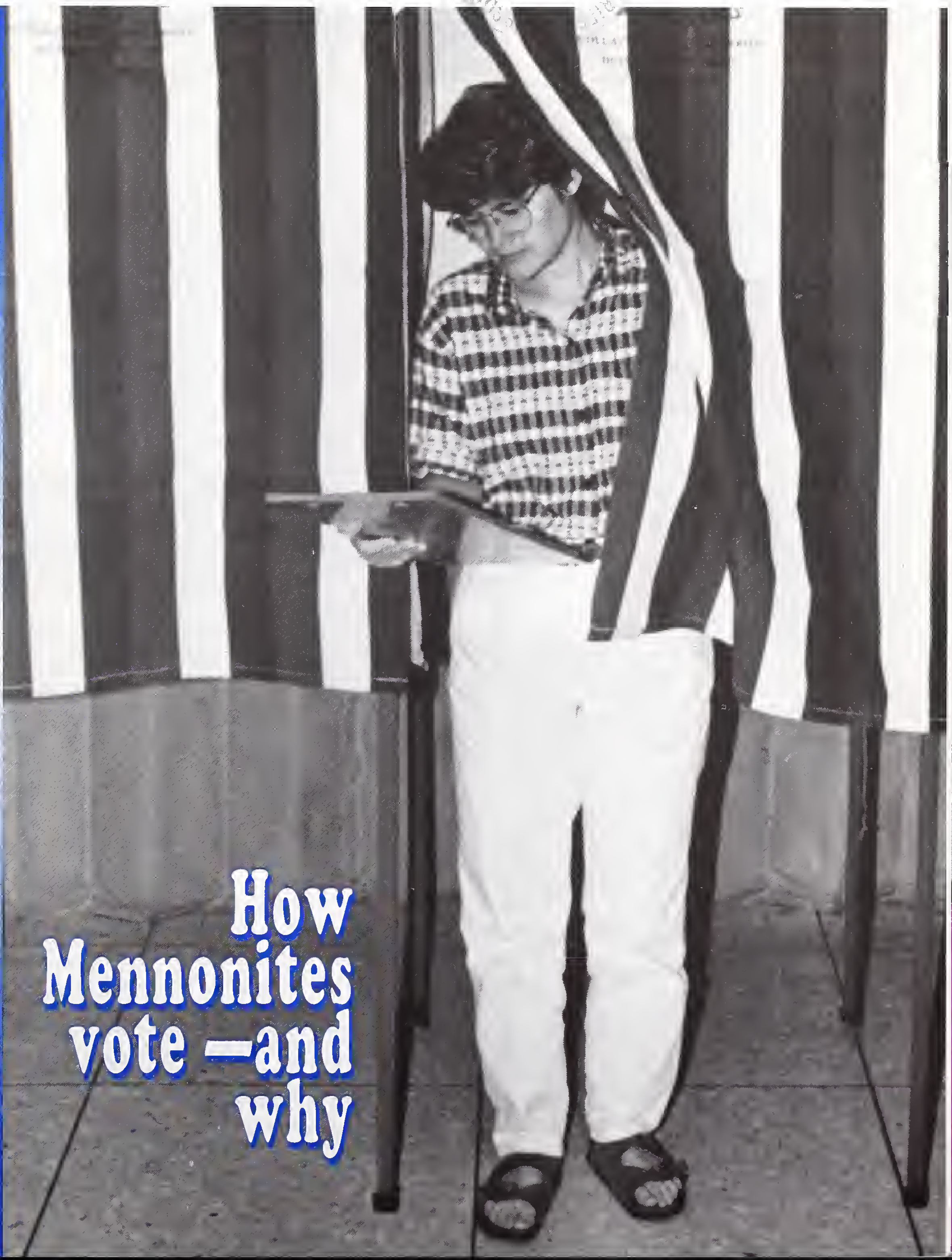
Out of the voting booth



How Mennonites vote—and why

Prologue

In some circles, it's taboo to discuss religion or politics. Particularly among U.S. Mennonites, it seems to me, politics is a subject one does not bring up. In Canada, on the other hand, Mennonites seem more willing to talk about national politics, and they appear well-versed in the issues.

I grew up in a family that liked to argue about politics—as well as other subjects—even though we often agreed. Perhaps that's my excuse for the focus of this issue. Voting, which is only one aspect of political involvement, is something many Mennonites take part in, yet we rarely talk about it. Maybe it's time to hear from each other. You will find statements from people across the United States and Canada about why they tend to support certain political parties (pages 439-440). You may want to use the form on page 440 to tell us what you think.

For those interested in denominational politics, our lead news story (pages 446-448) reports on the work of the Integration Exploration Committee. You may want to write in your suggestion of a name for a group that integrates the General Conference Mennonite Church and the Mennonite Church.

Meanwhile, "remember your leaders" (Hebrews 13:7) and pray in order that we may all lead a life of "godliness and dignity" (1 Timothy 2:2). *gh*

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Cover: Photo is by Dave Linscheid.

Next issue: Face to face with danger

With U.S. elections less than a month away, the writer looks at Mennonite voting patterns.

Why U.S. Mennonites talk Democrat but VOTE Republican

Mike Klassen

Three things are likely to happen around next month's U.S. presidential election: (1) George Bush will be re-elected, (2) the majority of Mennonites will vote for President Bush and (3) after the election, Mennonite publications like this one will receive letters from politically liberal Mennonites that ask, "If we call ourselves peacemakers, how come so many of us voted for that hawk?" or, "How can we say we love our fellow citizens, then support a guy who doesn't care about the homeless?"

These kinds of questions are perplexing for Mennonites, conservative and liberal. They are also the wrong questions to ask. If Mennonite voting support depended on whether or not a candidate supported the church's positions on peace and social justice, Mennonites would not have a long history of Republican voting but a long history of *not* voting.

The answer to why most U.S. Mennonites have voted Republican (see the chart on page 437) goes deeper than the stance of any Republican candidate, whether he be a hardline Ronald Reagan or a moderate George Bush. It boils down to one's philosophy of government. The Republican philosophy about government and its role in the life of its citizenry is more compatible with the Mennonite way of thinking and its history than the Democratic approach.

A fundamental difference between Democrats and Republicans is their understanding of the amount of influence the government should have in people's lives. Simply put, Democrats believe that the government should play a central and active role in citizens' lives, whereas most Republicans believe that the role of government should be secondary to the initiative of the individual. Stated crassly, Republicans believe that the government should keep its filthy hands out of people's business.

Like good Republicans, most Mennonites are suspicious of government. A book on Mennonite politics could appropriately use the same title as our well-known cookbook: *More With Less*. This suspicion has always been a part of our history and theology.

Lean on God: For good reasons the early Anabaptists kept a wary eye on their rulers. Kingdom theology, the hallmark of Anabaptist thinking, was directly shaped by an understanding of the Christian's role in the kingdoms of God and the world. In this understanding, a primary goal of Christians was to detach themselves from reliance on the powers of this world and lean on God. The desire to conduct our lives on God's rather than the state's terms followed us from 16th-century Europe to czarist Russia to Canada and the plains of the U.S. Midwest.

This desire to live our lives with minimum intervention by the state plays a big part in how we Mennonites vote. This understanding fits well with Republican philosophy and shows in our values and attitudes.

Look at our attitudes about business and free enterprise, for example. One of the first things my grandfather did after leaving the newly formed Soviet Union and arriving in the United States in 1921 was to begin saving money to buy a business. He and his fellow church members saw the United States as the land of opportunity, where material progress and achievement could be realized if one was willing to work hard.

Were they still alive, my grandpa and many of his immigrant peers, who experienced firsthand and resented the control exerted by the Soviet government, would understand and appreciate the emphasis that Republican presidents and legislators place on individual achievement and the need for people to work toward their personal and financial goals without the intervention of outsiders.

In contrast to Republican views, Democratic candidates have typically supported legislation that introduces increasingly more government intervention in private enterprise. The idea is that for businesses to be successful, outside (government) help is essential. For example, Democrats support increasing the minimum wage and so-called "quota hiring."

Most Mennonites support equal pay for equal work and fair treatment for all workers, minorities and others, but many, particularly those who have had to "pull themselves up by their bootstraps," resent government policies that require how much employers will pay their workers and how many workers of a given protected class they will hire.

At the same time the idea of neglecting the day-laborer and the plight of women and racial minorities seems heartless and inconsistent with what Mennonites hear from the pulpit. In Sunday school these Mennonites voice Democratic concern for "the oppressed," but in the voting booth, where their voice may make a difference, they invariably vote in line with their personal experiences and beliefs, which say that companies best contribute to the well-being of workers and society when left to their own—and not their government's—policies. Many reason, I wasn't given any "breaks," so why should anyone else be given special privileges?

Marketplace: Another example of differences in approach is seen in Democratic and Republican proposed solutions to social problems. Democrats have historically believed that it is the government's duty to actively solve social issues. Republicans, on the other hand, emphasize the role of the individual in solving his or her problems. Republicans tend to appeal to the laws of the marketplace rather than government policy to correct the economic inequities suffered by Americans. This invariably takes time. Republicans rarely propose quick cures for social ills; they assume that people will suffer while the law of supply and demand makes its impact.

The problem of homelessness also shows the differences between Democratic and Republican views. Democrats stress the urgency of the problem and advocate speedy intervention in the form of social programs, such as providing more affordable housing. Republicans, on the other hand, advocate imposing market rules for housing the homeless. In other words, if landlords consistently charge what the market will bear, eventually the problem of homelessness will work itself out. This belief is coupled with the conviction that those who suffer under this system of government and economy are most likely to succeed in this very system when they act on their own initiative and refuse to rely on government intervention.

Dave Linscheid

Dave Linscheid

Dave Linscheid

The Republican position appears to contradict the history of Mennonite intervention through relief and disaster programs; we have never been a people who could stand to watch human beings suffer for long. But in fact, Mennonite-sponsored social programs reveal an implicit belief in people's ability to help each other and themselves without government help. The success of Mennonite Disaster Service and various Mennonite Central Committee programs is living testimony of the redemptive actions that can take place when people, not their legislators, take the initiative. Most Mennonites still believe that the best social policy is the policy of sweat and hard work.

• •

If there is a disparity between how most Mennonites behave politically and what their leaders and writers prescribe, we run the risk of alienation in our congregations.

Weaknesses: The idea that Mennonites vote Republican because of the party's endorsement of minimal government intervention has weaknesses. For one thing, it does not explain why a peace-loving church would give most of its support to a political party that has traditionally supported a strong national defense. This is particularly puzzling, since military support includes active and deep government intervention into the lives of its citizens through the payment of tax dollars and military conscription.

Perhaps it is not the "hands-off" policy that appeals to Mennonites so much as the conservative outlook of most Republican candidates. The idea of conserving and preserving past institutions and behaviors is consistent with our church, which maintains a high interest in history and believes it important to "do church" the same way our spiritual ancestors did 400 years ago. Even those most politically liberal among us often lead conservative lifestyles and hold attitudes that are suspicious of progressive and liberal thinking.

Then again, maybe it is the issues championed by Democrats that leave us unwilling to support them with our votes. While attitudes are changing, still many Mennonites cannot endorse

Democratic positions on issues like abortion, gay rights, the Equal Rights Amendment and equal opportunity employment, for example.

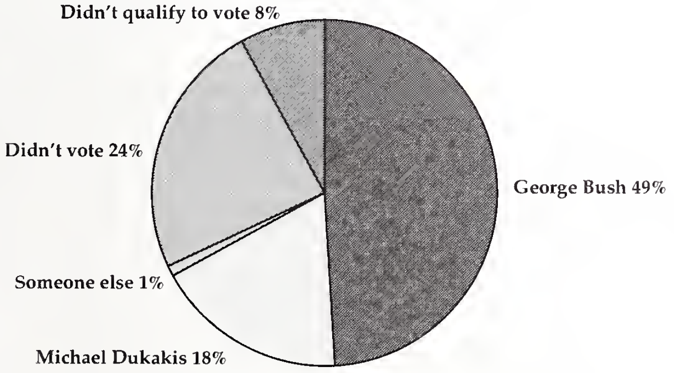
For whatever reason Mennonites tend to support Republican candidates, it may still be worthwhile to gain some consistency between how we talk among our brothers and sisters and how we vote. Are we ashamed to say that we vote Republican? This wouldn't be surprising. There seems to be no forum in our Sunday schools, pulpits or conference publications where politically conservative (Republican) viewpoints are discussed and seen as potentially useful for and compatible with the Mennonite church. If there is a disparity between how most Mennonites behave politically and what their leaders and writers prescribe, we run the risk of alienation in our congregations. We can ignore the "schizophrenic" political behavior of Mennonites who "hear Democrat" on Sundays but "think Republican" the rest of the week. Or we can provide a context for our members in which it is acceptable and encouraged to voice a variety of perspectives and solutions to the political and social problems we face.

Mike Klassen, former pastor of Manhattan (Kan.) Mennonite Fellowship, teaches in the marketing department of the University of Northern Iowa, Cedar Falls, IA 50614-0126. Contrary to the usual trend, he says, he tends to talk Republican and vote Democrat.

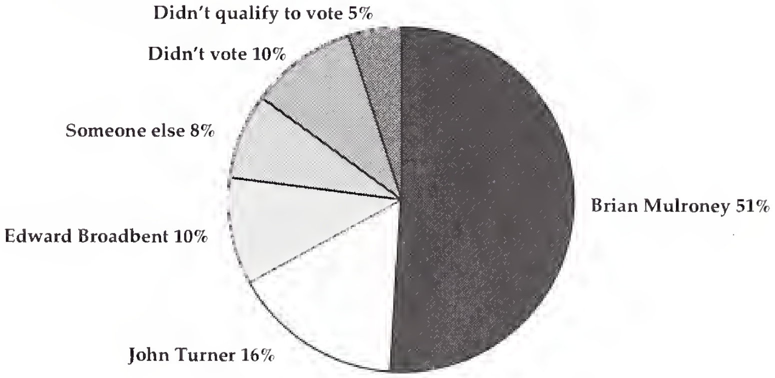
How Mennonites voted four years ago

In 1988, Mennonites in the United States and Canada went to the polls to cast their votes in national elections. Here's what happened.

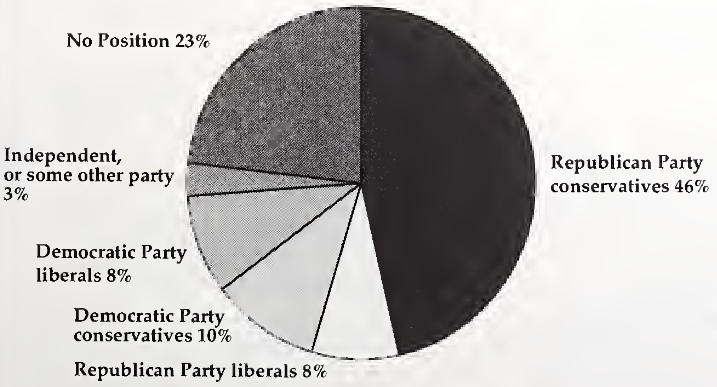
United States

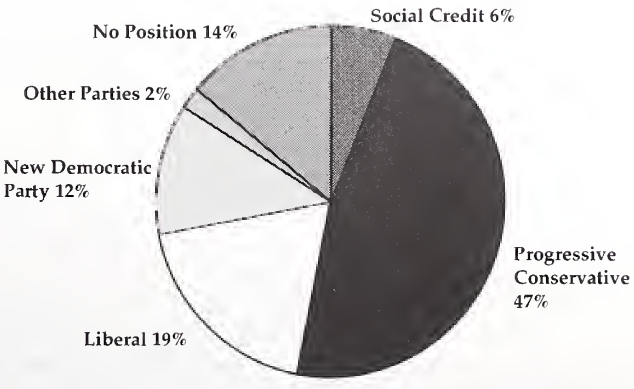


Canada



The same poll asked respondents with which party they felt most strongly in agreement. Conservative parties picked up the most support in both countries, and votes seemed to reflect party sympathies.





Figures taken from a survey of 3,000 members of five Mennonite and Brethren in Christ denominations and published in *The Mennonite Mosaic* by J. Howard Kauffman and Leo Driedger (Herald Press, 1991).

Refer to these charts to help you through the maze of the Canadian and U.S. government structures.

THE CANADIAN GOVERNMENT

Soverign

Governor General

Appointed by the Sovereign, on advice from the Prime Minister, for a five-year term

Parliament

Senate*

104 representatives appointed by the Prime Minister serve until age 75

House of Commons

295 representatives elected from provinces by population for a maximum five-year term

Prime Minister

Leader of the majority party in parliament or of a coalition in a minority government situation

Cabinet

- Ministers (Members of Parliament who head departments/agencies)
- Ministers without portfolios

Supreme Court

Nine judges appointed by the Governor General serve until age 75

- Federal Court appeals division
- Federal Court trials division
- Court Martial Appeal Court
- Tax Court

Departments and agencies: Agriculture Canada; Communications; Consumer and Corporate Affairs; Employment and Immigration Canada; Energy, Mines and Resources; Environment Canada; External Affairs; Finance; Fisheries and Oceans; Indian Affairs and Northern Development; Industry, Science and Technology; Justice; Labor; National Defense; National Health and Welfare; Public Works; Regional Industrial Expansion; Revenue Canada; Secretary of State of Canada; Solicitor-General; Supply and Services; Transport; Treasury Board; Veterans Affairs; Western Economic Diversification

* The Canadian government is currently negotiating reforms to its structure. A recent draft would create a new senate with six members elected from each province and one from each territory.

THE UNITED STATES GOVERNMENT

Constitution

Congress

Senate

100 representatives, two elected from each state for six-year terms

House of Representatives

435 representatives elected for two-year terms from districts in each state based on population

The President
The Vice President

elected every four years by a college of electoral voters from each state appointed according to general presidential election results

The Cabinet

- Secretaries of each department
- Chair of Council of Economic Advisers
- Director of the Office of Management and Budget
- Special Representative for Trade Negotiations

Supreme Court

Nine federal judges appointed by the president for life terms

- Courts of Appeals
- District Courts
- Claims Court
- Court of Appeals for the Federal Circuit
- Court of International Trade
- Territorial Courts
- Court of Military Appeals
- Court of Veterans Appeals
- Administrative Office of the Courts
- Federal Judicial

Departments: Agriculture, Commerce, Defense, Education, Energy, Health and Human Services, Housing and Urban Development, Interior, Justice, Labor, State, Transportation, Treasury, Veterans Affairs

Why I vote ...

Editor's note: The following individuals graciously agreed to share their reasons for supporting certain political parties. They were given space limitations and therefore should not be held accountable for offering definitive accounts. In other words, don't be hard on them. Share your own opinions instead.

... Republican

A wise person will know that no political party—or church, service club or working place—is perfect, and that person will not agree with every stand and opinion of an organization. Party loyalty does not mandate blanket support. Each candidate must earn people's votes and best represent their views. Concerned Christians need to get involved, voice their opinions and vote, even if the choice is not necessarily their ideal. The United States is dependent on the Supreme Court and its decisions. We live decades later with seat decisions made from a liberal or conservative president and his party. I believe the Republican Party at this time best represents my more conservative views and concerns. Getting involved in government has its rewards. I recall our own Senator Dan Coats coming to the church's aid in our refugee program several times. It is uplifting to see a fellow Christian and friend care about our local needs. How long will God sit back an allow us to continue as an unchristian nation? It is up to us to get involved and do our part. *Floyd Liechty, 1565 Lakeside Court, Berne, IN 46711, a member of First Mennonite Church in Berne*

... Democrat

I vote Democrat because I believe that (to paraphrase one of the founders of the Republican Party) the Democratic Party best represents government "of the people, by the people, for the people." The legitimacy of the U.S. government is based on a representative democracy whose foundation is non-coercive elections. The purpose of the U.S. government is to provide internal and external security, to provide the conditions for a robust economy, to ensure liberty and equality among a diverse group of citizenry and to protect the nation's natural resources for current and future use. I believe that the Democratic Party comes closest to representing my view of the historic and changing role of democracy and government in the United States. I therefore feel it is my duty to vote Democrat and serve my community and nation by holding public office and assist in the recruitment and election of quality candidates for public office who share the values that I believe best represent the best of the Democratic Party. *Charles Benjamin, 307 E. 24th, North Newton, KS 67117, who attends Bethel College Mennonite Church*

... NDP

I vote New Democratic Party in spite of knowing that there is no perfect party, but at present it is the party that, more closely than any other in Canada, represents the political ideals for which I as a Christian citizen must stand. I believe it is heading in the right direction, toward justice and peace. Its leaders have pioneered, against great odds, most of our treasured social programs and continue the struggle to maintain them. Even the NDP has to compromise in order to win elections and stay in power. And it makes its mistakes. Its policy and intention, however, is to provide for people's needs and resist catering to people's greed. Governing for the NDP is difficult because the rich, elite and powerful oppose it and tend to withdraw their cooperation. The main concern of this class is maximization of profits, so they object to the taxes required to pay for universal health care and other social services. They are reluctant to invest under an NDP regime. Under such conditions it is important that an NDP government have strong and loyal grass-roots support. *Menno Klassen, 748 Pasadena Ave., Winnipeg, MB R3T 2T3, a member of Fort Garry Mennonite Fellowship*

... Conservative

I am happy that we have men like the Honourable Joe Clarke in our government, a man who is giving his life in trying to keep Canada together. He has brought a good measure of respect to the government. Many of the problems we face have been with us longer than our government. I firmly believe they can only be solved by all concerned working together, supporting the government that was duly elected by the majority of the voters. I urge all of you to continue to pray and support your Member of Parliament. *Rudy Plenert, #60-3290 Gladwin Road, Abbotsford, BC V2S 6W8, a member of Olivet Mennonite Church in Clearbrook*

The time to vote approaches

Candidates in the United States are on the campaign trail into November, and Canadian elections may not be far away. Unlike the United States, Canada does not hold elections on a fixed date. Rather, the Prime Minister, at some point in his term, proposes a date to the Governor General for the next general election. The maximum amount of time alloted to the Prime Minister is five years, but elections are usually called in four. A shorter length of time would limit the Prime Minister's power, while waiting longer could suggest a fear of defeat, says John Redekop, professor of political science at Wilfrid Laurier University in Waterloo, Ont. If current Prime Minister Brian Mulroney, elected four years ago, follows tradition, the announcement could come in the near future. The date is normally announced two months in advance.

... Liberal

I vote liberal for a number of reasons. A generation ago many of our Mennonite people in Saskatchewan would have said, "We are forever loyal to the Liberal government in power in the 1920s because they were willing to take a chance on us Mennonite refugees, and on credit, too." Today's people have mostly forgotten this story and feel no loyalty to a certain party. I have been an elected Member of Parliament (MP) for 15 years and a private citizen. Part of my time in office was spent as Minister of Social Welfare and then as Minister of Highways. This taught me that no government is perfect. Citizens often don't realize they can actively influence policy making. During my stay in Regina there were several Christian MPs who were encouraged by letters and petitions from individuals, especially in dealing with items such as liquor laws. Of course I must vote; it is my Christian responsibility. And I am convinced that with input from churches and individuals the Liberal Party can be trusted to deal fairly with its citizens. *Dave Boldt, a member of First Mennonite Church, 418 Queen St., Saskatoon, SK S7K 0M3*

One vote may count

I always thought the phrase "every vote counts" was meaningless rhetoric. Then one summer the school district where my mother taught physical education held a bond election. My mom was working at church camp the week the election was held, but I remember her saying before she left how important it was for all of us to vote in favor of the bond because—as with other underfunded rural school districts—the administration was likely to cut phys. ed. and music first if it didn't pass. The day of the election came, and I forgot to vote. Maybe you already see the end of this story. The next day I read in the newspaper that the bond failed by one vote. And my mother did lose her job. She was shifted to teaching in a regular elementary school classroom, but the tragedy was that she had to forfeit a job she loved and a program she had built up herself.

The writer wishes to remain anonymous, since she never told her mother that she forgot to vote.

Why I (usually) don't vote

I last voted at the national level when I supported Lyndon Johnson for U.S. president. I had heard Johnson say that, unlike Goldwater, he would neither escalate the war in Vietnam nor use bombs on North Vietnam. Only after Johnson won the election and proceeded to pour both troops and bombs into Vietnam did I realize the folly of my having worked for his campaign, casting my vote for him and trusting a politician as I would someone in my home congregation. I resolved that politics will no longer be that little idol toward which my trusting eyes glance every few years as I yearn for society's economic and moral salvation. One of my hobbies is following politics in my adopted country (Canada) and in countries where I have lived briefly (France and England), but I treat elections more like a sporting event than something of earth-shaking importance. I have become disenchanted with the notion that any of the moral wrongs of our society can be fixed by political means—even under the best of circumstances. I have ceased expecting government leaders to be seriously interested in society's ethical problems for anything other than their own political hides. When I have concerns about a piece of legislation, however, I suspect that my timely letters carry more weight than would my vote every time an election rolls around. I sense that some Mennonites want politicians to impose our ethical and moral choices on society's nonbelievers by the force of secular legislation and the courts rather than by the persuasion of our Christian lifestyle. Even if I did vote, I would vote against the candidates favored by the majority of Mennonites in British Columbia, for when it comes to politics, God's Holy Spirit seems to be speaking to Mennonites in many confusing tongues rather than with the sort of clarity one might hope. *J. Evan Kreider, a teacher at the University of British Columbia, 2174 Western Parkway, Vancouver, BC V6T 1V6, and a member of Point Grey Mennonite Fellowship*

Tell us what you think.

Mennonites have a responsibility to vote for political candidates.
Yes ___ No ___

A person can hold a political office and be a faithful Christian.
Yes ___ No ___

It is important to work for passage of certain legislation.
Yes ___ No ___

Members of my congregation talk freely about politics.
Yes ___ No ___

I feel alienated from other Mennonites because of my political views.
Yes ___ No ___

Send your comments to The Mennonite, *Box 347, Newton, KS 67114.*

Speaking out

Use words with care and respect

Behind the 'political correctness' talk is an important reality

James Pankratz

During the last few years there has been widespread public debate about "political correctness," or "PC." The debate has been over what is acceptable to say and not to say, which opinions are fashionable and which are out of date, what is progressive and what is reactionary.

There are many jokes about how difficult this concern for political correctness has made it to describe everyday realities. Can we find words and phrases that are completely inoffensive?

Someone has suggested that the phrase "chronologically enhanced" should be a substitute for "seniors" or "elderly" or "old." It may be a politically safe way to speak, but it would make a dreadful opening line for a story: "A chronologically enhanced woman and her grandson were walking through the park .... "

Another phrase is "vertically challenged." You may think that it refers to a mountain climber or a young child unable to resist the temptation to climb trees. You're wrong. It is a neutral way to refer to people who are short.

"Speaking Out" is a regular feature of *The Mennonite*, a place for people to express opinions on a variety of issues. "Speaking Out" does not necessarily reflect the viewpoint of *The Mennonite*. The editors invite your participation in these conversations.

Perhaps we can replace "fat" or "overweight" with "horizontally enhanced," and it may be appropriate to replace "skinny" or "thin" with "horizontally challenged."

It is possible to have fun with this, inventing new ways of speaking, using language that sounds like it came from a robot translating machine that has little sense of the nuances and subtleties of language.

'Long noses': But behind all this is an important reality. When we describe other people, we tend to use language that reflects our perspective and is often judgmental. Everyone in the world, in every culture, does this. From a European perspective, the Chinese had "slanted eyes." From a Chinese perspective, Europeans had "long noses." Within each culture the nicknames used to describe the other group were based on these physical features.

Now that we live in a world in which dozens of cultures live side by side, we are more aware that there are many perspectives and many sensitivities. We are also becoming aware that the words we use to describe other people are often not the words they would choose to describe themselves. Who should determine the words we use?

Depending on the perspective of the speaker, the same person may be called a "sister in Christ," a "member of the Mennonite sect," a "heretic" or a "non-Muslim." A politician may be called a "compassionate socialist" or a "bleeding heart liberal."

Are there any guideposts through this minefield of words? The answer is that there are, especially for Christians, who value people and truth.

First, as much as possible, use people's own words for themselves. If a man is Cree (and he will be from a specific group of Cree) and identifies himself that way, don't call him "Indian," and don't add, "They're all pretty much the same, anyway." There are many Canadians who, when they travel throughout the world, object to being identified as Americans, even though, technically, a person could argue that any of us who live in the Americas, whether north, south or central, are Americans. Canadians want to be named according to their specific identity. Let people name themselves.

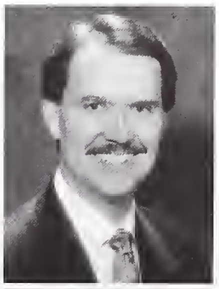
Second, as language and social awareness change, try to respect the new sensitivities this may bring. It may be that "handicapped" means the same thing as "disabled" or "physically challenged," but if those words have a different emotional meaning to a person with whom you are speaking, be sensitive and adjust your language. This same principle is helpful in using language about men and women. We are a culture in transition in this regard, and we must be careful to use the power of our words with respect and care.

Third, since the poor, the marginalized and the conquered are usually named by the powerful, be particularly suspicious of names and descriptions given to marginal people by those in power. Those who have been labeled "lazy," "rebel," "heretic," "good-for-nothing" or "third world" did not choose their own labels.

Non-Buddhist: Fourth, as much as possible, it is best to try to describe people in terms of who they are rather than who they are not. I prefer to be called a Christian rather than a non-Buddhist, a Canadian rather than a non-Japanese. My experience tells me that others are much the same in this regard.

In general we should all be aware that the words we use to describe ourselves and others will be based on our experience and our definition of the world. It is fascinating to find that throughout the world, in hundreds of languages, the word that people use to describe themselves means "people" or "human," while the word they use to describe others often emphasizes the difference between them, such as "those who live beyond the mountains" or "those who don't speak properly."

Words have power. Use them with care and respect.



James Pankratz is president of Concord College, Winnipeg, and a member of McIvor Avenue Mennonite Brethren Church.

Letters

Tired of 'starting'

I have read and reread the resolution on "interpersonal abuse" adopted by the General Conference in Sioux Falls. I try to tell myself it's OK , that it's a good place to start. But it is not OK, and I am tired of "starting." I wrote the following response during the first discussion of the resolution on "male violence against women," but by the time my thoughts and feelings had focused, the discussion was over:

I work as a counselor at a small community agency. Every working day for the past five years I have listened to the agony of countless women who have been battered by partners, or as children abused by fathers and grandfathers, or betrayed and violated by pastors. I listen to these women's courageous struggles against the silence and shame society (and the church) have added to their pain, and I believe them. They speak the truth.

I thank the group who presented the resolution. Reading it, I felt some hope. It begins to speak the truth and opens the door for healing. Then the suggested amendment took my breath away—"Let's take out the word 'believe' and substitute 'accept.'"

The women being wounded and even killed don't have time for our fears and our pride. It is past time to say simply, "We believe you." Are there two sides to every incidence of violence? No! There are two sides to every interaction, but violence is not an interaction.

Without her own "believing" a victim does not become a survivor; without "believing" an offender cannot ask forgiveness or seek his own healing; without "believing" the church can offer no justice, no safety, no refuge. This is where it begins.

The word "believe" was reinserted, but it appears that the price for that was to dilute the issue to interpersonal violence—"some women and some men." The issue is not whether women ever abuse but whether we can acknowledge a fundamental violence that perpetuates and maintains dominance over women—patriarchy. Without confessing and repenting of the sin of patriarchy, we only Band-Aid the wounds and encourage men to be better masters.

A part of me wants to say thank you for the courage it took to present this resolution; another part can only see the courage again of the survivors of male violence and know that it will go on and on and on. *Elaine Bergen, 404 Waverley St., Winnipeg, MB R3M 3L3*

Women are the weaker sex

I know now what keeps me aggravated every day, after reading the Aug. 11 issue. I'm sure it was not just because yesterday was my 40th birthday.

The anger I have inside me is kept kindled by supposed Christian Mennonite men, and especially women, of this General Conference sect, and other Christian men and women, not being able to read God's Word and understand it.

With all of the education that Bible schools and colleges are supposed to give us, I am glad I've never been able to attend such places and get so confused as to what God's Word says about various aspects of human life. I'll bet Mr. Menno Simons is raining tears of despair.

As for these articles about women in your churches being abused, why have you forgotten that women are the weaker sex? Satan is doing again exactly what he did in the garden of Eden. He's just doing it with more cunning and patience.

Women abuse, too. I'm living proof of this. Wake up, people! Women are not even supposed to speak in church. This is God's Word, not mine. Do you really believe God would allow something to be in his indestructible book that he didn't want? Evidently you do. May God have mercy on you.

I'm tired of living in a world of Christians who are so easily fooled and tricked. *Steven E. McKelvy, #34885, HCF-C, Box 1568, Hutchinson, KS 67504*

ACLU is unchristian

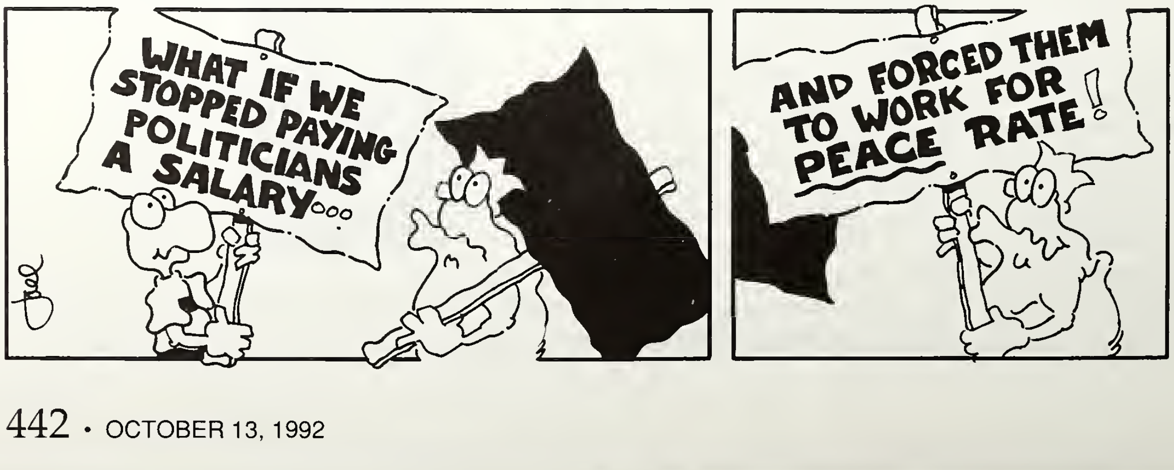
I was upset to see an article (July 28 issue, page 319) by a member of the American Civil Liberties Union.

She must be naive. She says that the ACLU defended the conscientious objectors. It's true that the ACLU was founded with the name "Bureau for Conscientious Objectors," but the name was changed to Civil Liberties Bureau the same year by the founder, Roger Baldwin, who later served a term in prison for sedition.

According to an investigative committee of Congress, "the ACLU claims to stand for free speech, free press and free assembly," but it is quite apparent that the main function of the ACLU is to attempt to protect the communists in their advocacy of force and violence to overthrow the government. Many of the original board members were later prominent leaders of the Communist Party U.S.A.

The ACLU supports legalization of child pornography, legalization of drugs, tax exemptions for satanists, legalization of prostitution, abortion on demand, mandatory sex education, busing, ideological testing for court appointees, automatic entitled probation, public demonstrations for Nazis and communists, legalization of polygamy. They oppose voluntary school prayer, sobriety checkpoints, tax exemptions for churches, religious displays in public, medical safety regulation and reporting,

Pontius' Puddle


WHAT IF WE STOPPED PAYING POLITICIANS A SALARY...
AND FORCED THEM TO WORK FOR PEACE RATE!
Joel

parental consent laws, educational vouchers and homeschooling, government ethics committees, prison terms for criminal offenses, public demonstrations by pro-lifers and teaching monogamous heterosexual intercourse within marriage in the public schools.

I can't understand how someone who should be a Christian if she belongs to a Mennonite church can belong to that kind of an organization.

The ACLU is always pushing separation of church and state as being in the Constitution, but the Constitution does not say one word about separation of church and state. The Constitution says, "Congress shall make *no law* respecting the establishment of religion or *prohibiting the free exercise thereof*; or abridging the freedom of speech and of press, or the right of people to peaceably assemble, and to petition to the government for redress of grievances."

The founding fathers spoke of God and the influence he should have on our government. *Dorothy D. Liechty, 630 E. Water St., Berne, IN 46711*

Come to New York

We are writing to appeal to people who are open to the challenge of moving to New York City to strengthen the church in its mission.

Almost every ethnic group in the world contributes to the texture of New York life. Fascinating cultural, religious and artistic diversity is the result of this coming together. At the same time, indefensible wealth and desperate poverty exist side by side. The challenges of building community in the midst of this city are endless.

We are Manhattan Mennonite Fellowship, a congregation that has a bond with the larger Mennonite church yet is at home in the city—open to its culture and committed to working at its problems. We want to expand our core of diverse but compatible people to build a stable congregation that nurtures people in the midst of flux and frees them to live as Christians. Great opportunity exists to work for peace, to work with homeless and marginalized people, to expand the services offered at Menno House (a short-term church residence), to be partners of other Mennonite congregations in the city whose members comprise a wide range of cultural and ethnic backgrounds.

We are inviting Mennonites and other kindred spirits to move to New York City and join our experiment in being the church in such a cosmopolitan setting. You might begin by taking a vacation here to meet us and encounter the city. Then think about accepting a voluntary service assignment or getting a job in your field. We need highly motivated people for whom it would be personally fulfilling to engage in the culture of the city from a committed yet open-minded Christian stance. We welcome people who share a vision for a community in which faith in Christ is nurtured and then expressed in peacemaking, social service and evangelism.

If you are interested in further conversation, please contact us. If you know of others for whom this invitation might be challenging, please pass the word on to them. *John Rempel, minister, Manhattan Mennonite Fellowship, c/o Menno House, 314 E. 19th St., New York, NY 10003*

Loved in prison

I am your brother in the faith of our Lord Jesus Christ. I am 31 years old and serving life in prison. I have been here 3 1/2 years. An elderly lady named Lydia Marner wrote me a letter. She is a Mennonite, and we have been writing ever since. She has become my grandmother, and I love her. She and the chaplain and her two friends came to see me, and I felt the love of God through this loving lady who cared enough to see me in this place. I asked the chaplain or her pastor, Merv Birkey, to receive me into his church, which is Mennonite, and I am waiting for his reply.

I want to be a part of the Mennonite church. I have no church for where I am. I am in Jesus, and the love that my grandmother showed me says that you are a loving church. Encourage me and I will you. *Perry Baker, #805748, Iowa State Penitentiary, Box 316, Fort Madison, IA 52627*

What about youth reports?

Congratulations to all of *The Mennonite* staff on a job well done on Sioux Falls '92 reporting. You provided a glimpse into some of the events I was not able to attend, such as the Conference of Mennonites in Canada sessions and the Youth Venture. However, I missed hearing more from the youth conference and young adult sessions. Did I overlook it or is it forthcoming?

The youth reports given at the Sioux

From our mission workers

This has been one of those weeks to write home about. One day at 4:15 a.m. we were jolted awake (where we slept outside on the front porch under mosquito nets) by several loud booms. We recognized the sound as shots from an old muzzle-loading shotgun. We'd heard these before, fired off at parties and on holidays but had never heard them at this hour.

It turned out that Siaka, the pastor of our church, was being robbed.

No one has ever fired a gun at another person here in Orodara before. People are upset. Everyone is thankful that nobody got hurt.

Someone who knew which key to use was heard breaking into one of the rooms in Siaka's courtyard. The person hearing the noise raised the usual alarm. The man left, but a few minutes later he came back with a gun. He fired it into the air, and everybody went back inside. He fired into the air again some minutes later. (It takes time to load a muzzle loader.) Then he fired a third time, pointing the gun at one of the steel doors of the house. Six or seven centimeter-sized metal dents scarred the door. Then the man left.

Abdias, the young Bible school graduate who lives at Siaka's place and was the one who raised the alarm, preached the sermon in church this morning. He spoke about not letting a thing like this make us afraid—how they were not going to go out and buy a gun of their own now so they could shoot back if this should happen again. He said that the typical response to a thing like this is anger and a desire for vengeance. But a child of God doesn't seek vengeance. Hatred and vengeance are for people traveling on a wide road that leads to destruction, but children of God are on the narrow road that leads to an eternal life with God. *Phil and Carol Bergen, Burkina Faso*

Falls '92 adult sessions were a breath of invigorating, fresh air. I look forward to hearing more from the youth and their leaders. I suspect we adults need their energy and enthusiasm. At least I know this adult does. *Brian C. Bauman, pastor, First Mennonite Church, Box 111, Reedley, CA 93654*

Seminary article misleading

Readers of *The Mennonite* will doubtless have noticed a recent flurry of letters, quotes and misquotes about AMBS's admissions policy. I want to correct the record on two statements. Both were made in the article "Seminary Gets Earful About Action Toward Homosexual" in the Aug. 25 issue, page 377.

The first quotes me with a reference to an "open admissions policy" of AMBS. The way the quote is reported makes it sound like the policy has little concern for the faith, the character and the conduct of students who apply. That is not true. Students need to meet academic standards, to provide reference letters from several people, and to write a statement on their faith and vocational directions when they apply. The general policy statement also sets a standard for conduct:

Admission to AMBS assumes a commitment on the part of every student to join and to participate in a community devoted to theological education and preparation for ministry, worship, study and the life of Christian faith. This community is part of and accountable to the church of Jesus Christ, the Anabaptist-Mennonite tradition, and the seminary's sponsoring churches. It is understood that all members of the seminary community will respect the confessions, convictions, values and commitments of the tradition and the churches whom it serves.

Any questions that arise either about admission to take courses generally or to enter a degree program are then addressed on a case-by-case basis. The most recent case with regard to a homosexual student involves a person of homosexual orientation who had long been living a celibate lifestyle. During the past year the student changed his lifestyle to an active relationship with another man. For that reason the student has not been admitted to the Master of Divinity degree program.

The same article reported that someone asked whether AMBS treats homosexuals involved in sexually active relationships differently from heterosexuals involved in sexually active relationships outside of marriage; then cited the instance of a man and woman student involved in a premarital affair. The article did not report what AMBS did in that case (even though I had reported the AMBS action in the "listening" session). In that case the students, who had already been admitted to a degree program before they began their relationship, repented of their actions and with AMBS's encouragement resolved the matter with family and church representatives before they graduated.

Finally, the article notes that non-Christians may also study at AMBS. What that means in specific cases can be best illustrated by two instances in the last few years. A Muslim student, who graduated from one of our Mennonite colleges, recently completed the Master of Arts program in peace studies. He continues to be a Muslim but has learned from Christian (and Mennonite) peace convictions. Another student who had not been a Christian completed the Master of Arts program in theological studies this past year. During his studies here he accepted Christ and was baptized this spring at the Hively Avenue Mennonite Church. *Marlin E. Miller, president, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517*

Applauds seminary decision

Regarding "Seminary Gets Earful About Action Toward Homosexual," the seminary is to be commended for its decision to deny a *practicing* homosexual into the M.Div. program.

The seminary was correct in using our statement on sexuality to arrive at its decision. It did what was right because our statement on sexuality is biblical, even though it isn't popular.

I'm sure the couple referred to in the discussion repented of and discontinued their sinful sexual practice or they would not have been permitted to graduate. I also believe that if the homosexual student would do the same, he would be allowed into the M.Div. program.

AMBS and our other conference schools must function within the guidelines of our statements of faith and conduct if they want to be our schools and have our support. *Werner Zacharias, Box 43, Fiske, SK S0L 1C0*

Attack on song out of line

I am sorry John and Barbara Thiesen were offended (Letters, Sept. 8 issue) by the minor word change in the song "Sister, Let Me Be Your Servant." However, their attack on fundamentalists as the authors of this change is out of line. Inclusive language applies to both genders, and this change may have been made with that in mind. I am disappointed that they use this opportunity to attack their personal, theological/political arch-nemesis.

I agree that all too often women have been excluded from significant roles in the church. However, as the church seeks to remedy exclusion on the basis of gender, it may fall into the trap of excluding for other reasons. I submit that neither the conservative-fundamentalist nor the liberal-progressive point of view is completely in line with God's view, but people holding either viewpoint should not be excluded from our circle of care.

I think the song is still beautiful and expresses a genuine and meaningful statement. *Bret H. Ewert, 3235 W. 163rd St., Markham, IL 60426*

Please renew

I enjoy *The Mennonite.* I have every issue that was sent to me.

I know it costs you to print them, but I can't pay for a subscription, since I am in a state prison. If I had the money I would send it. I do wish to keep getting the magazine. If there is any way that you can renew it I would feel very happy. *Donald Kingsley, Box 5521, Bismarck, ND 58502*

Editor's note: *Thanks to our gift subscription fund we are able to send* The Mennonite *to prisoners like Donald.*

The Spirit is moving

At the last meeting of the triennial sessions of the General Conference Mennonite Church we were asked to rise from our seats and give to the poor of Sioux Falls. I was for that.

I also felt we might have taken a step further and for those who wished to show publicly they were dedicating or rededicating their lives to Christ, they could have come forward.

The Spirit was moving and is moving in our conference and in the hearts of men and women, girls and boys. Let's let him move. *Arlene Friesen, 1204 N. Elm, Newton, KS 67114*

Commentary

• • ▾

Don't cry 'peace, peace' too quickly

Experience in Zambia teaches us about the role of the church in emerging democracies

Peter and Leona Penner

On Nov. 1, 1991, the newly elected President Chiluba was sworn in on the steps of the High Court Building in Lusaka, Zambia. Tens of thousands of people blocked all the streets in the vicinity, chanting, "The hour has come, the hour has come."

We were in Zambia during the time of its first multiparty elections in more than 20 years. The whole country was in a state of excitement, celebrating the peaceful elections and smooth transition from a one-party state to a multiparty democratic system. Everywhere we went there was excitement and a renewed sense of hope. There was also pride that Zambia had become politically mature and had led the way in Africa with its peaceful and fair elections.

But when we spoke to people about the elections, the conversation soon moved to the economy, leaving the joy of a battle just won to face the more awesome task ahead. There was concern that with a foreign debt of $7 billion (U.S.), the new government would have no room to maneuver; it would have to do what the bankers and donors dictated. Words like "democracy" and "multiparty" ring hollow when it seems that whoever gets elected will not have the power to make meaningful decisions about basic needs such as food, education and medical care.

Euphoria: A few weeks later Anglican Archbishop Makhulu spoke to a group of young Zambian Christians living in Botswana who had organized a service to thank God for leading Zambia through a peaceful election and smooth transition in government. He recalled the euphoria of Zambia's independence celebrations in 1964 and warned these Zambians not to repeat the mistake of thinking that the job had now been completed.

Previously they had put too much trust in independence and patriotism. Now there was a danger that unbridled enthusiasm for the democratic process and the change in government would cause them to again believe that the kingdom of God had arrived. He reminded them that there was still a need for vigilance in seeing that justice was done, especially for the poor in a "free enterprise" society. Change would come slowly, he said, because everyone is part of a global village where economic and social problems cannot be solved in isolation from what happens in the rest of the world.

Hold fast: We welcomed the wisdom of his words and were reminded of Paul's challenge to the Thessalonians to "test everything (and) hold fast to what is good." That critiquing of society continues to be part of the role of the church, whether it is in an emerging democracy such as Zambia or in the more established democracies in North America.

As citizens of a kingdom that promotes the wholeness and unity of "shalom," it is important not to cry "peace, peace" too quickly. We are called to do what cannot be achieved by simply casting a ballot, and that is to find ways of being in union with the poor, the disabled and minority groups and all those whose interests are not being served by the political parties and powerful interest groups. May we listen to them and help their voices be heard … on earth as they are in heaven.

Peter and Leona Penner, Winnipeg, serve as southern Africa regional coordinators for Mennonite Central Committee.

Ruth Thiessen

Listen to those not served by political parties: *A Zambian woman washes dishes.*

News

General Conference Moderator Darrell Fast reviewed the 100,000 faces display with a friend at Sioux Falls '92. Most of the faces were strangers. He remembers thinking, "That's the way it is in war. It kills lots of poeple, often randomly, some whom you know and many whom you don't. It kills the rich and poor, soldier and civilian, and always the children." Then, in the middle of one panel, he saw his daughter Larissa. Fast wrote about the incident for his church's newsletter and ended with this prayer: "Grant us to know the war like the death of all that is near and precious to us, our boy, our girl, taken from us. ... Grant us to see the face of war that we may yearn for peace."

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Bethel College reported a 10 percent increase in enrollment this fall over last year. The number of students increased from 571 last fall to 628 this fall. Bethel president John Zehr attributes the upswing to increased retention of students and increasing numbers of transfer students from other universities. "We are pleased that prospective students continue to look with favor on the quality of our academic programs and the emphasis placed on the liberal arts founded on Christian values and ethics," Zehr said.

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Taiwanese Mennonites in Argentina have been caught in that country's economic crunch. Families of a 50-member church in Buenos Aires who came to Argentina for its slower pace and political freedom now find their security shaken by rising taxes and frequent workers' strikes. "They brought all their savings and then the economy bottomed out," said Glendon Klaassen, secretary for Latin America for the Commission on Overseas Mission. Still, the Taiwanese families are becoming more and more at home. Youth and children are adept at Spanish, and with 25,000 Taiwanese immigrants in Argentina, the church hopes to triple its membership in the next five years.

MC/GC integration gains momentum

Upland, Calif.—"We're gaining some momentum," said Richard Early, Telford, Pa., at the end of the Integration Exploration Committee meeting here Sept. 19-21. After last February's IEC meeting, Early said, "I felt emotionally constipated. Now I'm feeling some relief."

Charged with exploring ways for the Mennonite Church (MC) and the General Conference Mennonite Church (GC) to integrate, the IEC meets twice each year in a different location. This time members met one evening with representatives of a West Coast integration structures committee (see story on page 448).

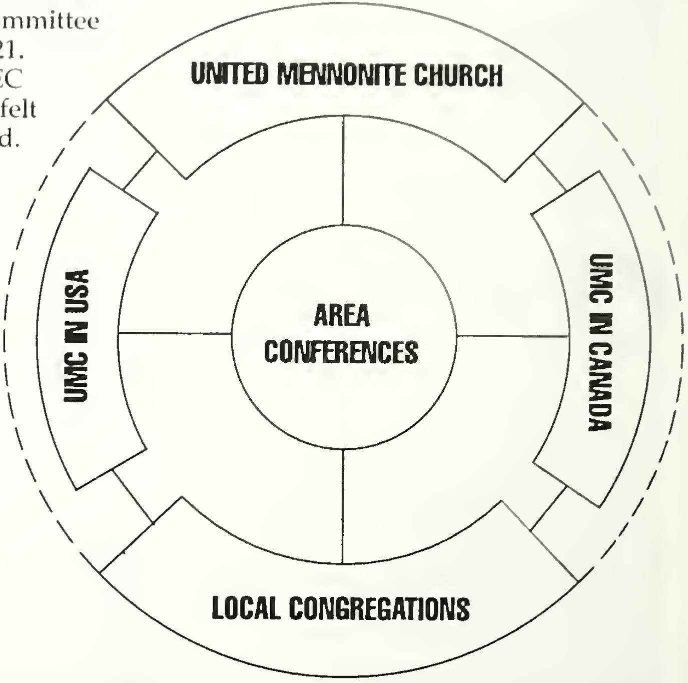
The West Coast people asked, "What difference will [integration] make for a church on a Sunday morning?" What about non-traditional churches? Many members of newer congregations do not know about MC-GC distinctions, they said.

Jeff Wright, Rancho Cucamonga, Calif., encouraged the IEC to develop a prophetic vision for integration. Others agreed.

However, said IEC member Florence Driedger, Regina, "grass-roots people want to have input in that vision." And Jim Lapp, Elkhart, Ind., added, "Half the Mennonite Church already thinks this committee is too prophetic, taking them where they don't want to go."

Reflecting the next day on the counsel from the West Coast committee, Helmut Harder, Winnipeg, said, "We should be pro-active." Vern Preheim, Newton, Kan., added, "We should make a case for integration."

Models and strategies: The IEC then set about looking at models and



Notes

1. "United Mennonite Church" is a working name. Other suggestions are welcome.
2. Congregations would be represented at area and country-wide conferences. A formula to determine the number of delegates would be developed.
3. Area and country-wide conferences would send delegates to the larger conference, but congregations would not. Congregations could participate as they do in Mennonite World Conference or Mennonite Church Assemblies.
4. All conferences would serve and facilitate the work of local congregations.
5. The larger conference, in consultation and cooperation with the country-wide and area conferences, would work with global mission, theological education, theological reflection and definition, publishing, ministerial leadership matters and aspects of congregational resourcing. The UMC in Canada and the UMC in the United States would deal separately with programs unique to their situations or with particular aspects of programs that differ in their respective countries.

Gordon Houser

Pro-active: *IEC members Vern Preheim (left) and Jim Gingerich*

strategies for integration. Lapp outlined two strategies for integration, if delegates decide in 1995 to integrate the two denominations (see box below).

What might a new structure look like? The IEC looked at various diagrams, including one that divided the United States and Canada into four "districts"—northern (Canada), western, central and eastern—as one way to avoid terms like "national conference."

But Driedger said, "The Canadian context is different [from the U.S. context]. If we're going to be relevant to our context, we must have a national structure."

The challenge may be for U.S. Mennonites, who are not as used to dealing with country-wide agenda, to work on strictly U.S. agenda, Driedger suggested.

Finally, Harder drew a diagram (see previous page) to illustrate a possible integrated structure. This proposal seemed the most satisfactory to IEC members of proposals presented thus far.

The main agenda for the IEC at this meeting was to decide what will go into a packet that will be made available to MC and GC congregations next March. In addition to the diagram and the strategies shown here, the packet will include these background and study materials:

- resolutions adopted by both denominations at Bethlehem '83 and Normal '89,
- a paper on the importance of church structures,
- some working assumptions,
- excerpts from a doctoral thesis by Kerry Strayer of Tulsa, Okla., on the background and history of Mennonite churches in North America,
- maps of GC and MC area conferences.

Also included will be discussion

Two possible strategies for integration

If the decision in 1995 is to integrate, there are two strategies by which this action could be implemented.

First strategy: Begin the process for full integration of the General Conference Mennonite Church and the Mennonite Church following Wichita '95, to be completed by 1997 or 1998.

Second strategy: Begin a process of gradual integration of the General Conference Mennonite Church and the Mennonite Church as follows:

a. integration of the church-wide commissions and program boards by 1997-1998 while retaining separate GCMC and MC identities with two General Boards;

b. encouragement to GCMC and MC area conferences to develop processes for cooperating and exploring integration wherever possible or appropriate;

c. reviewing developments on integration by the year 2001 and determining the appropriate next steps and a time frame for achieving full integration.

Under the second strategy the two General Boards and denominational assemblies would meet at the same time and place, with joint and separate meetings during this process of gradual integration. This strategy would allow a new MC/GC identity to emerge before full integration is achieved.

Two translations of the Bible into African languages have been completed, partially through the efforts of Africa Inter-Mennonite Mission workers. A Chokwe-language Bible translated by a team of Zairians and AIMM missionary Ben Eidse is being distributed in Zaire, Angola and Zambia. A translation into Giphende begun by former AIMM missionary Jim Bertsche and a team of Zairians has been completed by two pastors from the Mennonite Community in Zaire. The translation is being printed by the Bible Society of Zaire.

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The newly inaugurated Mennonite Theological Education Center in Taichung, Taiwan, offered its first course under the sponsorship of the Fellowship of Mennonite Churches in Taiwan. Associated Mennonite Biblical Seminaries professor Willard Swartley taught "Biblical Peace Theology." Eighteen students enrolled for the class. "Whenever I greet someone with "peace" (the common Christian greeting in Taiwan), it will have new meaning for me," said one student.

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About 70 Indian families have escaped from slavery through the efforts of Mennonite Central Committee over the past four years, some of Mennonite background. Although slavery is prohibited in India, an estimated 5 million people work as bonded laborers. MCC and Mennonite Brethren Development Organization helped one bonded laborer, David, gain title to a small plot of land. Today David is an elder in the local Mennonite Brethren church. His family was one of several hundred Mennonite families that migrated from central Andhra Pradesh to nearby Karnataka state in search of dam construction jobs in the early 1950s. Contractors initially paid regular wages, but in following months they only paid workers occasionally. Over the years almost all the laborers lost contact with the church; many became Hindus.

Mennonite Central Committee is considering trading food for weapons in Somalia. Administrators are considering sending a small team of North Americans and Somalis to spend a month or two interviewing gun carriers. "In the current Somali situation, weapons are viewed much like jobs in North America. They are used to sustain oneself, to gain access to food and to provide daily security," says John Paul Lederach, MCC's international conciliation specialist. MCC hopes to remove guns from circulation by exchanging food, livestock or agricultural supplies for weapons.

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Conrad Grebel College will host Neuza Itioka, training director and board member of AVANTE, Evangelical Cross-Cultural Mission of Brazil, for the Mission Lectureship series "Future of the World Christian Mission" Oct. 20-23. Itioka has worked in university ministries on many Brazilian campuses and has written and coordinated programs for Trans World Radio in Brazil. She is a member of the Free Methodist Church of Brazil.

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Kaufman Museum, North Newton, Kan., will present "Beyond Tradition: Mennonite Art Quilts" Nov. 20-March 28, 1993. Funded by a grant from the Kansas Arts Commission, the exhibit will feature 40 quilts by 20 contemporary Mennonite artists. Workshops will be offered next January, February and March. Titles include "Exploring Pattern and Composition through the Module," "Exploring Color and Surface Embellishment," "Beyond the Traditional: New Directions in Quiltmaking," and "How to Develop Story Quilts." Sunday-Afternoon-at-the-Museum lectures will feature "Quilt Stories," "The Crazy Quilt: the Traditional/Non-traditional Quilt Form" and "Exploring Color in Quilts."

starters, suggested inter-Mennonite activities to help churches explore "our relatedness as Anabaptist Christians," a feedback form and a bibliography of additional resources. A video on integration will also be available.

Two IEC members—David Ortis and José Ortiz—had resigned from the committee. At this meeting IEC members decided not to replace them at this late stage in the process.

The IEC's next meeting will be Feb. 6-9 in Winnipeg. *Gordon Houser*

West Coast integration moves ahead

Upland, Calif.—The South Integration Structures Committee, with representatives from the Pacific District (General Conference Mennonite Church) and Pacific Coast and Southwest conferences (Mennonite Church), met for the first time here Sept. 19-20.

At this summer's delegate meetings the PDC and SWC voted to work toward integration, form a structures committee and mandated a report from the committee at next June's joint meeting in Phoenix, Ariz. At its delegate meeting the PCC voted to continue integration discussion with the other two conferences.

PDC and SWC each has four representatives on the south committee, while PDC and PCC will each have four on the north structures committee, which meets Nov. 6-7 in Dallas, Ore.

The south structures committee agreed to the following:

- Duane Oswald is chair of the committee, and Jeff Wright is secretary. They will serve in these positions for the north committee, if it approves.
- Integration will reduce the number of West Coast conferences from three to two—an Arizona-California south region and an Oregon-Washington-Idaho north region.
- An "Integration Sampler" will be sent to each congregation of the PDC, PCC and SWC in October. *Rebecca Slough*

WDC moderator, pastor resigns, admits misconduct

Newton, Kan. (GCMC)—James L. Dunn, Hesston, Kan., has resigned as Western District Conference moderator and as pastor at First Mennonite Church here after confessing that in the past he initiated an "inappropriate sexual relationship" with a woman he was counseling. WDC is a regional conference of the General Conference Mennonite Church.

Dunn said that he was "sexually involved" with the woman from late 1974 through 1977, when he was counseling her in his capacity as pastor in another district conference. He indicated that the sexual relationship was resumed again in 1983 and continued for the next two to three years.

"I want to make it clear that the woman with whom I had a sexual relationship did not initiate this relationship with me or in any way try to trick or seduce me into beginning it. ... I trust that no one will express hurt and anger toward her," said Dunn in a statement to First Church members.

"I feel as though I've lost 20 years of my life. I'll never get that time back," said the woman, who asked to remain anonymous, in a telephone interview.

Dunn informed General Conference and WDC leadership Aug. 13-14 about his past actions. He shared a letter of confession Aug. 23 with members of First Church. Two days later he submitted his resignation as WDC moderator, effective Aug. 13. He had served as moderator since fall of 1989.

Although First Church granted Dunn a leave of absence from his pastoral duties while the church and WDC decided their response, Dunn submitted a letter of resignation Sept. 17 from his position as pastor, effective Sept. 27. He had served First Church since September 1989.

The WDC ministerial committee has suspended Dunn's ministerial credentials for six months, beginning Sept. 9, and set a specific plan for restoration. Dunn has agreed that during the six-month suspension he will be in therapy to address the factors that contributed to his sexual misconduct. He has also agreed to pay $100 per month toward the woman's counseling fees for one year, beginning in September.

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An accountability group will meet regularly with Dunn and Ann, his wife, during the six-month suspension to review the restoration process. The group will consist of representatives appointed by the woman, Dunn and his wife, First Church deacons and the WDC ministerial committee.

That committee will lift or extend the suspension by March 9, 1993. "If and when the suspension is lifted and the ordination credentials are restored, counseling by James is to be done only under the supervision of a certified pastoral counselor supervisor for at least one year," said the committee.

The WDC ministerial committee also said, "James has given evidence of a repentant spirit ... and a willingness to do what is necessary for the healing and well-being of the other person involved, Newton First Mennonite Church and anyone else hurt by the misconduct.

"The committee has found that the woman involved has been a credible witness and commends her courage in coming before the committee. The committee accepts her coming forward at this time because she has only recently come to understand the abusive nature of the misconduct and because she wants to ensure that others will not be victimized as she was." *Carla Reimer*

Hopi Mission School postpones operations until fall of 1993

Kykotsmovi, Ariz. (GCMC)—Hopi Mission School has postponed its operations here until fall 1993 due to a shortage of staff for the 1992-93 school year.

"We simply weren't able to come up with willing or qualified teachers this year, despite heavy recruitment efforts," said Kathy Landis, Mennonite Voluntary Service associate director-west. MVS, a program of the Commission on Home Ministries of the General Conference Mennonite Church, plans to assign two volunteers to the Kykotsmovi unit this fall.

The school, started in 1951, has relied on MVS to provide the bulk of its teachers since 1957. MVS needed to fill six of the eight classroom teaching positions for this school year. The American Baptists were expected to supply the remaining two teachers, but they also came up short-handed.

In addition, the principal resigned in early August. This and the lack of teachers led the board to decide in August to send students elsewhere for the current school year.

As a result, the 61 students who were enrolled at Hopi Mission School are attending nearby public schools. Only the bookkeeper has remained on staff for the current year. The other staff, a full-time tutor/teacher and a bus driver/maintenance worker, were asked to leave their positions or were transferred to another school.

Parents, church members, staff and school board representatives met Sept. 3 to discuss the ramifications of the school's year-long closure. Landis and Lois Barrett, CHM executive secretary, talked with the concerned parties.

Karl Nasewytewa, pastor of the Oraibi Mennonite Church, said, "This school was set up in faith and in prayer. The [Hopi] Christians were having problems with government schools because they were getting no spiritual training."

MVS and CHM plan to help the Hopi Mission School board with its evaluation process. "We want to use this year for retooling, making the necessary changes," said Landis.

The school is currently looking for an interim principal.

CHM plans to continue to help fund the school in the coming year so the above changes can be imple-mented. In the past, CHM has given $32,000 to the Hopi Mission School on an annual basis through Mennonite Indian Leaders Council. *Carla Reimer with notes from Lois Barrett in Kykotsmovi*

Kathy Landis

Teacher shortage: *MVS teacher Lois Meyer helps Marcie Takala in January.*

Lowell Detweiler (MCC)

Flattened by Hurricane Andrew in late August, Southmost Mennonite Church in Florida City, Fla., will have to be entirely rebuilt. Mennonite Disaster Service is at work in Florida City and further north in Homestead, where all 30 families of Homestead Church suffered serious damage to their homes.

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Two conferences will be sponsored by Mennonite Central Committee Great Lakes in upcoming months. "Winds of Change—Africa in the '90s" is the theme of the 1992 annual meeting at Kidron (Ohio) Mennonite Church Oct. 30-31. Then March 5-6, 1993, Normal (Ill.) Mennonite Church will host "Breaking Silence, Bringing Hope II: Facing Sexual Abuse and Family Violence," a conference for victims, survivors, friends, pastors and caregivers. Registration information for both conferences is available from MCC Great Lakes, Box 82, Kidron, OH 44636.

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The Justice Van, sponsored by Mennonite Central Committee Canada, spent almost a year touring Canada to talk about the criminal justice system. Addison and Gerda Klassen of Steinbach (Man.) Mennonite Brethren Church gave 236 presentations in seven provinces. They called for justice that "finds ways to restore trust for victims and gives offenders insight into the effects of crime on others," said Addison. As part of their tour, the Klassens met with the city council of Kanata, Ont., about ways to implement community-based alternatives to jail for delinquent teens.

Record

COM—Commission on Overseas Mission
MVS—Mennonite Voluntary Service
MCC—Mennonite Central Committee

Bluffton (Ohio) College will host "Erasing the Color Line in the North: Non-Violence and Civil Rights, 1942-1956," a conference sponsored by the Ohio Humanities Council Oct. 22-24. The conference also serves as the founding sessions of the newly reformed Congress on Racial Equality. Bluffton will also host a Church Leaders Conference Oct. 19-20 focusing on the topic "Does Peace Have a Future?" The conference will examine the church's role in peace work and the effects of the Gulf War.

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After years of mutual suspicion, the African Independent Churches and the mission churches of Botswana are taking tentative steps toward each other. AIC leaders and staff from the mission churches' Kgolagano College met for their first sharing session June 19-20. During the meetings, AIC members spoke of the persecution they experienced at an earlier time, often with the tacit approval of the mission churches. Mennonite workers Tim Bertsche and Jonathan Larson served as the liaison through which the churches explored possible coordinated leader training.

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The Canadian Mennonite Brethren Conference will encourage its 3,000 youth to subscribe to *With*, the youth magazine published by the General Conference Mennonite Church and the Mennonite Church. All participants will receive a copy of *With* at the Canadian MB Conference youth convention this year. "Mennonite Brethren need to be reminded of our Anabaptist roots at the youth and adult level," said David Wiebe, executive director of the Board of Christian Education for the Canadian MB Conference. As the magazine reaches out to a broader readership, editors will print more articles that reflect general Anabaptist values and less that cover denominational events. "After all," said *With* co-editor Carol Duerksen, "the reason for *With*'s survival is to educate and encourage our youth in the Anabaptist faith."

WORKERS

Chrystl and **Vic Bartel** have resigned as youth/music ministers at North Kildonan (Man.) Church.

Jake Bergman resigned as assistant pastor of Altona (Man.) Bergthaler Church, effective Sept. 8.

Lydia Braun, Sterling Fellowship, Winnipeg, has begun a two-year MCC assignment in computer services at the MCC Canada office in Winnipeg.

Richard Delp, Grace Church, Lansdale, Pa., began a one-year MVS term July 1 as a carpenter's assistant in Hutchinson, Kan.

Mary Derksen, Freie Evangelische Christengemeinde, Cologne, Germany, began a 15-month MVS term May 16 with Interfaith Immigration, Winnipeg.

Dave Douglass, St. Paul's Lutheran Church, Forrest, Ill., began a two-year MVS term Aug. 17 as a program assistant with the Lutheran Compass Center, Seattle.

Kevin Driedger, Grace Church, Winkler, Man., began a two-year MVS term Aug. 17 as an educator and advocate with Death Penalty Focus, San Francisco.

Henry Dueck began as leading minister at Ebenezer Church, Clearbrook, B.C., Sept. 1.

Cristel Dyck, Sherbrooke Church, Vancouver, began a one-year MCC Intermenno term in Bammental, Germany, as a nanny.

Ted and **Darlene Enns Dyck** began as co-assistant pastors at Altona (Man.) Bergthaler Church in mid-August.

Gerald Enns, Sargent Avenue Church, Winnipeg, began a one-year MVS term Aug. 17 as a carpenter's assistant in Wichita, Kan.

Karen Schlicting Enns, Springstein (Man.) Church, began a two-year MCC assignment as assistant to the regional director of Habitat for Humanity in Winnipeg this past summer.

Lisa Enns, North Leamington (Ont.) United Church, began a three-year COM assignment in Bogotá, Colombia, this month. She will work at the Latin American Resource Center.

Larissa Fast began a two-year MCC assignment in Montreal this past summer working with refugees at the House of Friendship. She is an associate member of Bethel College Church, North Newton, Kan., and the Toronto United Church.

Karl Friesen began as instructor of mathematical sciences and computer science at Bethel College, North Newton, Kan., in September.

Rick Friesen, Wildwood Church, Saskatoon, began an assignment with the MCC Canada Employment Development program in Saskatoon this past summer.

Julie Froese, Hope Church, Winnipeg, began a two-year MCC assignment this past summer as a program administrator at the MCC-

Delp

Derksen

Douglass

Driedger

G. Enns

L. Enns

J. Janzen

R. Janzen

Ko

supported mediation services program in Winnipeg.

Dorothy Goertz began as clinical instructor of nursing at Bethel College, North Newton, Kan., in September.

Colin Guenther, Osler (Sask.) Church, began a one-year MCC Intermenno term in Landau, Germany, as a farm worker.

Eric Guhr, Bethel Church, Fortuna, Mo., began a one-year MCC Intermenno term in Aalsmeer, Netherlands, as a greenhouse gardener.

Wendy Harder, Hope Fellowship, North Battleford, Sask., began a one-year MCC Intermenno term in Bolanden, Germany, as a farm worker.

Murray Hiebert began as youth pastor at Neuanlage (Sask.) Grace Church in September.

Leona and **Randy Hildebrand**, Waterloo-Kitchener (Ont.) Church, began a two-year MCC assignment as Serving and Learning Together program unit leaders in Winnipeg this past summer.

Gary Histand began as assistant professor of chemistry at Bethel College, North Newton, Kan., in September.

Mark Hostetler, First Church, Bluffton, Ohio, began a one-year MCC Intermenno term in Hanover, Germany, as a kitchen and maintenance worker.

Janet and **Rick Janzen**, Fellowship Church, Rosthern, Sask., began a six-year MCC assignment in July as co-country representatives in Egypt.

Hyon Son Ko, Ottawa, began a one-year MVS term Aug. 17 as a homeless shelter worker in San Francisco.

Chris and **Lois Leuz** returned to Taiwan in September for a four-year COM assignment. Chris will serve half time in hand surgery at Mennonite Christian Hospital and will teach Bible. Lois will assist the nursing staff and participate in other ministries.

John and **Lena Loewen**, Mennonite Brethren Church of Elm Creek (Man.), began two-year MVS terms July 1 in Hutchinson, Kan. John will work as a carpenter's assistant with Interfaith Housing, and Lena will work as an aide at Friendship Manor.

Marlys Neufeldt, Fort Garry Fellowship, Winnipeg, began a two-year MVS assignment Aug. 12 as a pastoral assistant and community worker at Welcome Inn Community Church, Hamilton, Ont.

Patrick Preheim, Bethesda Church, Henderson, Neb., began a one-year MCC Intermenno term in Enkenbach, Germany, as a nurse's aide at a retirement home.

Shelly Quiring began in September as drama and French teacher at Rosthern (Sask.) Junior College.

D.A. Raber, pastor at Bethel Church, Inman, Kan., will retire in August 1993.

Brian Ray resigned in September as youth pastor at Morden (Man.) Bergthaler Church.

Doris Rempel became chaplain at Menno Hospital, Clearbrook, B.C., in September.

David Ruby resigned as pastor at Church of the Way, Granisle, B.C., in July.

Yumiko Sakanoi, Cornerstone Church, Saskatoon, began a two-year MCC assignment this past summer as a receptionist at MCC Saskatchewan in Saskatoon.

Carl Schartner began in September as half-time associate pastor at Sterling Fellowship, Winnipeg.

Myles Schrag, Southern Hills Church, Topeka, Kan., began a one-year MCC Intermenno term in Treuchtlingen, Germany, as a farm worker.

Gregg Schroeder began as clinical instructor of nursing at Bethel College, North Newton, Kan., in September.

Ellen and **Frederic Sprunger** returned to North America Aug. 25 after serving with COM in Japan since 1964. They went to Japan as short-term peace workers and ended as missionaries at the Tokyo Anabaptist Center and guesthouse. They live in Smithville, Ohio. Frederic is a member of Salem Church, Kidron, Ohio, and Ellen is a member of Oak Grove

C. Leuz

L. Leuz

H. Loewen

J. Loewen

Neufeldt

Three new programs are now being offered at Associated Mennonite Biblical Seminaries. A Pastoral Studies Distance Education program is offering its first classes in Ontario and the eastern United States this fall. The program is designed for people who have been called as pastors but cannot take a leave of absence or relocate for formal training. Master of Arts degrees in Christian education and in Christian spirituality also began this fall as possibilities of specialization in the two-year Master of Arts in Theological Studies. The education degree offers a foundation in Bible, church history, theology, ethics and church ministries for congregational educators. The degree in spirituality is meant to nurture a greater awareness of God in a student's personal, communal and mission life.

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Mennonites and Roman Catholic missionaries in Argentina apologized to a gathering of 400 indigenous people in Las Lomitas, Argentina. Missionary Willis Horst said that at the gathering, elders shared memories of the suffering of their tribes: "The whites came with their powerful weapons. ... In order to survive we worked for them. They became rich on our labors and left us in poverty. ... We still live in poverty and work for the whites, who do not share their riches. We survive ony because we have heard the gospel and obey it. The Holy Spirit accompanies us in this struggle. ... Now we are all brothers and sisters. Even of the whites." Horst read a declaration approved at this year's Mennonite Central Committee annual meeting expressing gratitude to the indigenous people for their contribution to the rest of the world and calling attention to a different way of interpreting the history of the Americas.

Church in Smithville.

Rod Suderman began as pastor at Aberdeen (Sask.) Church in September

Annette Thornton began as instructor of communications at Bethel College, North Newton, Kan., in September.

Darryl Toews, MacGregor (Man.) Bergthaler Church, began a one-year MCC Intermenno program in Haunsfeld, Germany, as a farm worker.

Helen Toews, North Leamington (Ont.) Church, has begun a one-year MCC Intermenno term as a nanny in Emmenmatl, Switzerland.

Tracy Tuttle began a two-year assignment in September as instructor in physics and chemistry at Bethel College, North Newton, Kan. Tuttle replaces **Don Lemons**, who is taking a leave of absence.

Egon Warkentin began Aug. 1 as assistant pastor at West Abbotsford Church, Abbotsford, B.C.

Dale Wiebe, Foothills Church, Calgary, began a one-year MCC Intermenno term in Schoorl, Netherlands, as a landscaper and maintenance worker for the Mennonite Conference Center.

—*compiled by Larry Penner*

Correction: The woman in the photo on page 423 of the Sept. 22 issue was incorrectly identified. She is Beatriz Reyes.

Singles: Introduction services are not just for "losers" anymore. Just join—make new friends, maybe in an area you'd like to visit, meet a mate, whatever. Twenty couples have found mates through Crossroads, and they were ministers, nurses, teachers, many professions, senior citizens and kids in their 20s—not a loser in the lot. Try this modern method, which is approved by our church leaders.

For information, write to Crossroads, Box 32, North Tonawanda, NY 14120.

Program Development Manager for Choice Books, Mennonite Board of Missions, Harrisonburg, Va. Responsibilities: to provide leadership in expanding the book distribution of Choice Books and its distributors, and to develop and manage training programs for Choice Books distributors. Proven related business experience and undergraduate degree in communication, education, public relations or business required.

Send resumé to Personnel Office, 1251 Virginia Ave., Harrisonburg, VA 22801, (703) 434-6701.

Mennonite Mutual Aid is seeking a person for the position of **Individual Health Insurance Manager**. Responsible for directing and planning all products and services for the individual health line of business. Candidates must have a college degree in a business-related field; management experience; RHU designation or willingness to obtain; minimum of three years life and health insurance experience with significant emphasis on individual health sales; and a willingness to travel.

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FROM THE EDITORS OF *SOJOURNERS*

AMERICA'S ORIGINAL SIN

A Study Guide on White Racism

In the events in Los Angeles, white America has been given a wake-up call.

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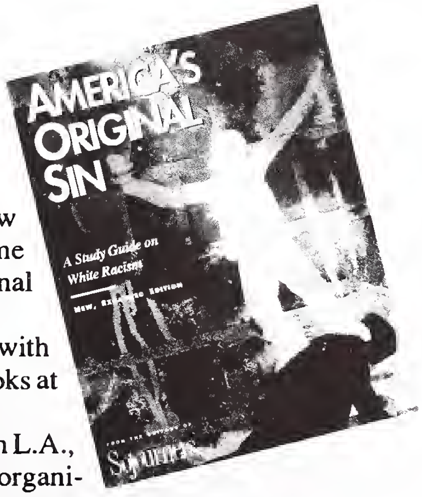
America's Original Sin can be used by individuals, families, church groups, adult education forums, high school or college classes, neighborhood or community groups.

Order this important resource today: 1-9 copies: $10 each; 10-49 copies: $8.50 each; 50-99 copies: $7.50 each; 100 or more copies: $6.50 each. *Sojourners Resource Center*, Dept. M, Box 29272, Washington, DC 20017; (202) 636-3637.



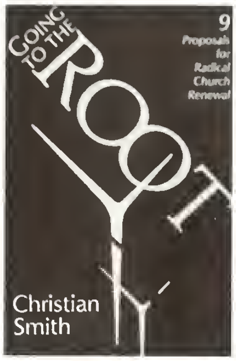
Reviews

BOOKS

The house-church model

Going to the Root *by Christian Smith (Herald Press, 1992, 171 pages)*

Reviewed by Duane Ruth-Heffelbower, 1450 Tollhouse Road, Clovis, CA 93611



Christian Smith's new book offers a good description of why house churches are having a surge of popularity. Using his own house church as an example, Smith shows how good this kind of church life can be, while also recognizing how difficult it can be. For those interested in house churches and networks of house churches, this book can serve as a helpful how-to resource. For those in traditional, institutional churches this book can be a breath of fresh air.

Unfortunately, Smith succumbs to the temptation to prescribe his preferences for everyone as the only biblical way to do church. I found myself writing annoyed notes in the margins. He has a way of discussing biblical material that disagrees with his thesis, then saying it doesn't count. Readers will need to suspend their disbelief to make it through but will be rewarded by the effort.

For those of us involved in planting new churches, the model Smith describes is important. Networks of house churches that meet together periodically for worship can serve the needs of some people better than any other model. The "meta-church" model, popular in church-growth circles, bases the church in cells and celebration. It is similar to Smith's plan, except that the central structure is much greater than he thinks necessary.

To suggest, as Smith does, that faithfulness requires all churches to sell their buildings, fire their staff and live in clusters where lawnmower sharing is possible, is a bit much. He is more helpful if we read him to talk about new churches being formed in this way.

As society pushes people farther apart, house churches, or small groups in other kinds of churches, can be an important way to re-establish community, which is important to Christian life. Smith gives us one vision for that sort of renewal.

Facing death

Living with Dying: Finding Meaning in Chronic Illness *by George Lea Harper Jr. (Eerdmans, 1992, 117 pages)*

Reviewed by Arthur P. Boers, 285 Braemore Ave., Waterloo, ON N2K 1T5

Quality Christian books on suffering and dying are too few and far between. Thus I was delighted to find this book.

At the age of 40, Harper, a United Methodist pastor, was diagnosed with a kind of cancer, lymphoma, that cannot be cured. Since then he and his family have struggled with the disease, its treatments and all of its disruptions for over six years.

Harper notes that while all people are dying, his dying is more imminent. He reflects on what it means to be a person of faith, learning how to live with death. His observations are helpful to all of us in our own lives and as we reach out to others who suffer.

This book is an instance of allowing God's resurrection power to emerge in the midst of death. Harper began writing this during hospital stays, transforming times of his own need and suffering into an opportunity to minister to others. (He found few practical Christian resources for those struggling with chronic illness.)

Harper is another of those fine prophets among us who remind us not to overlook and ignore death. He even reports, with evident approval, the suggestion of a bishop that we should celebrate our funerals on Sunday mornings. The bishop said, "Funerals won't disturb our worship. They will help define our message. In Christ we have God's answer to death."

This book is full of stories and incidents, personal reflections on relevant biblical passages, and the details of how illness and treatment changes one's life, relationships, hopes and outlooks. There is even an amusing chapter on "sick humor."

As Harper learns to live in the present and to walk with God during difficult times, he helps inform and challenge our lives and faith as we also move toward our sure destination.

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Seeking peace

Seeds of Nonviolence *by John Dear, S.J. (Fortkamp Publishing Co., 1992, 445 pages)*

Reviewed by Richard McSorley, S.J., Georgetown University, Washington, DC 20052

This is a book about how the love teachings of Jesus of Nazareth have changed the life of John Dear and can change the world. Dear writes about the violence inflicted on the homeless on the streets of Washington and the support he felt from the small Jesuit community there. He compares the lot of African-Americans in Washington with apartheid in South Africa. He relates his experiences demonstrating against armaments. He describes his pilgrimage to El Salvador and a conversation with the Secretary of the Army in which he appeals to the man to turn away from murdering people in El Salvador.

His book includes his experiences of visiting prisoners on death row and a journey to the Philippines, where he sees and feels the suffering of the people. He points out the relation of voluntary poverty to peacemaking.

He traces Jesus' life and the path that Jesus trod, a path of loving service to others, even of his enemies. He reflects on the action of grace in the world as a recovery from the fall of Adam and Eve. He offers his reflections in a diary kept during the Persian Gulf War.

What is extraordinary about the book is that Dear reveals his inner relation to God, his conversation with God. During his visit to the Trappist monastery in Gethsemane he says that he heard Christ in prayer saying, "I want you to transform others by my love." His response was, "Let your will be done, according to your wish. I am willing to be transformed by your love so that you might transform others by your love through me."

In his reflections on Memorial Day he hears Christ speak to him, "You are invited to set your face with me toward Jerusalem, to go to the cross, to take up the risk of non-violent resistance to death and oppression. I have done it; I am with you and call you to that same fate, the fate of the poor. I call you to stand with the poor, to join them in their non-violent struggle for justice, to speak the truth that needs to be spoken publicly. In that struggle your very life will be required of you, but do not be afraid because I am with you."

Throughout the book he reveals his aspirations and the way that God speaks to him in all the events he describes. He lets the reader witness his response to God and the way God's grace affects him in all the various circumstances in which he finds himself. He recounts his inner struggles. This guidebook tells of his trying to live by the love Jesus taught, describing Jesus' response to his efforts.

After reading the book we know better where Dear has been and what he has done. We also learn what God has said to him and how God has led him.

Resources

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- **Citizenship in a Media Age: Building the Common Good** (Center for Media and Values, 1992, $24.95) is a media literacy workshop kit of ideas designed to help all ages learn to evaluate media information. The kit includes a leader's guide and handouts. Contact Center for Media Values, 1962 S. Shenandoah, Los Angeles, CA 90034, (310) 202-1936.
- **Jesus' Word, Jesus' Way** by Randolph J. Klassen (Herald Press, 1992, $7.95, $9.95 in Canada) criticizes the "success specialist" approach to evangelism, calling readers to follow Jesus' model of advertising, which balances word and deed, urgency and rest. Study questions make the book useful in discussion groups and Sunday schools.
- **Against Great Odds** (Eastern Mennonite Board of Missions, 1992) is a video documenting the growth of the Meserete Kristos Church in Ethiopia and its involvement with EMBM. Contact Gateway Films, Box 540, Worcester, PA 19490, 1-800-523-0226.
- **30-day Giving Calendars** from Mennonite Central Committee describe MCC programs dealing with hunger and suggest donations and daily activities for the 30 days leading up to Christmas. Contact MCC, Box 500, Akron, PA 17501-0500, (717) 859-1151, or MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.
- **Shalom at Last** by Peter J. Dyck (Herald Press, 1992, $5.95, $7.50 in Canada), sequel to *The Great Shalom*, teaches children ages 4 and up about reconciliation through the story of animals making peace with a farmer cutting down their forest.
- **44 Ways to Expand the Teaching Ministry of Your Church** by Lyle Schaller (Abingdon Press, 1992, $10.95) uses anecdotes and examples to show how churches can use teaching ministry as a tool of evangelism and faith building.
- **Stewardship and the Economy of God** by John Reumann (Eerdmans, 1992, $12.95) looks at the meanings and connotations of "stewardship" in language and society and at ways stewardship can be seen as a part of "the economy of God."
- **The Faith and Life Bible Study Handbook** by Eleanor Loewen and Eddy Hall (Faith and Life Press, 1992, $2.95, $3.95 in Canada) is a guide to leading Bible study groups based on the Faith and Life Bible Study series.
- **We Knew Paul** by Marian Hostetler (Herald Press, 1992, $4.95, $5.95 in Canada) includes Bible-based stories for children ages 9-13 and is told from the perspectives of the people who knew Paul.
- **Starting Over** by Joyce J. Tyra (Herald Press, 1992, $5.95, $7.50 in Canada) tells the stories of women whose marriages have been broken by divorce or death and describes possibilities for hope and recovery.
- **The Spirit Said "Grow"** by Vinson Synan (MARC, 1992, $8.95) illustrates the growth of the Pentecostal-charismatic movement and its relationship to worldwide evangelism.
- **A History of Christianity in the United States and Canada** by Mark A. Noll (Eerdmans, 1992, $49.95 cloth, $29.95 paperback) reviews Christian churches, institutions and interactions with culture in the United States and Canada from the colonial period to the present.
- **The New Century Bible Commentary: Hosea** by G. I. Davies (Eerdmans, 1992, $19.95) includes verse-by-verse exposition and contemporary perspectives on the Old Testament book.

—compiled by Larry Penner

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Editorial

To vote or not to vote is not the question

A better question is, Do we involve ourselves in the political world, and if so, how?

For many of us, "politics" is a subject we avoid. Yet the Bible is full of political language: "The Lord is King forever and ever" (Psalm 10:16); "He who sits in the heavens laughs; the Lord has them [the kings of the earth] in derision" (Psalm 2:4); "Happy is the nation whose God is the Lord" (Psalm 33:12).

To trust in God, to decide to follow Jesus, is a political act. Jesus' coming to be among us stirred the political waters so much that the government of his day—secular and religious—had him killed.

For his story of Jesus, Mark uses the term "Gospel," which in that time was a technical term for "news of victory," especially in military battles. In the Roman empire it was usually associated with political propaganda.

Mark presents Jesus "proclaiming the good news of God, and saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe the good news'" (Mark 1:14-15).

'Dagger men': Look at the context of Jesus' proclamation. John the Baptist had just been put in prison (Mark 1:14). Jesus went to Galilee, an area where people suffered heavily under Rome's boot heel. Galilee was occupied territory, where Roman soldiers paraded the towns and where social bandits wreaked havoc. Sicarii, or "dagger men," specialized in urban political assassination, and other revolutionaries spread the message of resistance to the cruel reign of Rome.

Meanwhile, most of the population in Galilee was poor and suffered from disease, debt and despair. To these people Jesus preached hope: "The kingdom of God is near." God's reign is coming, he said, which meant that Rome's reign was ending.

> Politics is not just the image-sound-bite-media game that candidates play to try to obtain power. Politics has to do with whom we offer our allegiance, whose commands guide our own organizing and decision making.

But Jesus called for a different kind of revolution. He did not use sicarii (daggers) or seek to kill. Instead he healed the sick and broke down barriers that kept the majority of people out of the household of faith. God is coming and will welcome you, he said. Only believe this good news.

The problem, and the danger for Jesus, was that such good news was bad news for those in power—both Roman and religious rulers. If God came to rule, the military and the temple would lose their hold over people. Jesus spoke this message in a hot political climate. In other words, he was asking for trouble.

What does this mean for us? It means that, whether or not we vote, we must take seriously our own political climate. At the same time we must realize that politics is not just the image-sound-bite-media game that candidates play to try to obtain power. Politics has to do with how people organize themselves, how they make decisions. Politics has to do with whom we offer our allegiance, whose commands guide our own organizing and decision making. "Do not put your trust in princes, in mortals, in whom there is no help," (Psalm 146:3).

Dirty: As Christians we proclaim that God is our ruler, that we want to walk with Jesus—even amid the dangers of Galilee. But this does not mean we ignore the world around us. It means, as Elias Chacour urged Mennonites (see the Sept. 22 issue, page 426), that we "get [our] hands dirty," that we ask God's Spirit to show us how we are to love our neighbor as ourselves.

That involvement in the messy world may mean voting, though it will mean more than that. It may mean different actions for different people. But let us look to Jesus, who scoffed at the threats of so-called rulers and embraced people with love. He did not separate himself from the world of politics. Neither should we. *Gordon Houser*

Inside

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Another look at Matthew 18 / p. 466

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THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

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Face to face with danger

Mennonites encounter threats to their lives in Guatemala and Chad. (See pages 459-463.)

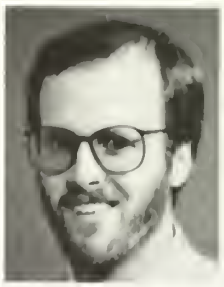
Prologue

Read the book of Acts or the apocryphal book of Maccabees. Read *Martyrs Mirror*. Then read the stories in this issue of Jose and the Wiebe family.

Paul wrote, "And why are we putting ourselves in danger every hour? I die every day!" (I Corinthians 15:30-31). Believers throughout history have faced danger, threats to their lives, and they continue to do so today. Yet it is not always something they choose. It is often thrust upon them. Having sought to follow Christ faithfully, they must suddenly follow him in the face of danger.

Perhaps you are like me. You like to read such stories, but you are glad not to be part of one. Like the lion in *The Wizard of Oz*, I lack courage, in spite of the front I may put on. Yet I must trust that God will not let me be tested beyond my strength (I Corinthians 10:13). Some people think it takes courage to be an editor. Maybe. But I've also experienced the wonderful community of readers of *The Mennonite*, which gives me any courage I need. Providing courage is one of the things communities do.

Also in this issue, Nancy Heisey looks at Matthew 18 in light of the growing number of cases of sexual misconduct by church leaders. We also offer guidelines we use in reporting such cases. *gh*



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Cover: The photo, furnished by *Sojourners*, is by Larry Towell.

Next issue: One congregation's experience with mental illness

After two narrow escapes from death, José joined an Anabaptist church in Guatemala. Now he works for justice in spite of threats.

I met José last spring during a learning tour to Guatemala with Self-Help Crafts. He told his story to our group in a third-floor meeting room away from people who might overhear and report to the police or the military.

José gave permission for his story to be shared with a North American audience in the hope that we will understand a bit better what our brothers and sisters in this part of the world are facing as they attempt to be disciples of Jesus Christ who live out peace and justice.

Because of the volatile political and economic situation in Guatemala, I have not used his real name. Nor have I named his church, and I have changed other identifiable facts. But as much as possible I have used José's own words as they were translated to me from Spanish. *J. Lorne Peachey*

'Is this the day they are going to kill me?'

As told to J. Lorne Peachey

My name is José. I grew up in the Guatemala City dump. I was 12 when we moved there. My family came from Honduras in search of economic opportunity. When we couldn't find any, we ended up with 5,000 other people trying to survive off the garbage of the dump.

How could we stand the smell and the vultures and the dirt? A lot of people I saw couldn't. They became drug addicts or glue sniffers. Children as young as 4 or 5 sniff glue in the dump so they can cope. My family survives through hard work.

People from my country have a strong work ethic, a strong sense of survival. That kept me going for five years in the dump.

A belief in God did not. I didn't believe in God then. I didn't see how there could be a God, given the circumstances I was in.

Then one day I met a person who said to me, "You are a human being." This made an impression on me. No one had ever told me that before. I thought I was like the vultures or the dogs that were also feeding on the garbage.

But this man did more. A powerful person who had money, he said that if I would agree to go to school, he would pay my way. That's what I did. I studied in the mornings and worked in the dump in the afternoons.

At school, no one wanted to be close to me. Both the students and the teachers rejected me. But I kept going. I was a human being. I wanted to better myself. I wanted to be more than a dog or a vulture.

That's the way I lived for three years—school in the morning, work in the dump collecting plastic and cardboard for sale in the afternoon. By the end of the three years I had completed the primary grades. (I had been to grades 1-4 in Honduras.)

A devil: At age 16 I went to a conservative, evangelical church that had a mission for "marginalized" people like me. But that church wasn't interested in whether I had any food to eat or clothes to wear. The people there thought I had a devil, and they spent all their time trying to get it out of me. I soon rejected that church and left it in anger.

One day I met a person who said to me, "You are a human being." No one had ever told me that before.

About this time my father was abducted and taken to prison. He was accused of plotting a kidnapping. I found out where my father was jailed and took him food. I learned that the authorities had tortured him by tying a bag of lime to his head and hanging him upside down from the rafters. Fortunately, because he was a foreigner, some friends were able to get him out of prison, and he was deported back to Honduras.

So I became the supporter of the family. I was 17 and no longer in school. I had three jobs: one in the garbage dump and the other two outside, cleaning buildings. I worked hard to support my family.

As I went to these jobs, the police harassed me on the streets. They stopped me and asked to see my documents. Since I had been born in Honduras, I didn't have the right ones. Four times I had to talk my way out of being forced to join the military and fight for Guatemala.

The fifth time I wasn't so fortunate. When I couldn't produce the right documents, they stripped me completely and forced me into a car. Then they drove 45 minutes to a place outside the city. They dragged me out of the car, and I figured this was it.

But one of the policemen said, "I'll give you one more chance." So they left me, nude, in that isolated place, and I had to find my way back to the city, without clothes, alone.

A few days later, on a Sunday afternoon, I was out on the street playing basketball with my friends. All at once I saw a car without license plates come down the street. It stopped and three men got out. Two had machine guns and one a pistol. The one with a pistol pointed at me. I ducked, and the bullet went over my head. I thought I had gone deaf with the loud explosion from the shot.

Everyone came out of their houses to see what was going on. The three men jumped into the car and roared off.

Machine guns: Later, my friends and I were standing on the street corner, talking about what had happened. Three of us left the others and crossed the street to go to a store. Suddenly the same car, without license plates and its lights off, came down the street, machine guns blazing. Six of my friends, standing where I had been seconds before, were killed.

I'll never forget seeing the bodies of my six friends, jumping in death agonies, blood sputtering from the holes made by the bullets.

José, I told myself, you have two options. You can go into the mountains and become a guerilla and avenge the deaths of your friends. Or, if there is a God, you can wait for something to come along to change your life.

For two years I debated what to do.

J. Lorne Peachey

On behalf of the poor: *Two boys who live in the Guatemala City dump wait for José to peel green plantains so they can eat. Once the peels were off, the two gulped what they found inside as though they hadn't eaten for hours.*

It was a most difficult choice to make. But for two years I couldn't decide.

Then I met a man who identified himself as an Anabaptist pastor. "Come to my church," he said, and I did. There I heard for the first time talk about peace and justice. That's what caught my attention. But it also caused conflict within me. Non-violence—would that really work? Finally I said to myself, You've seen violence, and that doesn't work. Why not try non-violence? So I began attending that Anabaptist church.

By now I had moved out of the garbage dump and was working full time in a bakery. I met a girl who became my wife, and I studied Anabaptism in our church-related school.

That was an eye-opener for me. I learned about Anabaptist martyrs who had died for their faith. I related that to the stories of the massacres of the peasants in my country. I read the Bible, and there I discovered that God is preoccupied with those who suffer and those who are poor. That's when I decided to devote my life to working on behalf of the poor of my country.

I soon got a chance. In 1990 the military abducted the brother of a friend of mine. Ten days later his body was found, arms cut off and eyes gouged out. He had been the father of nine children. In fact, our church had been trying to help this family.

My friend was upset, and he took out space in the newspaper to denounce the military. It happens all the time in Guatemala; frustrated with the lack of justice, all we can do is make public denouncements. Two months later my friend also disappeared.

Now we had two families without fathers and without means of support. I decided to find my friend.

I went to all the prisons in the city. I went to each warden and said, "I know you have him here." They all said no, until one day I found him in a prison 20 kilometers outside the city.

"Don't worry," I told him. "I'll get you out of here and back to your family." When I tried to leave, a guard grabbed me and stamped me with a mark that identified me as a prisoner. For six hours I protested. Finally they let me go but said, "Don't ever get involved in political activity again."

That didn't stop me. The next day I went to the Supreme Court of Guatemala. I told them about my friend who had disappeared into the prison, and I lined up lawyers and media to make the story known. The Supreme Court, in turn, rejected every lawyer I got on the case.

For several days during that time, a motorcycle followed me. One day, at 3 a.m., a bomb exploded outside my garage. Another warning. But in spite of my fear, I remembered my resolution to help the poor, and I went on working to get my friend out of prison.

It took a year and a half. Finally, in late 1991, he was released. When he came out, I signed a document saying that I would be responsible for his total welfare.

'Anabaptist': Some time later I got an appointment with the head of the Supreme Court. I told him about the injustices in my country and that as a Christian I was going to work at doing something about them. He asked what religion I was with, and I said, "Anabaptist." He hadn't heard about us before, but he said he was impressed with my dedication. He also said he knew that the military was committing acts of repression, but he couldn't do anything about it.

I am now studying at the national university. This school has been one of the most violated institutions of Guatemala. Just 40 days ago, one of my friends was assassinated. Another 20 of my friends have since left the university. There's a threat that my department in the university will be bombed some day.

But I continue to study, and I continue to go to the Anabaptist church. I continue to believe in peace and justice. Each day when I get up, I ask myself, Is this the day they are going to kill me? That gets me moving, because I don't know how much time I have left.

Even though I know that someday I may not see my friends and family any more, I also know a man whose name is Jesus. I know the experience of the Anabaptist martyrs. I know that death is not the last word. And just as Jesus was raised from the dead, someday I will also be resurrected.

This is what gives me my confidence and my hope. One day I will meet God. I don't know when. But I know it will happen.

J. Lorne Peachey is editor of Gospel Herald.

Life at the dump

Unlike José, many people never get a chance to leave the Guatemala City dump. They spend their lives rummaging for plastic, cardboard or other "valuables" to sell to recyclers. Some scavenge food, which they sell to those who live in the dump.

More than 500 families make their home in the Guatemala City dump. Estimates put the number of people at over 5,000. Sanitary facilities are almost non-existent. Insiders say one water tap serves the community.

The smell is overpowering. So are the dust and the wind. Vultures and dogs and pigs mingle with people systematically sifting through the garbage. Children either tug at their mothers' skirts or help with the sorting. Young ones ride on their mothers' backs.

Why do they stay? The government says these people are here because they want to be. Guatemala's people point out that as much as 80 percent of their country's land is owned by North American fruit companies. What's left can't support the growing population. People migrate to the cities for a better life but end up in the garbage dump.

Land redistribution is a major need for this part of the world. But it won't happen, our Guatemalan brothers and sisters say quietly, until the foreign policies of the North put pressure on the fruit companies to give up their land monopolies. Until then, Guatemalans see those of us from the North as more interested in cheap bananas than in the plight of those who live in the Guatemala City dump. *J. Lorne Peachey*

J. Lorne Peachey

Vultures, dogs, pigs: *An indigenous woman takes off for her hut after spending the day "gleaning" in the Guatemala City dump. What she has salvaged for recycling she carries on her head, with a baby on her back and two children hiding behind her.*

When they called me in, I went, with a long look at Dave while the same thought ran through our minds.

Face to face with danger in Chad

Cookie Wiebe

We had said we did *not* want to go to a place politically unstable. In faith we came to Chad. Now we were being told to be ready to evacuate in the morning. We slept little that night. In the morning Dave went to bring in the Peace Corps workers in our area, and I tried to sort out what was important to take with us. For a week, a month or forever? How could I say good-bye so soon?

When fleeing soldiers demanded our vehicle from Dave, he didn't act as though they were monsters to be feared. He gave greetings, asked questions and decided to ride along. His presence may have influenced the behavior of these men. At any rate, he got the truck back and was unharmed.

Later, when another truck pulled up to our gate and men with machine guns got out, Dave went to greet them, leaving the first man in doubt. Should he raise his gun or offer his hand? He started the first and ended by shaking hands. Our visitors were so nervous they were ready to shoot when they opened the door of the truck—and later the door of the refrigerator. They were looking for food, clothes and, of course, money. In the kitchen I offered my homemade bread (more of a sacrifice than they knew) and found a plastic bag to put it in. When one man tried to stuff a large milk tin into the too-small bag, I said, "No, this is for the small stuff. Here, take these oranges."

They said, "What's this?"

"Cereal," I said.

"Where's the money?"

Telling us to stay outside, they went into the house to look for themselves. We waited, nervous. Our daughter Abra was inside. When we called her in English to come out, they let her. When they called me in, I went, with a long look at Dave while the same thought ran through our minds.

Dave Linscheid

A big step: *Cookie and Dave Wiebe talk about Chad.*

"What's in here?" a man said.

I opened a trunk to show him my husband's clothes.

"Where's money?"

I offered my billfold, but when they demanded "big money," I said I would have to ask my husband and quickly left the house.

They called Dave in. They were pulling clothes off the shelves, searching for the big money they knew we whites must have. They found the camera bag.

"What's this?"

"*Appareil* photo, be careful," Dave said as it dropped a short distance onto the floor. Dave unzipped the other compartment and saw not only the other lens but a large wad of money hidden inside. He glanced up to see if they were watching, but they were no longer interested in his efforts to be helpful.

As they prepared to take everything from the cash box, bags of coins and all, Dave asked them to please leave us something. They did—bags of the smaller change. They were about to take Abra's small savings when Dave said, "Please, that's my daughter's." They left it.

> *We responded to [the soldiers] as people, and they treated us as people.*

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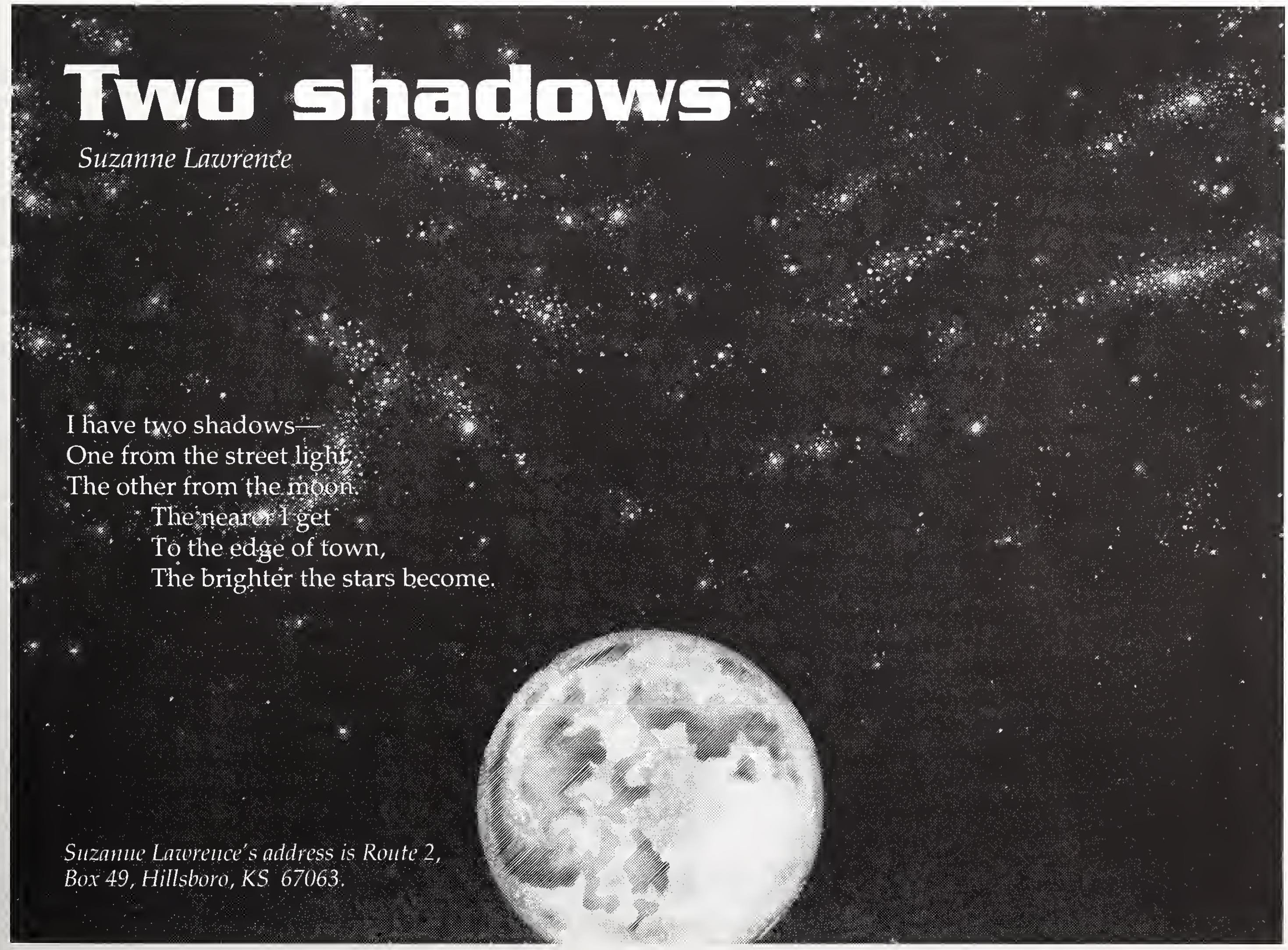
Running shoes: As they walked out the door they spied her running shoes with special orthotics inside, impossible to replace here. Dave motioned with his hand to leave it, and they left that, too. As they turned to go, one man called to me. Another told him to "leave it," so I was left, too.

How much did our response help keep the situation calm? I don't know. We responded to them as people, and they treated us as people. I know our experience was nothing compared to the continuing struggles of citizens in troubled countries around the world, or even others in Chad. But for me it was a big step. God led me around another "I can't" on my list. I've discovered that I can learn a new language or two; I can live with snakes and scorpions. And now I can face physical danger and put this experience in its proper place—one more story in a long line of stories revealing God's faithfulness—a cause for thankfulness and renewed intercession for our sisters and brothers still in such situations.

Cookie Wiebe, 309 W. 11th, Newton, KS 67114, wrote this after the events of Dec. 1, 1990. She and Dave recently returned from a three-year Mennonite Central Committee assignment in Chad. They are members of First Mennonite Church in Newton.



Dave Linscheid

Two shadows

Suzanne Lawrence

I have two shadows—
One from the street light,
The other from the moon.
The nearer I get
To the edge of town,
The brighter the stars become.

Suzanne Lawrence's address is Route 2, Box 49, Hillsboro, KS 67063.

Letters

Thanks for help on *Hymnal*

I want to express my thanks to several people whose diligence and faithfulness helped me get *Hymnal: A Worship Book* to the printer in time for a June release.

Mike and Sherry Slaughter of Midwest Engraving patiently worked with my ignorance of the computerized typesetting process, offered advice and suggestions when layouts that I thought worked would not, and were unusually cheerful when I asked for last-minute changes.

Ken Nafziger, the music editor, who has an uncanny sense of time and deadline, offered insightful suggestions for the sequencing of the book and talked various problems through with me when I was in a muddle.

Lani Wright, the administrative secretary, in the midst of giving birth to two children, managed to keep notes of importance from the Hymnal Project meetings, secured all the copyrights for the hymns, copyedited the hymns and remained a willing ear for my bouts of frustration and despair.

Doug Basinger, David and Anita Breckbill, and Grete Stenersen read the second and third proofs for text and music errors and bent their schedules out of shape the last two months of the project to look over all the hymns one last time.

Joseph Miller, my husband, lived like a refugee in his own home the last two years as various generations of the hymnal spilled into our common living space. He endured me when I was less than pleasant to be around and got far less of my attention than he needed and deserved. Without his love and faithfulness the book would not be finished. *Rebecca Slough, Managing Editor, Hymnal Project, 5218 Victor Ave., El Cerrito, CA 94530*

Wrong impression

The article (Aug. 25 issue, page 371) about the 450 panels—collages of faces—representing the 100,000 people killed in Iraq during the six-week Persian Gulf War a year ago prompted me to check my files for information on casualties in that war.

A reporter who covered the war estimated the number of civilian deaths at no more than several hundred, and most of those were in the highly publicized bombing of the bunker/air raid shelter.

If that latter figure is correct, or even if it is low, then to give a true picture, only a few people in each panel should be portrayed as civilians; the rest should be wearing uniforms. Otherwise we give the impression that we went over to Iraq and indiscriminately bombed 100,000 mostly aged, women and children, which I hope is not the impression you were trying to give.

Being against war doesn't give us the right to mislead or sacrifice accuracy. I guess I expected better from Mennonites. *Dorothy Liechty, 630 E. Water St., Berne, IN 46711*

Explains change in song

The reason for changing "Sister, let me be your servant," as found in the *Hymnal Sampler*, to "Will you let me be your servant?" in *Hymnal: A Worship Book* had nothing to do with pressures from constituencies within our denominations who oppose women in leadership ("What Happened to 'Sister'?"—Sept. 8 issue).

The text arrangement in the *Sampler* was a variation on the original text by Richard Gillard, which had not included "sister" at all. The small group of Hymnal Project members appointed to "fine tune" the new worship book found "Will you let me be your servant?" used in another hymnbook. They were struck by the fact that the posture of asking if we may serve requires that we listen to what others tell us they need. The group agreed that the postures of asking and listening were important for Mennonites and Brethren to take more regularly. We all have lessons to learn about how we best serve each other.

On a personal note, I question whether changing the text from the *Sampler* version made the hymn "lifeless, impersonal and meaningless." Yesterday I sang this hymn in my congregation at the ordination of Joyce and Don Wyse. There were tears in more than one person's eyes. *Rebecca Slough, Managing Editor, Hymnal Project, 5218 Victor Ave., El Cerrito, CA 94530*

The mountaintop revisited

I have read with great interest the stories written about the "Men Working to End Violence Against Women" retreat at Rocky Mountain Mennonite Camp. (See our March 10 issue.) Like many others who went up the mountain, I, too, had what others have already described as a conversion experience.

The power of that event still amazes me. I recall the men being required to remain silent while the seven Mennonite women consultants shared stories of painful experiences they suffered at the hands of individual men and church structures. I remember my emotions of anger, shame and pain, bringing first tears, then sobs as I heard their pain. I had known some of the women for years and also knew them as part of a larger circle of women who for years have been patient and caring mentors as well as friends. Then I thought, How can I feel such pain for the experience of friends and not feel the same or more for the woman I married. Had not Susan suffered the same pain, oppression and frustration? What was harder to accept was that it had not been only at the hands of some faceless, vague patriarchal entity but from me. I was the enemy and the one who wielded power and pain. I vowed to confront the oppressor within as well as those without.

I have not seen much written regarding the genesis of the covenant that came out of the retreat. There has been some criticism of the statement as being just another example of men needing to take over and do something to make themselves feel better. If that is the case, then I should take responsibility for coming up with the suggestion. When bringing forth the idea and inviting others interested to work on a statement, it was out of a desire to do something that would commit those signing to publicly declare themselves "defectors from the patriarchy" and challenge the institutional church to transform itself in a way that would end violence against women.

Sadly, we were able to predict that the covenant would be responded to within church structures simply because it bore the signatures of men, even though the women had reviewed the document at different stages and made suggestions that were incorporated into the statement. Women have bravely and vigorously pursued the same agenda with the church for years with scant acknowledgment and at considerable personal cost.

The issues are being discussed publicly in our institutions and conferences. Sadly, almost all the voices being raised in debate are male. I believe the dearth of female voices sometimes has to do with fear (not paranoia) of repercussion and reprisal, which too often has been the response. I have been told that others are not speaking out because they are despairing and/or weary, and still others feel that it is simply long past time for men to do the work.

I believe that the Holy Spirit was on that mountain in Colorado and changed hearts and lives. My prayer is that for those who did not come to the mountain, the mountain will come to them. *Vaughn Moreno, co-chairperson, Joint Task Force on Domestic Violence, Elkhart, Ind.*

True repentance

Glenn Kelso (Speaking Out, Sept. 22 issue) takes Emma LaRocque to task for not wrapping up her presentation on the abuses of European empire builders and the settlers who followed in their wake with a talk on forgiveness in Christ. Too bad. It's not so easy to get off the hook. The tendency is to want to claim forgiveness without doing the necessary, biblically mandated, painful task of repentance. True repentance is not mere remorse, a sense of guilt that makes you squirm. Repentance is turning away from wrongdoing, making a demonstrable change. It calls us to achieve an attitude of humility, something that seems lacking in his comments about LaRocque's "good lie."

I, too, was present at Sioux Falls for LaRocque's presentation, as well as the discussion with her afterward. I did not hear her rewriting history to describe Native peoples as "morally superior," but I did hear a call for recognition of them as morally *respectable*, with elements that we could learn from to our benefit. There is a tendency in our Western culture to believe that the way to make ourselves look better is to denigrate others. I see this as the main tone of Kelso's comments. It is hard to talk with someone about his misuse of power if he refuses to admit he has any. If we reduce this discussion to the level of "I may not be perfect, but they're sure not perfect either," we will never reach a point of true repentance, and the whole question of forgiveness becomes immaterial. *Mary B. Stueben, Seattle Mennonite Church, 225 N. 70th, Seattle, WA 98103*

God did not create sin

I find the premise, "We cannot believe that our God, a God of love, would create approximately 10 percent of the population [homosexual]" and loaded phrases like "literalistic interpretations of a few isolated Bible passages" (Letters, Sept. 8 issue) disturbing.

God created man and woman, gave them to each other for companionship, mutuality and procreation, and called it good (Genesis 1-3, an "isolated passage"). He created them healthy, whole and innocent.

Man/woman—humanity—chose to destroy their innocence by wanting God's prerogative of making moral decisions. With that they destroyed the "goodness" of God's creation, including their own goodness. The result has been a less than perfect creation at every turn. These manifestations are not "created by God" but the result of our collective sin. God did not create violence, sickness and disability or homosexual tendencies or expressions. God loves all, but that is a far cry from saying he created these expressions of fallen humanity.

One could say that only "a few isolated Bible passages" say we should not steal or kill; therefore these need not be "interpreted literalistically."

We want to take the moral decision-making process/authority from God.

By invoking God's love as reason to accept what God does not accept and/or has not created as coming from God, we do violence to the holiness and righteousness of God and to the Good News that God hates the sin but loves the sinner. *M. Albert Durksen, 27 Pinecrest Bay, Winnipeg, MB R2G 1W2*

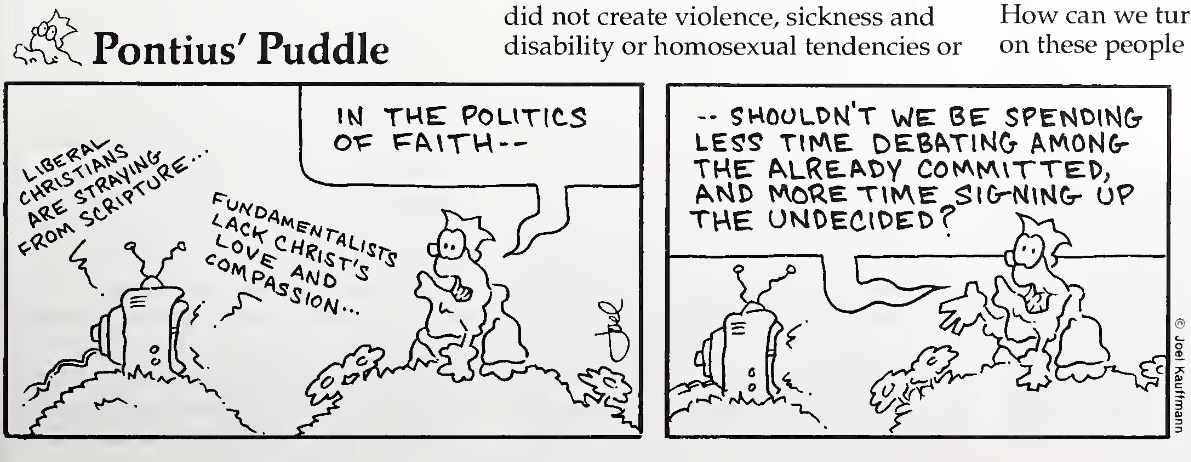
Be more accepting of all people

In 1952 or 1953, my brother, who was in 1-W service, wrote to his mother that he was homosexual. He shared that this sexual orientation had always been a part of his life, a source of much frustration and humiliation for him. He asked in this letter for his mother's love and understanding.

My mother shared this letter with me and asked what I knew about homosexuality. I tried to explain what I understood. After a time my mother assured her son of her unconditional love and support, even though her understanding was incomplete. In time the entire family of two sisters and five brothers was extending love and support to this brother, and those of us left still are 40 years later.

With information and education comes understanding, with unconditional love comes support. We have learned much from this talented brother, who treats others with care, love and respect.

Why can't we as an educated body of believers be more open and accepting of all people, regardless of their differences, sins and shortcomings? How can we turn our backs and hearts on these people who are just as much Christian as those of us who are judging them? How can we expect violence, incest, abuse, suicides and murders to cease if we (the church) don't extend our hands in love, acceptance, and support to all men and women around us? *Name withheld*


Pontius' Puddle
IN THE POLITICS OF FAITH--
LIBERAL CHRISTIANS ARE STRAYING FROM SCRIPTURE...
FUNDAMENTALISTS LACK CHRIST'S LOVE AND COMPASSION...
-- SHOULDN'T WE BE SPENDING LESS TIME DEBATING AMONG THE ALREADY COMMITTED, AND MORE TIME SIGNING UP THE UNDECIDED?
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Bible

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Another look at Matthew 18

How to confront sexual misconduct by leaders

Nancy R. Heisey

When Ruth, a young friend of mine, was making plans to move to another city to begin graduate studies, she asked me for some suggestions. Since I knew there was a Mennonite congregation in the city where she was moving, I gave her the name and address from the *Mennonite Yearbook* of the person listed as leader for that congregation. "Call him," I said. "I'm sure he could help you find some housing options." Later Ruth told me that she had found housing through another channel, and I forgot about our exchange.

A few months later, Mary, another friend, told me that she had experienced sexual misconduct by the leader I had recommended to Ruth. Mary did not feel the matter was resolved, although she had participated in a process that attempted to work at the problem. Mary was one of several female survivors of the same leader.

Imagine my dismay, questions and relief—dismay that I had given the leader's name to an unsuspecting young woman, questions about why his name was still listed in the *Yearbook* and relief that Ruth had not taken my advice.

While I had been involved in matters related to sexual misconduct by church leaders in several ways, it was this experience with Ruth and Mary that pushed me to take another look at Matthew 18. From my childhood I had been taught that the Bible provides us with a model for dealing with sin in the church. In the context of our church-wide discussion of sexual misconduct by church leaders, people have referred to Matthew 18. Some have suggested it as the basis for maintaining privacy around any processes related to sexual misconduct by leaders. Others, including Bethany Theological Seminary professor Lauree Hersch Meyer, who spoke at a May conference on church discipline, fear that "using Matthew 18 when power has been abused brings on more abuse. Falling back on Matthew 18 helps abusers blame their victims and use their still-powerful authority to further abuse."

'Little ones': Matthew 18 is one of Jesus' five major discourses in that Gospel. Its central theme is the nature of life in the new community of Jesus' followers. The first 14 verses are full of tender concern for children, the "little ones," the lost sheep. Those verses pronounce a harsh woe on anyone who causes a little one to stumble and give radical advice on how to deal with something that leads a community member to stumble. The parable of the shepherd and the lost sheep in verses 12-14 underlines that the first section of chapter 18 is directed mainly to the leaders of the community.

Verses 15-17, which outline the process for dealing with a member of the community who sins against another, immediately follow the shepherd parable. The instructions assume that the offense is not widely known in the community; otherwise the counsel to deal privately with the matter would be irrelevant. The first step is for one person to go alone to confront the other person with the offense. Some early manuscripts of this verse do not include the defining phrase "against you" to describe the nature of the sin. The phrase may have been added to make this section more parallel with the advice in verse 21. The Leviticus verse from which this advice was taken calls the offended party not to hate but to reprove (Leviticus 19:17).

Step two, in verse 16, describes what happens if the offender does not "hear" the private confrontation. The word used for "hear" carries the more forceful meaning of "heed" or "obey." The confronting member takes one or two others, again quietly, to meet with the offender. While the original provision for two or three witnesses found in Deuteronomy 19:15 outlined the method of confirming a crime, the concept was seen as a broad defining principle in Jesus' time. And while there are no exact parallels to this instruction elsewhere in the New Testament, the idea of taking witnesses as part of church discipline occurs elsewhere (2 Corinthians 13:1, 1 Timothy 5:19). The role of the witnesses, while it may be to underline from their own knowledge the offense, is more immediately to confirm the conversation and the response of those present.

Step three, in verse 17, defines what occurs if the second meeting bears no fruit of acknowledgment or repentance (heed) in the offender. The confronter and the witnesses present the matter to the entire local congregation. The intent of this step is to add authority to the effort to convince the offender of the sin. The ultimate goal is not condemnation of the offender but reconciliation. An offender who refuses to be convinced by the whole body should no longer be considered a member of that community. However, as has been stated often, even that step should be done with the restoration of the member in view.

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All the survivors of sexual misconduct who have shared their stories with me have made an effort to take the first step of private confrontation.

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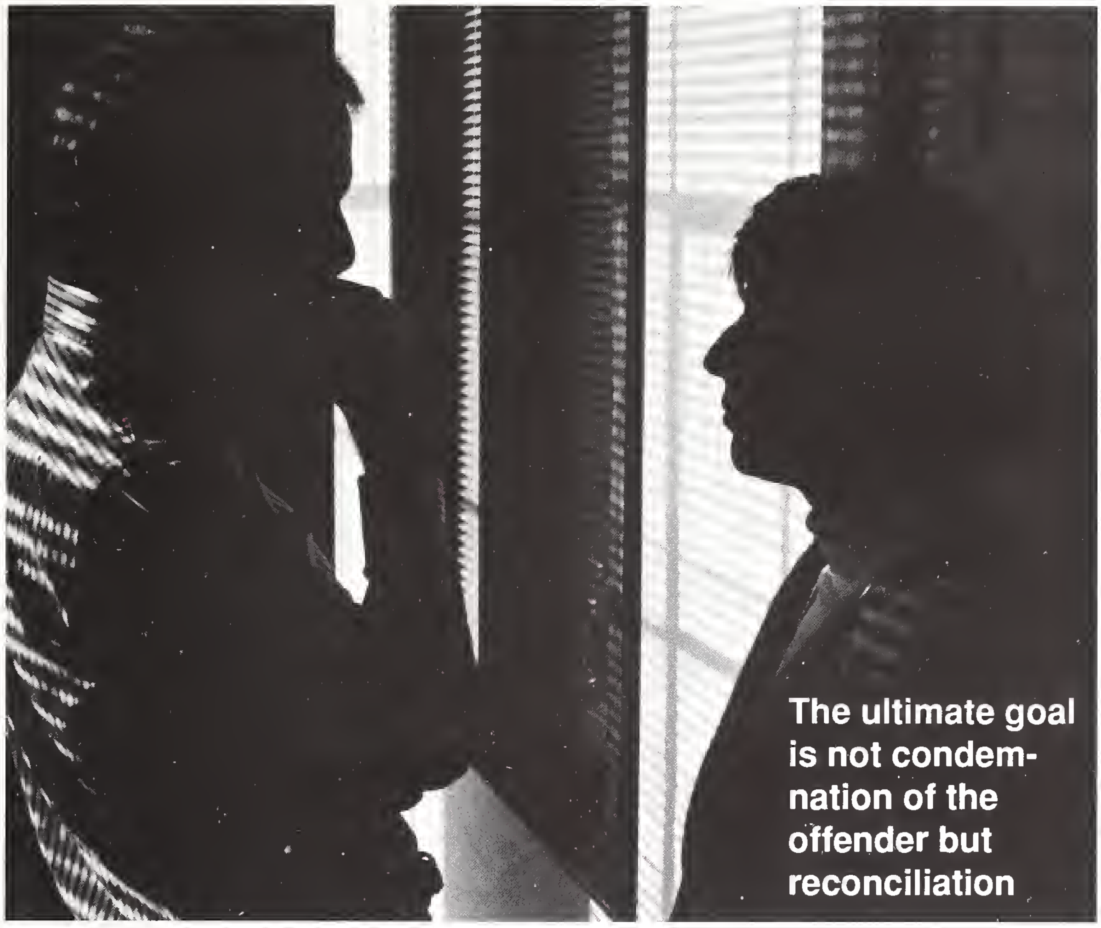
Verses 18-20 underline the authority that the community has to carry out such discipline.

Despite the abuses of power that they faced, all the survivors of sexual misconduct who have shared their stories with me have nevertheless made an effort to take the first step of private confrontation. But their experience was that the offender responded by trying to persuade them that they were not correct in their perception that something was wrong. When they asked other church members or leaders for help, a number of



The ultimate goal is not condemnation of the offender but reconciliation

Dave Linscheid

these survivors experienced disbelief and unwillingness to act. And rarely has the process gotten close to step three. Many church members, even if they are willing to begin a process of confrontation, urge survivors of sexual misconduct by leaders to jump from verse 16 to verse 21, where Jesus counsels Peter to forgive another community member 77 times. The call to forgive often replaces a clear call to bring the matter to the community when the offender has not repented and offered restitution privately.

Trusted friend: Thus another look at this passage suggests several important things. First, in many cases of offense in the church it is wise for the one offended to begin with a private confrontation with the offender. But in the case of sexual misconduct by a leader, the potential for further abuse makes that difficult, if not impossible. Matthew 18 seems to allow another to go to the offender on behalf of the victim. We must publicly encourage this approach. Those who have experienced such a breach of trust should know that they are free to find a trusted friend in the community as soon as they are aware of the offense against them, and ask for assistance in planning for a confrontation.

Second, the call for two or three witnesses does not mean that sexual misconduct can only be confronted after several people have been victimized. Two or three witnesses are needed to assure the victim that the offender has heard and heeded the call for an end to the sin. The response of the one confronted, even if a situation arises where there has been a misunderstanding rather than a victimization, should be one of openness and readiness to assure the security and well-being of the one confronting. Early confrontation of sexual misconduct by leaders may also spare those leaders from destroying themselves, their families and their careers by repeated offenses.

Third, the church faces a difficult problem because we are no longer simply a local body or even a loose network of local bodies. When the "taking it to the church" of step three describes a local community process, how do we deal with church leaders of broad reputation? Whether the offenses of such well-known leaders have occurred in one community or in different places, if those offenses have already affected many people, I believe that the sense of Matthew 18 allows for the broader church to be informed when an offender refuses to listen to the few witnesses. But more essential for the future well-being of the church, we must design and insist upon meaningful ways for church leaders to be accountable to a local community. Members of a local community might insist that their leaders develop a relationship of accountability with a spiritual director. Communities that are home to people with leadership roles in the broader church might call those leaders to a similar arrangement or set up an accountability support group for those leaders. If leaders are not ready for such personal accountability, then the church must withhold the credibility of broader leadership from them.

It would take another article to begin to discuss what it means to forgive those who have offended while in their capacity as leaders and how they may be reconciled to the community. We cannot ignore Jesus' words about forgiveness, which conclude this chapter on the new community. These words underline that the process of forgiveness is not cheap. Perhaps a first step would be to agree that, in the same way that a victim of such sexual sin need not be the one to confront the offender, the survivor is not called on first or alone to forgive. The entire community is responsible for restoration and forgiveness of the offender who is ready to take the road back to fellowship. If that work is faithfully carried out, the survivor may, in the fullness of time, also be freed to forgive.

Nancy R. Heisey is associate executive secretary of Mennonite Central Committee, Box 500, Akron, PA 17501-0500. She wrote this article for Meetinghouse, a consortium of Mennonite editors.

Guidelines for reporting sexual misconduct and other sensitive news stories

Developed by Meetinghouse, a Mennonite and Brethren in Christ editors' group

Sensitive news stories, such as those of sexual misconduct of church leaders, force difficult decisions for Mennonite journalists. We believe the press is an essential part of the church's work as it attempts to deal with these situations with compassion, redemption and reconciliation for both victim and offender. At the same time we recognize the power of a public medium and the frequent tension between public and more private ways of being the church.

In dealing with sensitive stories, the church press must ask constantly, How can this story be presented so that it will work toward building rather than tearing down the church? In reporting these stories, the editor will strive not only to name problems or conflicts but also to point to or "mediate" solutions.

This set of guidelines for handling sensitive stories aims to keep those of us in the church press accountable to our own best intentions.

Why carry 'bad' news?

1. **Accountability:** Public leadership is a public trust. Leaders must be held accountable for that trust. The professional counseling community recommends that trust violated must be dealt with openly and forthrightly.

2. **Integrity:** A publication targeted to tell the church's story must report both the "good" and the "bad" if it is to remain credible. To fail to report the bad is to lose believability in reporting the good. This approach is particularly true for today's sophisticated media generation within the church. It is also true for those outside who look on.

3. **Truth and accuracy:** When misconduct or other controversy involving public figures occurs, rumors quickly run rampant. It is the role of the church press to put enough accurate information on the public record to set straight the rumors. It should also provide accurate information for the more detailed discussion that needs to happen at many levels.

4. **Deterrence:** Leaders and members can both benefit from the threat of public exposure. Consciousness-raising can help individuals avoid potentially ambiguous and misleading behavior. Publication lessens the possibility of offenders moving from community to community with sinful behavior unchecked.

5. **Legitimation:** Publication "legitimizes" the stories of the victims of known offenders.

What determines which stories to publish?

1. **Have the accused and the victim had the benefit of a fair process?** Normally the church press will report only after an action has been taken by a church body (congregation, area conference, church-wide board or another agency acting on behalf of the church) or a court. The assumption is that these bodies can guarantee a fair process. When the church press is contacted directly with allegations against a particular leader, the editor will direct the person bringing the allegations to the proper board or agency. Should situations arise in which the agency responsible fails to follow through on the investigation, the editor may decide to go with the story. This will be done with careful attention to journalistic ethics, such as balanced and fair reporting and avoiding libel, and in consultation with other journalists and church leaders.

2. **Has the offender held a significant church-wide office or been a public figure in Mennonite church life?** With public responsibility comes public accountability. That accountability needs to be at least as broad as the offender's influence in the life of the church.

3. **Is the offender repentant for the alleged actions, or does the offender refuse to "own" the behavior?** Confession will not necessarily mean a story will not be printed. The church press must take care to ensure that easy confession does not become a "way out" for an offender. In cases in which confession and restitution are being made, the editor will be in dialogue with the accused before running a story. In cases in which an offender does not take responsibility for known misconduct and refuses to repent and make restitution, the press has the responsibility to make those facts known to the church.

4. **Have the victims identified themselves, and do they feel a story should be published?** In covering sexual abuse stories, the church press must bring at least as much concern for the victims of misconduct as for the offender.

How will sensitive stories be covered?

1. Focus will be on official actions rather than on the behavior of the offender.

2. Only the details necessary for understanding the offense and the official action will be included in the story.

3. The offender will be named, but the victims' names will not if they request anonymity. However, the victims' names must be known either to the editor or to a responsible group in the church.

4. All facts and secondary information will be checked with at least two sources.

5. The accused will be contacted before publication. The story may include a statement from the offender but need not do so. However, the offender will be informed that a publication is carrying the story.

6. All stories will be checked with an attorney for potentially libelous material. Editors will also consult with journalistic colleagues and refer to statements of journalism ethics in pursuing sensitive stories.

7. If a case is in court, editors will publish only what has been reported in open session. Publications will avoid independent investigations while a court hearing is in process. They will also observe court orders banning publication of evidence or names.

8. Responsible feedback to a story will appear in letters columns, though the editor may publicize a time limit for discussion of an incident. Any limit should give time for readers to respond to at least the first round of the letters.

News

New General Board looks ahead, considers budget woes

North Newton, Kan. (GCMC)—The newly configured General Board of the General Conference Mennonite Church (GC) held its first meeting of the 1992-95 triennium Aug. 29-30 here at Bethel College Mennonite Church. The 17-member board includes 10 new members who were elected at or appointed since Sioux Falls '92.

Board members considered the GC purpose and direction for the coming decade. "We will need to make some important decisions as a church and as a board in the next few years," said Clare Ann Ruth-Heffelbower, Fresno, Calif., who presented information on behalf of the conference's vision and goals committee.

"I see an integrated conference working together in evangelism and teaching, with peace and justice always in that message," said Loretta Baumgartner, Versailles, Mo.

Bernie Wiebe, Winnipeg, said he hopes for "an inclusive, reconciling, open and engaging community where each person is a servant and is served."

When the discussion turned from long-term vision to plans for the present, new conference moderator Darrell Fast, Newton, Kan., suggested "creative downsizing."

"If we have a clear vision of what we're doing, then it's 'right-sizing' rather than downsizing," said Lee Delp, Lansdale, Pa.

While many of the sessions included orientation to GC goals and programs, the board also conducted business. In July GC delegates passed a resolution to "laugh with Abraham and Sarah" that challenges the denomination to "birth 50 new churches by the year 2001" and hire a resource person for church planting when funding is committed.

Board members debated whether the Commission on Home Ministries (CHM), which helped prepare the resolution, should be allotted funds from the other two commissions and seminary. "We feel stymied with the lack of funds. We have an excellent program to promote growth in the General Conference, but we're spinning our wheels without adequate staff," said CHM representative Warren "Barney" Habegger, Berne, Ind.

But Bill Toews, Commission on Education (COE) representative from Leamington, Ont., argued that the mandate to plant churches and evangelize was the responsibility of all three commissions and more than a matter of "moving funds around at the General Conference level."

"We need some start-up funds, something to prime the pump in order to get this going within the next year," CHM executive secretary Lois Barrett said. After lengthy deliberation about whether to change distribution of income among the commissions and seminary, a motion to postpone any decision about redistribution until March 1993 passed eight to six.

Still seeking to enact the resolution, the following day the board considered a motion by Commission on Overseas Mission (COM) representative Tom Lehman, North Newton, to seek above-budget contributions through a special fund-raising campaign this fall.

'Hurried process': Toews expressed discomfort with the idea, saying it was "a hurried process. The motion sets no limits on the fund raising. There needs to be some strategy, some broad blueprint."

Lehman said, "If this thing languishes … I think we will be crying over an abortion rather than laughing with Abraham and Sarah." The motion passed.

Another meaty proposal came from COE, which asked that responsibility for the GC Higher Education Council, which links the conference with GC colleges, be moved from COE to the General Board.

Dave Linscheid

Orientation and business: *Anita Penner, Abbotsford, B.C., makes a point.*

Washington's "peace dividend" has ended up in the pork barrel, according to an article by John Caron in the Sept. 25 *National Catholic Reporter.* Caron says Congress has approved contracts to continue production of the F-16 airplane, M-1 tank, Seawolf submarine and Bradley armored vehicle—all weapons the Pentagon has said it really doesn't need, according to Caron. He reports that the V-22 Osprey aircraft production continues, despite Defense Secretary Dick Cheney's protests that the aircraft is overweight and, at $30 billion, too costly. Caron attributes the B-2 bomber's popularity in Congress with the fact that its parts are built in 48 states. He says congressional leaders "lack the courage to oppose pork-barrel appropriations." His solution: "Let the Pentagon decide how best to spend the reduced defense budget—not the politicians."

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The General Conference's Illinois churches will join the Illinois Mennonite Conference for a joint inspirational conference Nov. 13-14. Calvary Church, Washington, Ill., will host the event. The conference theme, "Mennonite Identity: Heritage and Vision," will be addressed by Illinois historian and pastor Steve Estes of Hopedale, Ill. For more information contact Don and Caroline Schertz, Route 1, Box 108, Lowpoint, IL 61545, (309) 443-5007.

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Virgil Wiebe will become the first Mennonite to skateboard from Fort Tryon Park to Battery Park in New York City Oct. 31. As part of a fund-raiser for Manhattan Mennonite Fellowship, Wiebe will recite the Beatitudes at a doorstep while spinning "360s" ($2 per Beatitude), sing "606" while performing a headstand on his skateboard ($6.06 per voice part, or $24.24 for all four parts at once), re-enact scenes from the conquest and conversion of the Americas: the sale of Manhattan ($6 for the neighborhood of your choice), and recite the Schleitheim Confession.

Nearly all of the U.S. Department of Energy's weapons complexes are now working at disassembling and storing nuclear warheads. The Pantex plant near Amarillo, Texas, a center for nuclear weapons production since the 1950s, is now disassembling about seven warheads each day. Workers from other energy department facilities, such as the now-closed Rocky Flats plant in Colorado, have been transferred to Pantex to assist in the disassembly process. Storage space once used to house new warheads awaiting shipment to "Military First Destinations" now house plutonium removed from dismantled weapons. (*Bulletin of the Atomic Scientists*)

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Over 1,400 people from the General Conference Mennonite Church, Mennonite Church and Church of the Brethren attended Evangelism Leaders Academies this summer. "ELA participants carried many ideas back home and a renewed enthusiasm to help their congregations become mission stations for the people around them," said Ed Bontrager, Living in Faithful Evangelism director. A network of Mennonites and Brethren are fasting and praying on the first Tuesday of each month that "God will use the LIFE process to enable our congregations to better carry out the Great Commission in North America," said Marilyn Miller, LIFE assistant project director.

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In cooperation with Mennonite Disaster Service, Mennonite Health Services hopes to set up a volunteer clinic in Homestead, Fla., to offer health care to people affected by the hurricane disaster. MHS is calling for volunteers starting Sept. 25 and continuing for at least six months. Psychiatrists, psychologists, social workers, pastoral counselors, nurses, doctors or other medical personnel who are available for a minimum of two weeks should call Mennonite Health Services at (717) 859-3889.

COE executive secretary Norma Johnson reported that the price tag for the work of the council would be $36,000, funded by the colleges, the General Conference and grant requests. After some debate the proposal passed eight to six.

The board also grappled with its budget. Initial figures proposed by general secretary Vern Preheim showed an increase in expenses, in contrast to cuts planned by the three commissions and seminary. "It's painful, but I believe that to whatever degree the commissions and seminary cut, we should cut supportive services," said James Wenger, CHM representative from Fresno, Calif. The members voted to reduce the allocations needed from the commissions for the proposed budget by partially funding their own travel. They will make final budget decisions next March.

In other business the board received updates on the work of the integration exploration committee and inter-Mennonite confession of faith committee. They also discussed guidelines for reporting sensitive news stories, including sexual misconduct by pastors. COM representative Larry Tschetter, Freeman, S.D., announced his resignation from General Board in order to pursue a new career. *Dave Linscheid*

Giving to denominations drops, more going to local causes

Newton, Kan. (GCMC)—The General Conference Mennonite Church is not the only Protestant denomination feeling the pinch these days as less and less money is making its way to the regional and national church offices.

Empty Tomb, a research group in Champaign, Ill., reports that Protestant churches are choosing to spend more of their money on local causes. Adjusted for inflation, the per-member giving for the local church increased from $193 in 1968 to $252 in 1990, while the per-member giving to the broader church stayed at $53 during the same time period. The study is based on the 1968-1990 financial records of 30 Protestant denominations in the United States.

The percentage of money given to the General Conferende binational offices has dropped drastically in the last 17 years. "In 1975 an average of 18 cents out of every dollar given by a GC member went for GC mission work. Today only 12 cents out of every dollar is given to the General Conference," said GC planned giving director Gary Franz.

While GC churches used 35 percent of their contributions for their local budgets in 1975, they will be using over 65 percent by the year 2000, if the current giving trends continue, said Franz.. "The General Conference operated with a budget of $5 million during the 1980s. By the year 2000, we may be looking at ministering with a budget that has one-half the purchasing power."

Recession: Although the Empty Tomb report found that religious giving doesn't normally decline during recession years, Franz believes that the current economic conditions have affected GC giving patterns.

"The needs at the local level have intensified and there are fewer people who are able to volunteer their time because they are working," he said. "Often the churches hire additional staff to address the needs, which adds to their costs."

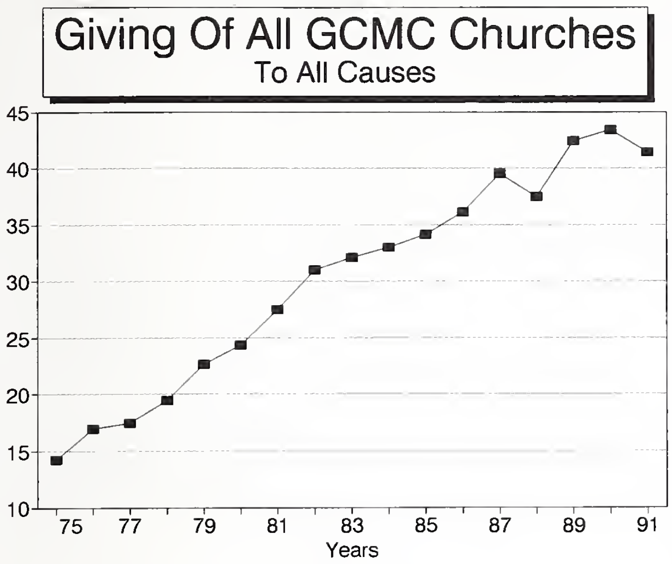
In 1990, for the first time since 1975, per-member giving failed to keep pace with inflation, said the Empty Tomb report. Total contributions to U.S. Protestant churches increased 3.7 percent in 1990, while inflation rose 6.1 percent.

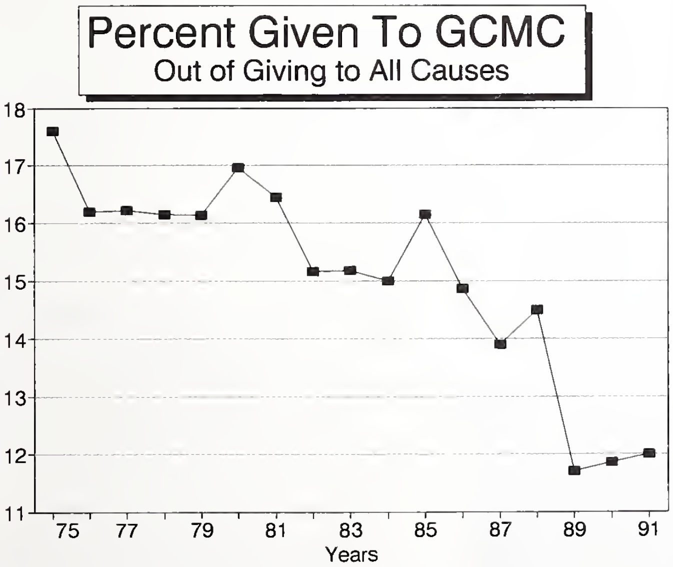
From 1975 to the present, contributions by GC members to all causes has kept pace with inflation, said Ted Stuckey, GC business manager and treasurer. During 1990-1991, U.S. GCs contributed an average of $659 per member, while Canadian GCs contributed $767 per member.

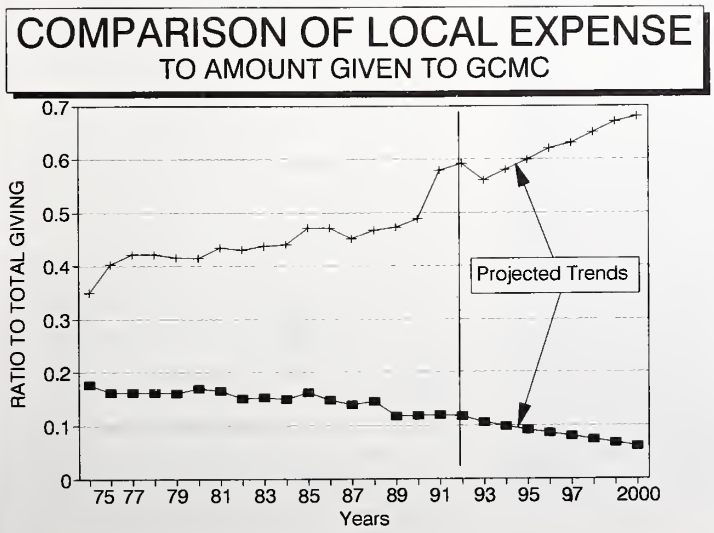
"During the early and mid-1980s our major concern was whether the increased giving to the General Conference would keep up with inflation. From the late 1980s to the present our concern is focused on the significant drop in actual dollars given to the conference," said Stuckey.

Protestant churches and denominations are getting a smaller piece of the economic pie because their members are giving less of their incomes, said the Empty Tomb study. In 1969, Protestants gave 3.06 percent of their after-tax income to their congregations. By 1990 their donations represented only

2.6 percent of their personal income. According to *The Mennonite Mosaic* by J. Howard Kauffman and Leo Driedger (1991), 55 percent of GC households gave 5 percent or more of their income in 1989.


Giving Of All GCMC Churches
To All Causes


Percent Given To GCMC
Out of Giving to All Causes


COMPARISON OF LOCAL EXPENSE
TO AMOUNT GIVEN TO GCMC

Others attribute the decline in dollars to a shrinking membership. A 1990 census of the Association of Statisticians of American Religious Bodies showed that the combined membership in 11 mainline U.S. Protestant denominations dropped 5.7 percent from 1980-1990. The General Conference experienced a 5 percent decline in membership from 1982-1990; in 1991 it added 816 members.

"Obviously the General Conference is only as strong as its member churches. If a church becomes weak at the local level, the institution also suffers," said Franz.

A comprehensive report, "Giving Trends in the General Conference Mennonite Church," and a 20-minute video report, "Our Future, Our Choice," are available free to congregations from the Planned Giving Office, Box 347, Newton, KS 67114-0347, (316) 283-5100.

Copies of "The State of Church Giving Through 1990" are available from Empty Tomb, Box 2404, Champaign, IL 61825-2404. The cost is $10, including postage.
Carla Reimer

One-day seminars in Virginia, Indiana and Kansas will focus on health care in the United States. The seminars, "Health Care, the Church and You: Exploring Issues and Answers," will examine the current status of the health-care system and look at alternatives for the future. Participants will be asked for their opinions as church leaders plan a response to the health-care crisis. The seminars will be held Oct. 31 in Goshen, Ind., Jan. 9, 1993, in Harrisonburg, Va., and Jan. 23, 1993, in Newton, Kan. To register, contact Eldon Stoltzfus at Mennonite Mutual Aid, (800) 348-7468.

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Mennonite Central Committee Canada will use a new base in Cuauhtemoc, Mexico, for work among conservative Colony Mennonites in Mexico. The buildings and property were donated to MCC by the Mexico Missionary Foundation of Kelowna, B.C. Abe Warkentin, who directs MCC Canada's work with conservative Colony Mennonites, calls the gift "a godsend. We have long wanted to have a base in Mexico. ... Now we will be able to have a close-up presence in the country." Conservative Colony Mennonites first came to Mexico in 1922-26; around 45,000 to 50,000 now live there. MCC Canada has been involved with them since 1981.

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An employee of a major Canadian corporation had taken advantage of a computer error to overpay herself for several years. When discovered, she offered to repay the money, but a company official thought the company had no choice but to fire her. The corporation's vice president had read Arthur Paul Boers' book *Justice that Heals* (see review on page 479), published by Faith and Life Press, and thought of another alternative. She convinced the board of directors to retain the woman. The woman kept her job, the company got its money and projected a positive image of caring for its employees.

Five students from Ontario and Saskatchewan participated in a 14-week Serving and Learning Together—Environment team this last summer. Organized by Mennonite Central Committee Ontario, the team cleaned streams and carried out land-use and water-quality studies, community education and environmental audits in the Kitchener-Waterloo area. The team experienced living in community and studying the theological basis for environmental action. This was the first SALT group to focus on the environment; the project will be reviewed by MCC Ontario for possible continuation next year.

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Racial segregation is alive and well in the United States, according to *Harper's* magazine. Thirty-five percent of African-Americans live in a neighborhood that is more than 90 percent black. Sixty-five percent of European Americans live in a neighborhood that is more than 90 percent white. (*The Marketplace*)

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Olga Torres began a small metal-working business in Masaya, Nicaragua, 10 years ago. She took out a loan through a Mennonite Economic Development Associates' program to expand her workshop. "There are a lot of women who have the desire to work and need a small loan to revive their business," Torres says. When Nicaraguan President Violeta Chamorro made the switch from a centrally controlled to a free-market economy, currency devaluations drained capital from local businesses, and foreign imports flooded the market. Since then unemployment has risen and tourism declined. In the sagging economy, MEDA began a small business development program which issued its first loans in 1991. Today more than 800 clients have taken small loans with MEDA.

Tithing hurt by 'me' generation, says Mennonite pastor

Aurora, Colo. (GCMC)—Pastor Leonard Wiebe isn't afraid to talk about dollars and cents during a Sunday morning sermon. In fact, Wiebe has even elaborated on the principles of tithing before the offering plates are passed around to his Colorado congregation.

"I just feel that anyone who lives and works in North America carries a special responsibility to tithe. We should be able to give more than 10 percent of our income," said Wiebe, who is pastor of Peace Mennonite Community Church here.

As a result of his commitment to tithing, Wiebe works hard to educate his church members about its relevance in their daily lives. "I feel it is important for spiritual growth," he said. "I encourage people to try to increase their giving for three months. Maybe they will only increase their giving from 1 percent to 3 percent. We're not legalistic in our approach."

Tithing is not as prevalent today because "the 'me' generation emphasis has hit us pretty hard," said Wiebe. "It seems to me that now the whole focus is on taking care of *my* needs first."

"It takes special effort and emphasis to lift up the needs that are farther away from us," he said. "But there are so many desperate needs ... such as the people who are starving in Somalia. We should be trying to help not only our local churches but the whole world." *Carla Reimer*

Two churches struggle to pay their bills

Newton, Kan. (GCMC)—Some Mennonite congregations in North America are struggling to pay their bills. "About 10-15 percent of the congregations I visit say that financial difficulties are a major concern for their church life," said Gary Franz, planned giving director for the General Conference Mennonite Church.

"The economic situation is not good," concurred Claude Boyer, pastor at the 325-member Grace Mennonite Church in Pandora, Ohio. "In our church there are no wealthy people. We have quite a few farmers as well as a number of young adults who are just starting out. In addition, many of our major givers have died.

"We have tried to maintain our level of giving to the larger church. However, like in our homes, our local bills must be paid first," said Boyer.

Grace Mennonite Church gives about one-third of its budget to needs that are "beyond ourselves," said Boyer. Still, the congregation is $3,000-4,000 behind in the amount allotted for outside causes in 1992.

Herschel (Sask.) Ebenfeld Mennonite Church is also having trouble keeping up with its costs. "We have certainly seen a decrease in giving over the last five years due to the decline in the agricultural economy," said pastor David Neufeld. This 80-member congregation is comprised mainly of farmers.

In 1991 the Herschel church had to borrow money during the year just to meet its financial commitments. The members decided to adjust their 1992 budget to avoid a deficit situation.

"We had to reduce the amount we sent away to the various conferences," he said. The congregation now splits 40 percent of its budget among four organizations: Mennonite Central Committee, Conference of Mennonites in Canada, Conference of Mennonites in Saskatchewan and the General Conference.

Six years ago the Herschel church hired a salaried pastor for the first time. Previously a member had served the church for 30 years as a volunteer pastor. When no one came forward to volunteer, the church decided to pay for a pastor.

Grace Mennonite Church also experienced a jump in expenses when it added a staff person in 1990. This change coincided with the start of a building remodeling project that cost $90,000.

The Ohio church raised some of the funds for the remodeling prior to 1990. "We hope to wipe out the debt this year," said Boyer. He said it is possible that the giving to the regular 1992 budget may be down because members have pledged money to the building project.

Recently the Herschel congregation decided against a building addition because the financial situation was "looking tight," said Neufeld. "We just decided to renovate."

Both churches have cut back on their costs by decreasing the dollars used for salaries. Neufeld's salary and workload are now shared equally by the Herschel church and the Fiske (Sask.) Mennonite Church. In Ohio, a member of Grace Church has agreed to serve as a volunteer staff person.

The Ohio church has also set up a mutual aid fund to help its members with emergencies and other needs such as medical insurance premiums. In 1992, $4,000-6,000 has been used from this fund, and there is a reserve of $3,000. "What's encouraging is, when a local need arises, people respond. Somehow they find a way to care for each other," said Boyer.

Neufeld is not as optimistic about the viability of his church and the local community. "I'm not worried now. But I will be if the rural economic situation doesn't change down the road. The slow decline of the rural population is very much on the mind of our congregation." *Carla Reimer*

University student finds church in Colombia 'alive'

Newton, Kan. (GCMC)—Not every university student would jump at the chance to clear a field of overgrown coffee plants with a machete. Even fewer would count the experience as fun. But then again Jennifer Schrag, Hutchinson, Kan., is not your typical university student.

Schrag, together with four others, sweated for three weeks in Cachipay, Colombia, to clear a field for the Mennonite Retreat Center there. They cleared an average of 300 stumps during each morning of work. "We didn't do as much in the afternoon because we were pretty tired," said Schrag. The field will be used for a playground and soccer field.

Clearing a coffee field with a machete was just one of many life-changing experiences that Schrag encountered during her total of seven weeks in Colombia. Her activities were part of a program to increase North Americans' awareness of the realities faced by developing countries. The program is organized by the Commission on Overseas Mission of the General Conference Mennonite Church and by the Colombian Mennonite Church.

"I have a whole new outlook on life," Schrag said. She not only learned about the gross inequities between the rich and poor; she also had several opportunities to see the injustice firsthand. She recalled a visit with some brick makers near the outskirts of Bogotá: "They lived on a hill in little brick homes. There were eight people living in a house the size of my living room. It didn't seem real."

Overconsumption: This encounter with poverty caused Schrag to reevaluate her North American lifestyle. "We have so much overconsumption and materialism," she said, noting how people in her dorm often don't shut the water off when they are finished using it. "I am now more aware of how my actions affect people not only next to me, but across the globe."

Schrag was also struck by the spiritual strength of the Colombian Mennonites. "The church is so incredibly alive. People put their lives on the line for their faith. I hadn't experienced people with such strong beliefs before," she said.

"Before I went to Colombia, I was

Life-changing experience: *Schrag in the fields*

The Innu of Davis Inlet, an isolated Labrador village, plan to set up a court of elders to bypass the provincial justice system. The action comes in part because Newfoundland's government refuses to recognize two Aboriginal constables who recently graduated from the First Nations Tribal Justice Institute in Mission, B.C., said Chief Katie Rich. "If Simeon and John (Jacobish) arrested a young man for break-and-enter, would a court recognize the charges?" Rich asked. "It would probably be better to have our own justice system, to have our elders deal with crime." (*Canadian Press*)

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Mennonite conscientious objectors of World War II gathered in Abbotsford, B.C., Aug. 7-9 for a reunion. Approximately 60 people representing those incarcerated or serving in alternative service or as medical non-combatants reflected on their experiences. Marlene Epp discussed the hardships of the wives of conscientious objectors. Reforestation projects received special recognition because this year logging companies will harvest some of those portions of B.C. forests that were replanted by the COs 50 years ago.

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Mennonite Voluntary Service closed a unit in Oklahoma City and is opening new units in Riverton, Man., and Boulder, Colo. The Oklahoma City unit closed because of the low number of volunteers for that location and the lack of a local congregational base. The one volunteer in the unit ended his assignment. Trinity United Mennonite Presbyterian Church, which began the unit, disbanded in 1980. The two new units are each sponsored by a local congregation. Boulder Mennonite Church will sponsor the Boulder unit, and Native Ministries Church Fellowship will sponsor the Riverton unit.

Draft registration may be nearing an end in the United States, according to the National Inter-religious Service Board for Conscientious Objectors. A U.S. House subcommittee has recommended funding for 1993, but "reliable sources have indicated to NISBCO that the subcommittee will ... require the president to provide justification by March 31, 1993, for the continuation of Selective Service draft registration," according to an article in NISBCO's *Reporter*. "The committee has clearly indicated its skepticism for continued Selective Service registration," the article notes. "The decision to end registration should be easier next year because political fallout is of lesser concern at the beginning of the two-year legislative cycle." (*Mennonite Weekly Review*)

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Nine Mennonite churches in or near Taipei, Taiwan, raised $54,400 at a benefit concert Sept. 6 for the Mennonite Christian Hospital in Hualien. The evening program featured a mass choir of the Mennonite churches in Taipei, a mixed choir from one of the tribal churches in the Hualien area, a male choir, a professional pianist and a violinist. Women from the Kuang-Fu Mennonite Church had prepared more than 100 flower arrangements, which were sold that evening. The funds will be used for a medical clinic.

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By recycling baler twine, MCC Canada plans to raise funds for food relief. The recycling idea came from Vauxhall, Alta., farmers who knew of MCC's recycling efforts in the city of Edmonton and wondered if similar efforts could happen in rural areas. Baler twine will be made into steel-reinforced posts, roofing tiles and patio blocks. Profits will go to the Canadian Foodgrains Bank, an international food relief agency. Unemployment insurance recipients will be employed to staff the pilot project.

hesitant to get involved with God. But through my admiration for the people there I got swept into it. ... Something started to shift inside me. I felt genuinely happy," said Schrag.

Now that she is back at Kansas State University, Manhattan, Kan., Schrag is trying hard not to "lose the fire" she caught in Colombia. "It is difficult because students are into gossiping and having a good time. It's a self-indulgent lifestyle."

To avoid falling into the same routine, Schrag is spreading the word about her experiences in Colombia as much as possible. In fact, she already is planning to go overseas again next summer and has recruited a couple of friends to join her. *Carla Reimer*

Teenager finds inner city a 'whole different world'

Newton, Kan. (GCMC)—Guns, drugs and gangs aren't part of the scenery in Kristel Wenger's hometown of Mission, Kan. So when the teenager spent a week as a volunteer in the inner city of Philadelphia, she encountered a "whole different world."

Wenger

"I had heard about neighborhoods like that one all my life," she says. "But until I had a close look at how children and their parents spend every day of their lives, I never really understood." Wenger got a close look at poverty by working at the Crossroads Community Center, a program of the Eastern District Conference. In the afternoons she "went out on the streets" and asked children if they wanted to attend a Bible club at Crossroads. In the evenings she taught Bible school to 8-year-olds at the nearby Second Mennonite Church.

Her stint at Crossroads was part of Mennonite Youth Venture, a summer program run by the Commission on Home Ministries of the General Conference Mennonite Church. In addition to her time in the inner city, Wenger also was a counselor at Camp Men-O-Lan and assisted elderly residents at a retirement home.

Drug dealers: Crossroads operates a number of projects throughout the year. In the past, says Wenger, the center has handed out coats and blankets to the needy in this multi-ethnic neighborhood. The center also works with a local food bank. She noted that the two white women who work there are not bothered by the drug dealers because the dealers know the women are helping the community. White men, on the other hand, are assumed to be in the neighborhood to buy drugs.

Wenger lived in an apartment in the neighborhood together with the other Youth Venture participants. She went to sleep at night with a hammer beside her bed. "Our group got really close during our time at Crossroads because we were kind of scared. We read sections of the Bible that talked about fear," she says.

One evening when Wenger was walking back from the church with some of the neighborhood children, they came across two women having a fight. "One of the kids, who was 5 or 6 years old, said, 'That's my mother.'" Wenger recalls. "Later we heard that the fight had carried on to another street, and that there were guns involved."

"The services we did were special, but it was the observing that really taught me," says Wenger. She plans to do some sort of voluntary service when she graduates from college.

"I used to watch TV and think that the people portrayed on the shows were normal because their lives were similar to my own," says Wenger.

But now Wenger realizes how her world isn't the same as the world of the inner city. "When I am in my home, I notice a lot of things ... like what we talk about—our houses and boats, redoing our living room," she says.

She remembers how the children she became friends with in Philadelphia were amazed that she had flown on an airplane. Most people in that neighborhood only had enough money to fix up the front room of their homes.

"When I began the week, I complained about the filth and the bad conditions. But in the end I felt bad about complaining and I really appreciate what I have," Wenger says. "After five days, I got to leave that place; I just wish I could have brought the people with me." *Carla Reimer*

Record

MVS—Mennonite Voluntary Service
MCC—Mennonite Central Committee

WORKERS

Isaac Block was installed Sept. 20 as pastor at Sargent Avenue Church, Winnipeg.

Lydia Braun, Sterling Fellowship, Winnipeg, began a two-year MCC assignment in computer services at MCC Canada in Winnipeg.

Henry Dueck was installed Sept. 27 as pastor at Eben-Ezer Church, Clearbrook, B.C.

Marjorie Ediger, pastor at First Church, Ransom, Kan., was ordained Sept. 20.

Karen Schlicting Enns, Springstein (Man.) Church, began a two-year MCC assignment as assistant to the director at Habitat for Humanity in Winnipeg.

Tim Epp was installed Sept. 13 as pastor at Cedar Valley Church, Mission, B.C.

Rick Friesen, Wildwood Church, Saskatoon, began an assignment with MCC Canada's Employment Development Program.

Michelle Janzen, Fellowship Church, Rosthern, Sask., began a one-year MVS term Aug. 15 at the Markham (Ill.) day care.

Joyce Judd, United Church of Christ, DeRuyter, N.Y., began a two-year MVS term Aug. 12 as a community service worker in Hamilton, Ont.

Doug Klassen was installed Oct. 25 as pastor at St. Catharines (Ont.) United Church.

Marlene Kroeker, Vineland (Ont.) United Church began a two-year MVS term Aug. 15 as a teacher's aide at St. Phillips School, Dallas, Texas.

Joachim Landes, Fichtenhof, Germany, began a two-year MVS term Aug. 15 as an assistant manager at Ploughsharing Crafts, St. Louis.

Charlotte Martens, Hoffnungsfelder Church, Glenbush, Sask., began a one-year MVS assignment Aug. 15 as a women's advocate, Kansas City, Kan.

D.J. McFadden, New Holland (Pa.) Church, began a 14-month MVS term May 15 as a peace worker with the St. Louis Fellowship.

Linda Olthoff, Calvary Reformed Church, South Holland, Ill., began a two-year MVS term Aug. 17 as a case manager at the Victim Offender Reconciliation Program, Fresno, Calif.

Richard Platt will serve as sabbatical replacement this spring for Dwight Krehbiel, Bethel College professor of psychology.

Andrea Rempel, Christian Fellowship Church, Steinbach, Man., began a one-year MVS term as a senior visitation worker with Friendly Visitor Service, St. Catharines, Ont.

Bernd Schinke, Evangelische Kirchengemeinde, Rahden, Germany, began a two-year MVS term Aug. 1 as a carpenter's assistant in Wichita, Kan.

David Smith, Rouge Valley Church, Markham, Ont., began a two-year

Janzen

Judd

Kroeker

Landes

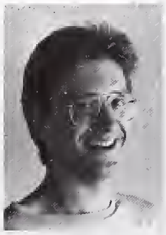
Martens

McFadden

Olthoff

Rempel

Schinke


Smith

The Mexican government has been active in trying to save the lives of 17 Mexican citizens facing capital punishment in the United States. The majority of Mexicans oppose the death penalty, reports Knight-Ridder Newspapers; some say the Mexicans convicted in the United States are victims of poverty and racism because many are poor and have court-appointed lawyers who do not speak Spanish. A 1987 study found 350 cases in which innocent people received the death penalty. Twenty-three were executed before the mistakes were discovered. The Supreme Court is in the middle of a case testing the constitutionality of executing people who could be innocent. Today 2,616 people await execution in the United States. (*National Catholic Reporter*)

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Mennonite Central Committee U.S. has endorsed adoption of federal legislation designed to combat violence against women. The "Violence Against Women Act" would increase federal funding for domestic violence shelters and rape crisis centers and create a National Commission on Violent Crimes Against Women.

• • •

Only women can be priests in several small Catholic churches in the Philippines. The churches, which developed in the mountains of Banahaw from Catholic and indigenous roots about 100 years ago, are dedicated to protecting the environment and believe in a mystical vision of the liberation of the Philippines from foreign colonization. Today the women priests, called "padres," celebrate the Mass and give spiritual guidance to their communities. In the prayers of the Mass, God is typically spoken of as both mother and father. One community, Tres Personas Solo Dios (Three Persons One God), said they decided to allow only women priests because they believed males were not able to remain celibate. (*National Catholic Reporter*)

U.S. networks have picked up two public service announcements produced by the Mennonite Church and the Church of the Brethren. ABC, NBC, CBS, CNN and other national networks are airing "Colorful World,"which features children of many nationalities representing the diversity of North America, and "Invisible," which suggests relearning our history to begin to undo the violence done to Native Peoples. The spots were sent to 180 local stations across the United States, and have appeared on the Nashville Network, Nickelodeon, VISN and Showcase TV Network.

• • •

A Kansas conscientious objector may lose her license to practice medicine. Dr. Yolanda Huet-Vaughn served in the Army Reserves until the Gulf War spurred her conscience. She went absent without leave, telling her commanding officers she was a "selective objector." Of Catholic background, she felt the Gulf War did not meet the criteria of a "just war," as described by the Catholic Church. She received a 30-month sentence by a military court and served nine months in jail. Through the process, Vaughn has become a pacifist. Now the Kansas Board of Healing Arts is considering revoking her license to practice medicine in Kansas.

• • •

For 10 out of 15 Asian countries, the United States is the number one cigarette exporter. Cigarettes produced for overseas export do not carry the U.S. Surgeon General's warning, and many have a higher (more toxic) tar content than the domestic versions. In other words, concludes former U.S. Surgeon General C. Everett Koop, American cigarette manufacturers knowingly produce a more harmful cigarette for export.

MVS term May 21 as a warehouse worker and van driver for Winnipeg Harvest.

Alan and Joan Stambaugh, Grand Avenue United Methodist Church, Salina, Kan., began a one-year MVS term June 1 in Wichita, Kan. Alan is working as a carpenter's assistant. Joan is working with the Serving Wichita Experiencing Action Together program.

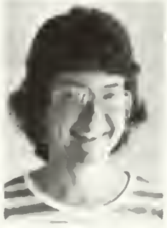
Bruce Wiebe was installed Sept. 6 as pastor at Bergthal Church, Didsbury, Alta.

Margaret Wiens, First Church, Winnipeg, began a one-year MVS term June 22 as a teacher in Cincinnati.

Ana Zorilla, Bethany Mennonite Brethren Church, Fresno, Calif., began a one-year term Aug. 1 at Mujeres Latinas en Accion, Chicago.

—*compiled by Larry Penner*

A. Stambaugh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MCC seeks applicants to fill two program management positions:

Coordinator of Community Ministries, December 1992, Akron, Pa. Qualifications include bachelor's degree, leadership and management experience, knowledge of MCC's diverse racial and ethnic membership, willingness to travel.

Administrator for Latin America/ Caribbean, June 1993, Winnipeg, or Akron. Qualifi-cations include fluency in Spanish and English, bachelor's degree, overseas experience in region, willingness to travel, an under-standing of diverse Mennonite constituency in both South and North America.

If interested, contact **Bill Loewen, MCC Director of Person-nel, Box 500, Akron, PA 17501-0500, (717) 859-1151.**

Applications will be accepted until Nov. 9.

Goshen College seeks theater generalist for one-year sabbatical replacement in 1993-94. Responsibilities include teaching light and set design, directing and theater history, directing two mainstage productions, coordinating student directors for one-acts and supervising Umble Center. Applicant may teach additional courses in Communications Department as qualified. Graduate degree in theater required. Qualifications include a commitment to Christian values and beliefs as interpreted by the Mennonite Church. Women and minorities are encouraged to apply. Equal Opportunity Employer.

Send letter of application and resumé to John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526.

Position opening: **Personnel Secretary, Commission on Overseas Mission.** Three-year term beginning summer 1993. Function: recruitment and preparation of personnel for overseas assignments. Qualifications: college and seminary training, mission experience overseas, administrative, relational and personnel management skills.

Write or send resumé to: **Erwin Rempel, 722 Main St., Newton, KS 67114, (316) 283-5100**

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Remember the old saying, "The only two certainties in life are death and taxes?" Now, we all must add higher medical bills to the list.

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Provider discounts. MMA is negotiating arrangements that allow our members to buy health services at reduced rates from cooperative doctors and hospitals.

Education. Through our wellness education efforts, we're helping our members to stay healthy and to be wiser health care consumers.

We're all called to be good stewards of the resources God has entrusted to us. That's why I'm serious about helping MMA members pay *reasonable* prices for *appropriate* health care. It not only lowers costs, but it shares limited health care resources with those who need them.

Howard L. Brenneman

Howard L. Brenneman
President

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Reviews

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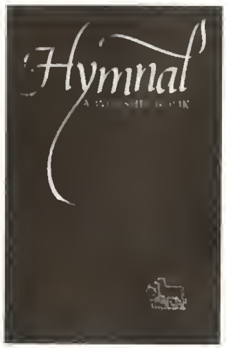
BOOKS

Jump start

Hymnal: A Worship Book *(Faith and Life Press, Mennonite Publishing House, Brethren Press, 1992, 904 pages)*

Reviewed by Kathryn Lehman and Thomas Lehman, 2512 Ivy Drive, North Newton, KS 67117



The long-awaited *Hymnal: A Worship Book* is entering our churches, homes and lives. The harvest of a decade of work, its 658 hymns and 203 readings should give Mennonites and Brethren a jump start in worship. Standard hymns build a solid foundation for worship, while new and intercultural ones will attract young people.

The structure of the hymnal flows from the nature of worship. Hymns are arranged under six broad categories, and subdivisions deal directly with most aspects of believers' lives. Ministers will find it an indispensable ally in planning worship.

The project has yielded far more than a single book. There is a large-print edition, a keyboard edition for organist or pianist, an accompaniment handbook, a hymnal companion, hymnal resources, audio cassettes and even a video. The accompaniment handbook includes much newly written material as well as composers' supplements, like the instrumental phrases Bach wrote that are omitted from the standard hymn version of "Jesu, Joy of Man's Desiring."

Inclusive language appears throughout the hymnal, in recognition of the wide range of users who in time will judge both music and text. The text committee was bold at times, cautious at others. Changes are generally tactful and smooth, with attention to beauty of language. Our beloved "606," now number 118, still has "praise him" line after line, but an alternate text without the masculine pronoun is provided.

The text committee for the next hymnal is not likely to make so many changes in the interest of gender neutrality. Within a few years we will forget altered words in familiar texts. The changes are generally minor; recall that many of our forebears learned to sing German hymns in English.

Like the text, the music of familiar hymns has been improved by meticulous editing. "A Charge to Keep I Have" has been raised a whole note to the key of D, where it should gain vitality. Some tunes, such as "I Sing the Mighty Power of God" (46), "Lead Us, O Father" (359) and "Spirit of God! Descend" (502), previously assigned four beats per measure, now have only two, so that they will be sung faster. Organists and song leaders take note.

Hymns from the Brethren tradition are likely to become Mennonite favorites. "O God of Mystery and Might" (130) has appealing words and a pleasing tune. "For We Are Strangers No More" (322) proclaims the joy of Christian unity. "Move in Our Midst" (418) finds in God's Spirit the strength for life. "I Believe in You, Lord Jesus" (440) joins a moving prayer of baptismal confession and resolution to a classic tune.

With the new hymnal come songs from many cultures that invite us to praise God with our global church family. Included are at least 13 hymns from Africa, 13 of Asian origin, 10 originally in Spanish, four from Native Peoples and one each from India and the Caribbean. Original words and an English translation are often given. The cultural exchange flows both ways: "Amazing Grace" has words in Spanish, Northern Ojibwa, Cheyenne, Korean and Hausa in addition to English.

The range of musical styles is as impressive as the geographical base is wide: a phrase from the Russian liturgy (144), hymns with syncopated rhythms (112), an old gospel song not in previous Mennonite hymnbooks (8) and a somber melody from the *Ausbund* (314). Professor Duane Friesen of Bethel College is right in calling this splendid hymnal "the most ecumenical book we use."

The newness of much of the material is reflected in the composer/arranger index. Three contemporary composers —Jacques Berthier, Alice Parker and J. Harold Moyer—are more widely represented than J. S. Bach.

Its appeal to children and youth is clear: songs like "Seek Ye First the Kingdom of God" (324) and "Obey My Voice" (163) are easy enough for children to enjoy. Teenagers will be drawn to songs by Michael W. Smith,

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Amish Mennonite Story in Europe	August 11-25	John & Beulah Hostetler

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William Gaither and Ken Medema. Like the church itself, a good hymnbook will be intergenerational.

When was the last time you sang a new Christmas carol? Your choices now include a Native American carol (190), a Polish carol (206) and a new text set to one of the great German carols that Mennonites have not been singing (209). (With so much good material, the hymnal would make a welcome early Christmas gift.) "Joy to the World" has been moved out of the Christmas section and is beginning to be used throughout the year.

One concern is that the book's final two pages consist of an index to worship resources and Scripture readings, but it looks just like the index to first lines of the hymns, which immediately precedes it. The unwary or hasty user who turns to the last page to find a hymn far down the alphabet may be deceived. Of course with the keyboard edition in a binder you can move this final index further into the book, but the size and weight of that edition make it quite a load in hand or briefcase. Stephen Jacoby, professor of music at Bluffton College, was heard to cry, "Help! I've picked up the keyboard edition—and I can't get up!"

The 1969 hymnal modeled scholarship and care in hymnbook construction. This new one surpasses it. Thoughtful improvements and editorial care are evident: The book has eight indexes. Copyrights are indicated under each hymn; addresses of copyright holders are given on page 862. If a hymn has more than four verses, verses are numbered, making them easier to follow. Some hymns include harmonies for guitar accompaniment.

Hymnal: A Worship Book is a treasure. It has the power to strengthen, inspire and bless. May it do so in all our lives.

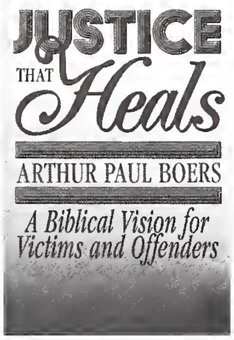
Reconciliation that works

Justice That Heals: A Biblical Vision for Victims and Offenders *by Arthur Paul Boers (Faith and Life Press, 1992, 164 pages)*

Reviewed by Barry C. Bartel, 865 E Street NE, Salem, OR 97301

The 10 chapters of this book capture the limitations of the criminal justice system experienced by victims and offenders alike. The book grew out of the author's depth of experience and the encouragement of people bringing victims and offenders together. Boers moves freely between personal experience and a synthesis of ideas, quotes and conclusions that have been developed in more depth elsewhere.

To people frustrated or angered by personal experience with the criminal justice system, Boers offers validation. To people curious about programs that seek to bring victims and offenders together, he offers insight. To all, Boers offers a biblical vision of restorative justice. That vision recognizes that crime violates people and relationships. It aims toward the future with a focus on problem solving, centers on victim and offender, sees restoration and reconciliation as priorities, and seeks to ensure that responsibilities are assumed, needs are met, healing is encouraged.



Each of the chapters includes a narrative divided into six or eight headings, questions for discussion, quotes to aid in discussion, and source notes of references to other books. The book also includes a leader's guide by Eddy Hall and a resource guide compiled by Wayne Northey and Howard Zehr. As a complete package, the book is an excellent stimulus for group discussion about criminal justice. The book concludes with an epilogue by Ron Claassen that invites the reader to apply the concepts through work with church-based victim offender reconciliation programs.

FILMS

Choosing heroes

Sarafina, *written by William Nichelson, produced by Anant Singh, directed by Darrell James Roodt*

Reviewed by Larry Penner, assistant editor

Sarafina is all about violence. Set in Soweto, South Africa, during the schoolyard riots that killed 850 children, the film trails a grade school girl through her war-torn childhood.

This movie is not for children. Its brutality will shock adults. But out of the hopelessness of Sarafina's life comes a hope that will inspire any but the most casual viewer to change the world.

Whoopi Goldberg plays the schoolteacher whose refusal to stick to the "approved" material gets her in trouble with the authorities. She takes the rap when the soldiers need a scapegoat for the children's uprising, but not before instilling her love of life in her class and in Sarafina, her star pupil.

The impact of gas-burned bodies may be dulled by the numbness that insulates many viewers, but as Sarafina, Leleti Khumalo demands empathy. Her character's mature desire for peace and child's passion for fairness reaches through, leaving the audience with the same thirst for justice they knew before growing up robbed them of their idealism.

Scenes of Broadway glamour frame the narrative style that brings tangibility to most of the film. The song and dance seem a bit out of place, but not too disjointed to distract. Again it's Khumalo's performance that convinces the viewer there is a place for playful imagination in the midst of the film's stark images.

Sarafina draws viewers out into a vulnerable space where they risk being touched by South Africa's pain. The risk pays off, because in the end *Sarafina* is about non-violence. It's about choosing heroes, and the ultimate triumph of life over death. There's no trite ending. The violence is as real at the end of the film as it is in the streets of South Africa today. The dead do not come back to life, and the power seemingly remains in white hands, but Sarafina has survived. Scarred, she has grown. Having faced pain from soldiers, within the black community and in her own family, she comes back singing, and moviegoers may find themselves humming as they leave.

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Faithfulness is learned behavior

We learn to be faithful. While God may grant us a special grace at times, a gift of faith, we must, like Jesus, grow "in wisdom and in years, and in divine and human favor" (Luke 2:52).

Most of us, perhaps, will not find ourselves in danger like José or the Wiebes, whose stories appear in the first two articles of this issue (pages 459-463). We may wonder, How can people face such life-threatening situations with courage and remain faithful to God?

Jesus once said to his disciples, "Whoever is faithful in a very little is faithful also in much" (Luke 16:10). In context he is talking about handling money or possessions. But this principle applies to all areas of life. As we learn to be faithful in "little," in the ordinary things of our lives—how we spend our money, how we talk to others, how we treat our children—we develop habits, character and skills that enable us to respond faithfully in larger events, should they come our way.

How we respond to situations, how able we are to do the right thing, depends less on some set of rules we try to follow than on our character—who we are. The family, church or community we grow up in and identify with helps shape our character and thus affects how we act. Other elements shape us as well: disciplines like Bible reading and study, prayer, service, giving money to help others, singing and worshiping with other believers.

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Faithfulness becomes natural the more we practice it in the "little things."

• • • • •

Demanding boss: When we respond to most situations—whether it's a crying child, a demanding boss or a soldier with a gun pointed at us—we do not stop and think through theories of right and wrong. Our behavior has been learned over the years from those around us and from what we have given our attention to day by day.

Robert Coles, in his book *The Moral Life of Children*, tells the story of Ruby Bridges, a 6-year-old African-American girl who helped initiate school desegregation in New Orleans in 1961. "For days that turned into weeks and weeks that turned into months," Coles writes, "this child had to brave murderously heckling mobs, there in the morning and there in the evening, hurling threats and slurs and hysterical denunciations and accusations." Federal marshals escorted her to and from school, which she attended all by herself a good part of the school year, due to a total boycott by white families.

Ruby's teachers wondered how this child from a poor, illiterate family could continue to bear such adversity. She even prayed each night for her persecutors. Then Coles took notice of Ruby's churchgoing activities and those of her parents. The simple fact was that Ruby and her parents faithfully persevered and even prayed for the people harassing them because that's what their church taught. One could argue that this little girl was filled with the Holy Spirit, and I would agree. But in another respect, Ruby's remarkable courage also came from her community.

Ruby's mother told Coles that "there's a lot of people who talk about doing good and a lot of people who argue about what's good and what's not good." Others, she said, "always worry about whether they're doing right or doing wrong." Other folks "just put their lives on the line for what's right, and they may not be the ones who talk a lot or argue a lot or worry a lot; they just *do* a lot."

Years ago a friend and fellow church member named David, a longtime Mennonite, participated in a peace march. Jim, another friend, also walked in the demonstration. Jim told me he saw several hecklers in a pickup drive by the marchers. One of them tossed water from a cup onto David. Jim couldn't believe how calmly David responded, not a hint of retaliation in his behavior. "I'd have picked up a rock or at least yelled at those [guys]," Jim said.

David's response came *naturally*, you might say. He had learned through years of practice not to retaliate in such situations (though he might on the basketball court). Faithfulness becomes natural the more we practice it in the "little things." As disciples, as learners, may we learn faithfulness by practicing every day. *Gordon Houser*

Inside

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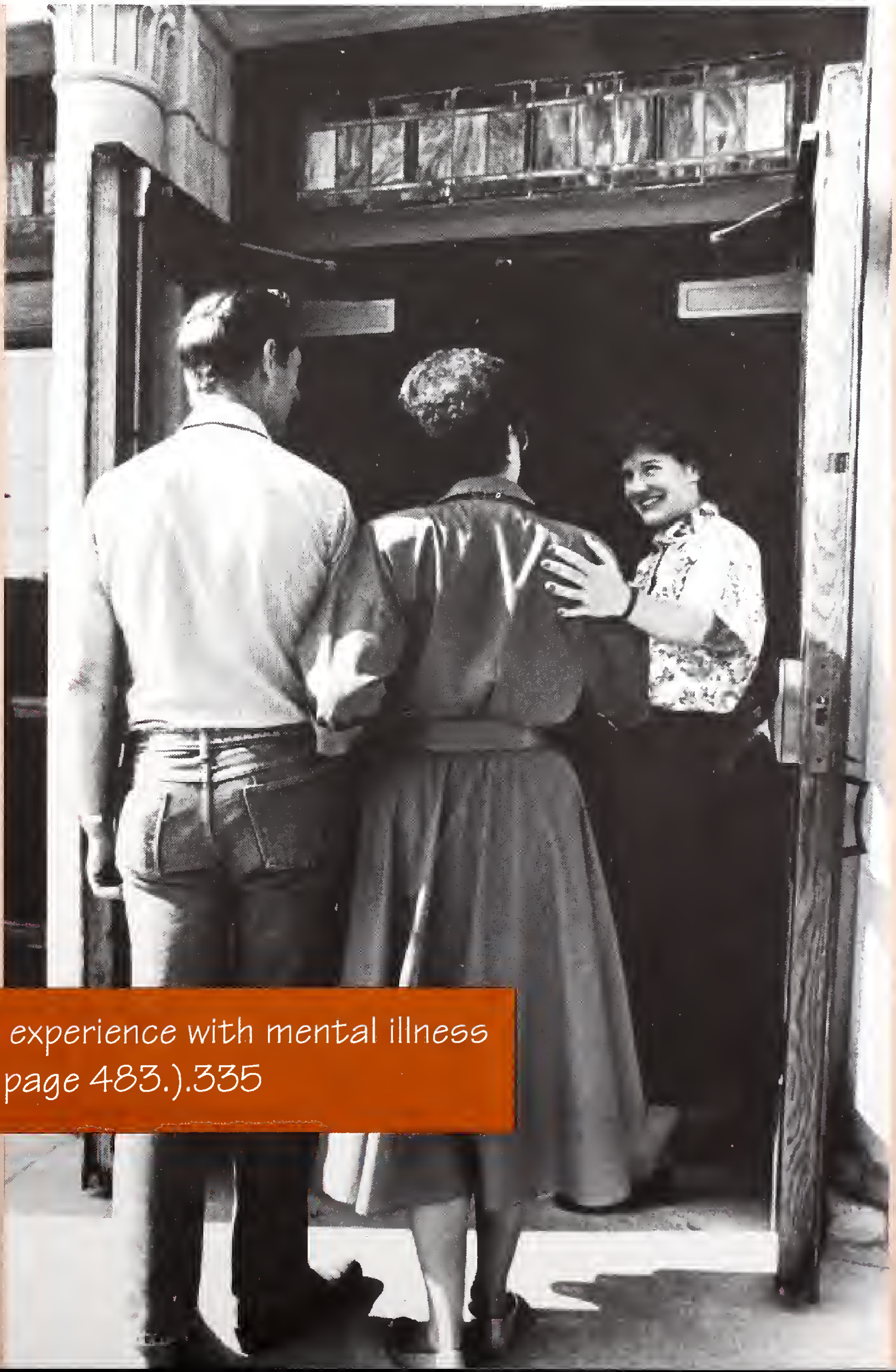
Welcome one another

(Romans 15:7)



One congregation's experience with mental illness (See page 483.).335

Prologue

Statistics show that one in five Americans will suffer some kind of mental illness at some point. Others of us may be on the edge, having to fight depression or stress on occasion. What these people need—what we all need—is community. We need to be part of a group of people who will listen to us as well as challenge us when we go astray. That's what early Anabaptists called "the rule of Christ," from Matthew 18.

Our first article tells about one congregation—Neil Avenue Mennonite Church in Columbus, Ohio—that welcomed an 8-year-old girl who suffered physical and psychological limitations. Like any family, the church struggled with how to include Anita, but the members remained faithful. What Anita found at Neil Avenue was a church where she felt included and cared about. Isn't that what we all want? If we are going to grow, each of our congregations needs to show this kind of care to anyone who comes.

Former editor of *The Mennonite* Bernie Wiebe, now vice moderator of the General Conference Mennonite Church, offers seven insights on surviving suicide. Bernie has been a model of openness and a servant of healing in our church.

May we welcome one another in our churches, as Christ has welcomed us. *gh*

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Cover: Photo is by Dave Linscheid.

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Love is a beautiful thing

One Mennonite congregation's experience with mental illness

Nancy L. Franke

> *" ... the family in need needs others to enter into their need with them. When the music is all broken, the harmonies distorted and the tune lost, we need others to enter in to show the way back to rejoicing."*
>
> John Timmerman
>
> *A Season of Suffering*

Eight-year-old Anita grabbed a crayon and tried with more than the usual unsteadiness to create a work of art resembling the other children's efforts. Her physical limitations, brought on by a condition similar to cerebral palsy, made the work slower and rougher, but Anita was pleased to be part of a happy, busy group of children loved and guided by caring adults.

In the fall of 1961, Anita joined the Pathfinders group at Neil Avenue Mennonite Church in Columbus, Ohio. Pathfinders was a monthly gathering of children ages 6-12 who met to participate in crafts and fellowship.

Thus began a nearly 30-year relationship of the congregation with Anita. Not only did she have physical limitations, which made fine motor skills a challenge, but she also had psychological limitations that resulted in several "nervous breakdowns." Since adolescence, Anita has been hospitalized six times and has lived in several halfway houses. She requires weekly counseling sessions and intensive medication therapy. But the church plays an important role in her life, and her presence has stretched the members' capacity to care.

Anita first came to Neil Avenue at the invitation of a member involved in the Pathfinders group. Including Anita as an integral part of the congregation became a challenge. Initially the commitment meant providing transportation on Sunday morning and at other gathering times when possible.

As Anita grew older, the church's involvement developed into trying to find the best response to behaviors that don't usually surface in a healthy adult population. Her personal grooming and disruptive comments made some members uncomfortable, but they did not always know how to respond in an appropriate, loving way.

Unwanted 'parenting': Some tried to direct Anita's behavior in more socially accepted directions. Anita sometimes saw these efforts as rejection or unwanted "parenting." The helpers then slipped back into the usual pattern of just accepting Anita or ignoring much of what is different about her.

Anita's physical and psychological condition has changed over the years. She experiences high and low periods. During low periods she needs much attention and reassurance.

During high periods she is a charming, fun-loving bundle of energy who takes in all of life she can. She enjoys being part of the adult Sunday school class. While her comments often seem to come from a narrow, self-involved focus, she may also express simple, forceful faith issues and statements. Who better can ask the question, "If God is all loving, why am I not healed?" then say, "I can feel God's love when someone is nice to me."

She has spurred the congregation to become more aware and sensitive to the needs of all disabled individuals. Her persistent questions finally resulted in the building of a ramp to the church building.

Quakers: When Anita's second parent died in 1989, the church's role took on a new dimension. Though Anita's parents did not join the church fellowship with her, they knew many members well and valued the relationship and commitment that was apparent between Anita and the congregation. Having been involved through the Quakers in peace and social justice issues, they and Anita appreciated the Mennonite position and commitment in these areas.

Anita's parents had loved, supported and protected Anita through many physical, developmental and emotional trials yet gave her a sense of pride and self-determination. Though they knew she could never live safely independently, they had a fierce commitment to avoiding guardianship for her.

Many thoughtful discussions took place between Anita's parents and Neil Avenue leaders. The church committed itself to see that Anita was physically and financially cared for from the proceeds of her parents' estate, though no formal trustee or guardianship agreement was written.

Anita now lives in a group home. The church has appointed a committee of four to see that her affairs and needs are met. One member serves as her primary contact and meets monthly with Anita's treatment team to stay informed about her condition and identify ways that the church can support Anita's mental and emotional health and treatment goals.

Her counselor and the social work system help the congregation sort out its role and determine how its members can best help Anita in her struggle with personal stability and satisfaction.

A bundle of energy: *Anita at a Special Olympics event this past summer*

When asked what is most important in her relationship with the church, Anita responds quickly. She wants to feel included and cared about. She was first attracted to Neil Avenue because "people were interested" in her. "Now they know me and care about me and tease me in a friendly way," she says.

This friendly teasing, asking her what she's doing and inviting her out for a cup of tea or lunch are important gestures for her, for she lives in a world of her peers, which is sometimes frightening. Screaming, fighting or non-communication are often the norm. She worries about who will be there for her in the long run.

She has lost both parents, experienced repeated staff turnover and seen close church friends leave. So she looks for assurance that there will always be someone there for her at church.

The congregation is not capable of providing the kind of professional support and daily guidance that Anita needs, but its members provide a solid anchor of love to which she can cling. The congregation is often tested and still learning in this regard, but its members are fulfilling the trust her parents placed in them.

A special mark of Anita's part in Neil Avenue is a song she wrote and often asks the congregation to sing:

Love is a beautiful thing;
Let's spread it all over.
Love is catching on,
Let's pass it on,
Pass it on, pass it on.

Nancy Franke, 6725 Hayhurst St., Worthington, OH 43085, is a member of Neil Avenue Mennonite Church, Columbus, Ohio.

Facts about recovered mental patients

- Mental illness is often temporary in nature.
- Following mental illness, social rehabilitation is usually needed.
- Some are impulsive and their actions unpredictable when they are actively ill. But once they have recovered, most of them are consistent in their behavior and are likely to present few surprises to those who know them.
- People with schizophrenia do not really have split personalities. Rather, when they are ill, their thinking becomes confused.
- Patients who have come through mental illness and have returned to the community rarely present a danger to the public.
- Mental patients are more likely to be depressed and withdrawn than wild and aggressive.
- Shock treatment is an effective way of dealing with certain cases of serious depression that are resistant to drugs and "talk" therapy.
- Most recovered mental patients are rational and intelligent.

Excerpted from The 14 Worst Myths About Recovered Mental Patients

credit: Nancy Franke

How to respond to the needs of people with mental illness

A mental health advocate offers tips for those who want to help.

Karen Jantzi

It's commonly believed that it is the responsibility of the pastor to deal with "those kinds of problems." There are few pastors who have the time and energy to minister effectively to everyone who is needy. We all lead busy lives but we must take time to care for each other. The biblical concept of jubilee was based on the people of God working actively at justice, mercy and restoration. This was not a commandment for the priests but for all the people of Israel.

The first step in responding effectively to individuals with mental illness is to learn as much as you can about it. Talking with people who have a mental illness will give them a chance to teach you about the struggles they face. Explain why you are interested and that you want to learn from their experiences. Be prepared to listen without offering advice or suggestions.

Prayer is sometimes difficult or even impossible when someone is in pain. It is during those times that we can assure others we are praying for them. Don't limit your prayers to asking for healing. Pray for strength, ability to make decisions, peace and a sense of God's presence. Let the people know that you will be praying for them at a certain time every day. Ask permission to share their needs with others who will also commit themselves to regular intercession.

Provide support through congregational small groups. There are several models of structured groups that are trained to respond to mental and emotional problems. Gather together everyone who is already involved with the person and make a specific, goal-directed plan of care. Recently I was contacted by a pastor who was frustrated with the amount of time and energy being put into a family situation. While the congregation wanted to help, they often felt that they were going in circles. I met with the pastor and 10 others who were relating to the family. We discussed the ways they were helping and how they felt about the responses they were getting. Some of them expressed frustration at seeing no changes. Others expressed fear that they were doing more harm than good. By the end of the evening, there was agreement that this group wanted to continue working with the family.

We met a second time to focus on specific ways they could help. I spent part of the time helping them understand mental illness, the causes, effective ways of helping and the need for deciding how much time and energy they were willing to give. We identified the areas that the group wanted to focus on, discussed what had been helpful in the past, what had not worked and what the group was willing to try in the future. This led to the development of specific supportive roles that each member of the group would carry out. By the end of the evening, members of the group were sharing their own insecurities and need for affirmation. We put in place a support network for the group members as well as the family.

Isolation: Many people are afraid of mental illness. They aren't sure what to say or do and so do nothing. This only increases the isolation and pain that families and individuals feel. Some think you have to be a professional to know how to relate to people correctly. While it is true that certain aspects of care should be handled by people who have been trained, there is much that everyone can do. A friendship should not provide "therapy." A friend is someone who will listen, laugh, cry and maybe even get angry with you. Sharing the everyday life and activities of a person is ministering healing.

People are often afraid that once they become involved they will be overwhelmed by the needs. This does not have to happen. I encourage people to be aware of their time, energy and patience limitations when they commit to doing things for or with someone. It is acceptable to say, "No, I'm not able to do that." If someone calls to talk with you and you only have 10 minutes to talk with them, tell them that and stop the conversation after that time. You do not have to feel guilty for admitting to limitations if you do so in a gentle but firm manner. There may be times when the person will become angry with you. Accept this, acknowledge the anger, but don't back down. "I'm sorry that you're upset, but this is what I must do" is a legitimate reply. If you are able, you could offer an alternative to the refused activity. "I can't talk with you now, but can I call you back in an hour?" "I'm busy right now, but we could have lunch on Tuesday."

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Talking with people who have mental illness will give them a chance to teach you about the struggles they face.

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Caring takes planning, commitment and willingness to be open and honest. It is only when we are willing to take these risks that we can bring harmony and jubilee to the lives of those who are ill.

Karen Jantzi lives in Schwenksville, Pa., and is a member of Salford Mennonite Church. She is a mental health advocate for Franconia Mennonite Conference, working with pastors and congregations on issues related to chronic mental illness. This article first apeared in MCC Women's Concerns Report *(January-February 1991).*

Surviving suicide

Seven lasting fragments on a journey toward healing

Bernie Wiebe

In June 1981, just more than a decade ago, our oldest son, Glen, age 23, died in the back seat of his car. He had directed the exhaust fumes of the running motor into the rear window by means of a hose.

While he had made earlier attempts on his life and had talked openly of an unhappy life for seven years, the word *suicide* had never impressed me as on that June day. I felt as though God had pulled the shades over the sun of the universe and engulfed the globe in bitter, utter darkness. I was the only living being in that total blackness, with a weight so heavy on my own life that I could hardly breathe.

I still weep and grieve. But I also marvel at the goodness and mercy of God, family, other people—and life itself.

How does one survive the unthinkable and unbearably outrageous tragedies in life? What is the legacy that comes with such wounds that refuse total healing? Is there ever again joyful hope for people like us? Where is God in all this? And what about the church? What about our surviving family?

Here are seven lasting fragments from one survivor:

1. Suicide has its own stigmata. When the apostle Thomas had to deal with the outrageous tragedy of Jesus' death at Calvary, he could not believe. Jesus invited him to touch his scarred hands and his wound-marked sides (John 20:27). These stigmata convinced Thomas that this was his crucified Lord. And he was again alive.

Suicide has its own stigmata. Since Glen died, I have visited by telephone, by letter and in person with thousands of survivors. Each carries marks; some seem universal, while others are unique.

Most common is the huge basket of *regrets* filled with "what ifs" and "if onlys" about things said or unsaid, done or undone.

Another commonality is the *guilt syndrome* of self-blame and blame of the person who died. This self-judgment is so near at hand that you're sure your guilt is visible to everyone you meet.

The special room, a special drawer, photographs, letters or other writings, other memorabilia directly connected

… we all have one or more of these *special reminders* left by suicide.

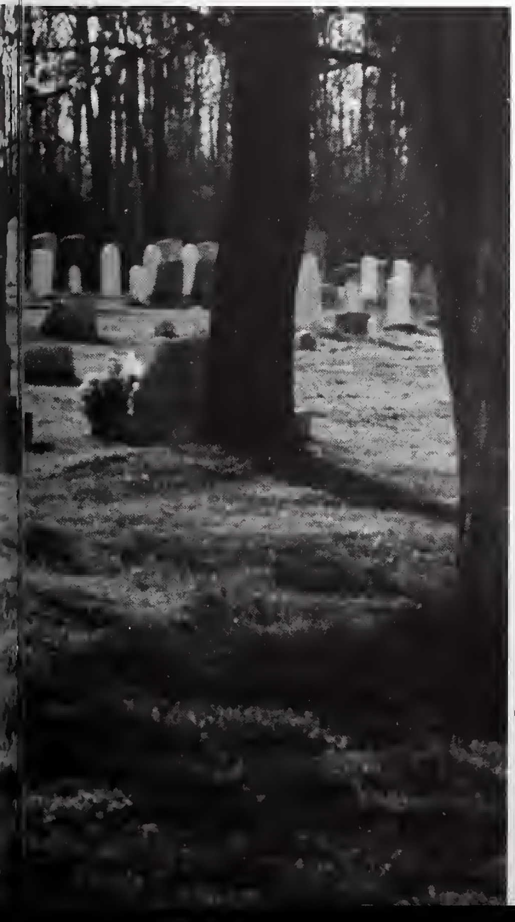
And then there is the grave.

We must touch these stigmata every so often. They cannot be avoided. And they prove to us over and over again: Yes, my son is gone, never to return. It is true.

2. The first growth beyond suicide is a reluctant growth. Sometimes, after more than 10 years, I still feel as if I am at the beginning of my grief work.

It is almost impossible to drive past the cemetery where Glen is buried; I must stop at his memorial stone. I know there comes a time to walk away from the grave, for if we stay too long, we may linger and become bitter for the rest of our lives. But how do we patch that gaping hole left in the fabric of our lives? How do we live with the neverness of seeing him again at the family table?

Almost immediately after Glen died, Marge (my wife) and I attended a special group in which people told stories about losing loved ones (unexpected tragedies of various kinds). But my soul was desperately hungry for reflection that would point me outward, upward and onward to hope and help. Overwhelming tragedies become temptations to stay put. Reason to live again, but without answers, especially hopeful answers, comes slowly, painfully and reluctantly. But it needs to come, and it does.



Lois Barrett

3. Naming our silences leads to healing. Suffering silences us; happiness makes us want to shout. The excruciating pain of our son's suicide drove me inward. My first thoughts were to disappear from where anyone might recognize me—resign my positions, withdraw from public ministry, pull the drapes on the window—and hide.

Pain drives on to withdrawal, weakness and vulnerability. My pulling back tests your response to me. Will you hear my silence and help me?

The telephone looked like a giant machine too heavy to think of using. It was too difficult to dress and go to work or to church. Even the steering wheel of the car—with power steering—seemed too hard to maneuver.

But I was fortunate. I was working then as editor of *The Mennonite* and of the *Mennonite Medical Messenger*. To sit inertly at home was too unbearable, so I went to work. My family agreed that I must continue a policy of openness in my writing. It was impossible to speak in public, so I canceled all such obligations for a time. In that silence I spoke with writing. I named my silences. I wrote of our devastating tragedy, even as I offered letters of resignation from the various positions I held.

My faith community—the local Fort Garry Mennonite Fellowship, the General Conference Mennonite Church and many other friends—reached out and touched me. They held out hands of help and healing, like I had only dreamed of to that point.

Some came and wept with me and my family. Others wrote tear-stained letters, sometimes (appropriately) in incomplete sentences. Calls came from the far reaches of the globe.

Food, care, comfort, hope and merciful grace began to flow into our lives almost instantly. Having been a leader, I now felt the caring nurture of others. Church, faith, the presence of the Holy Spirit, love and hope came alive in unmistakable fashion.

Yet this initial support felt too short-lived. People must go on with their lives, and they expect us to go on with ours. Yet suicide survivorship knows no calendar of healing. Even today when people sit with me and eventually ask, "Can I talk with you about suicide, or is it something you'd rather not talk about?" I find it difficult. But it is even more difficult to handle the silence about it. Most of us grab at every chance we get to talk about our pain—with people who care.

4. Death is the enemy we must leave for God's overcoming. Death is still the ferocious, frightening and final enemy. We know that death leads to another phase of being and that resurrection is our hope. But when I laid into the grave a part of me that should be starting to enjoy expanding potential in life, I felt a hollow sense of panic and abandonment. Who knows life beyond death? Like Thomas, the waves of doubt wanted to wash me away. I wanted to believe even in the face of suicide, but how could I? At times God felt like the "ultimate terminator," the "wintry absence" and the silent observer.

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My experience with the loving supportof Mennonite churches is one of the main reasons I am today a survivor of suicide.

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Other questions surfaced. The sixth commandment says, "Thou shalt not kill." How does pacifism relate to suicide? And how will Glen fare on that great judgment day?

I searched the Scriptures. The Psalms did not help at first; my pain lay buried too deep. My real contact with God through Scripture after Glen's death came when I read Job, Lamentations and some of the teachings of Jesus about the cross.

Gradually I felt a connection with the stories that made no attempt to generalize, moralize or give easy answers. Jesus' agony in Gethsemane, his cry of loneliness at Calvary, Job's angry complaint to God in his pain—these freed me to talk candidly to God in my attempts at prayer. These stories freed me to speak honestly about the enmity of death, especially unexpected and unwarranted death.

As I studied the history of suicide, I discovered that it has been a problem among believers from the beginning. Some early believers apparently endorsed Paul's preference "to be away from the body and with the Lord" by committing suicide. Only after a rash of suicides frightened early church leaders was suicide declared a mortal sin. The Bible nowhere makes this assertion unless you read it into texts. This knowledge has helped me know that God will deal with Glen just as fairly as he will deal with you and me on that great judgment day.

No one has to convince me that death is the last enemy that only God can overcome. Death is that frightening reality we all must cope with sooner or later. I trust God's overcoming power even though it is often tough to hold this trust high.

5. God's grace in the church is crucial. Paul writes about the "important" spiritual qualities—faith, hope and love (1 Corinthians 13). By choosing faith we may know a portion of joy and peace. But I cannot choose to have hope; it is a gift that comes only when I permit the Holy Spirit to work within me. When my faith choice and God's Spirit of hope get going within me, I am moved to love life again and to love all that has life from God. That has become my understanding of "grace" at this point in my life.

My experience with the loving support of Mennonite churches—as conferences, as local congregations and as individuals—is one of the main reasons I am today a survivor of suicide. I hope none of us will ever take this love for granted, whether we have benefited from it or have shared it with others. God's grace in the church is crucial to healing.

6. Life, love, hope and faith are what count. All our lives have something in common. When we come close to one another, we find that each has a special story. Yours is not mine, and mine is not yours. We are unique beings, yet our lives beat similar pulses and breathe similar breaths. To come close to one another is to feel the commonness of life, love, hope and faith.

Life, love, hope and faith are always more vital than rules, doctrines or dogmas. This world too easily molds us into keepers of regulations, controllers of our children, pursuers of laws that will make us holy. Jesus teaches an "upside-down-kingdom" set of values having to do much more with life, hope, faith and love than with following specific rules.

To see a child, a spouse or a friend hurting is an opportunity to hold out our arms and encircle them with the loving, healing grace of God—not with laws and regulations. Love is the closest thing to human dynamite the world will ever see. To connect creatively and constructively with a life-weary person is the closest thing to a guarantee against suicide we will ever experience in this world.

7. Wake up and be. The single most lasting message that has stayed with me over the past decade is an overall impression from the Old Testament prophets and others of the "great cloud of witnesses" spoken of in Hebrews. Their lingering communication echoes within me: "Wake up and be."

Be alert to the wind, the flowers, the mountains, the valleys, the prairies, the seas—they are witnesses to God's creative activity.

Be open to the pulses, surprises, obstinancies, the dynamic magnetism, the depressing rudeness of other pilgrims. Often these fellow travelers reflect our own state at the time. Other times they offer opportunities to touch one another with the grace of God. They are our sisters and brothers, sometimes rejoicing in their lives and sometimes weeping with pain in their inability to become what they dream.

What a journey life is! Robert Louis Stevenson said long ago, "Half the fun in going somewhere is in the journey itself." I have no big hurry to leave this world for another, better world. I still find it exciting and stimulating to be on the journey here.

Bernie Wiebe, 515 Portage Ave., Winnipeg, MB R3B 2E9, teaches conflict resolution at Menno Simons College, Winnipeg, and is vice moderator of the General Conference Mennonite Church. Marge manages a Christian bookstore. They have three adult children.

Letters

A modest departure

Sandy Boshart (Sept. 22 Letters) writes a strong critique of my article "Violence in Colombia" (July 28 issue) claiming that it presents unhelpful and simplistic solutions to violence. Her ideas about peace are helpful, but she bases her points on a misreading of the article.

As a reflection on a number of personal experiences of others, the article does not pretend to be a comprehensive treatise on "solutions to violence." Rather I seek to make the point that our personal responses to violence are of importance. As well as being a systemic problem, violence in Colombia is also a personal problem. Children continue to be taught to seek revenge. Every day in the papers one can read about murders of vengeance. In the stories of the youth, almost all the responses to violence were violent themselves. The woman who responded with a statement of faith in the midst of an attack deserves attention. "Maybe she's not so crazy after all." I am not so naive as to believe that such a phrase is a "magical" solution to violence. It is not presented as a tactic but as a response that merits reflection. It displays a different attitude, one of courage and faith that can challenge an ever-tightening spiral of violence.

I like Boshart's ideas about peace. I would add that besides being a job for the professionals, peace is a task for all of us in our daily encounters. This is our modest point of departure in the youth study group for the time being. While the idea of a "truly rehabilitative correctional facility" is inspiring, it is beyond the economic possibilities of the Colombian Mennonite church. One must begin modestly in the midst of one's own context. *Scott Brubaker-Zehr, Apartado Aéreo 9859, Santafe de Bogotá, Colombia*

How many missionaries?

How many General Conference Mennonite missionaries are active at present in the field? How many students in Mennonite colleges are now preparing to be missionaries for their Savior? How many Mennonite pastors give missionary sermons—at least occasionally—to encourage young people to prepare for missionary work (not one or two or three years, as some do) for their life vocation? *C. B. Friesen, 200 S.W. 14th, Newton, KS 67114*

Columbus bashing

Is Columbus Day "bashing" really Christian? Should peace-loving, nonresistant Mennonites be a part of such bashing? Having said that, I do not approve of what white men did to the American Indians. This was criminal and atrocious, and apologies are in order. In fact, long overdue.

According to a Mennonite periodical, before Columbus came to this continent he addressed the king and queen of Spain as follows: "I spent six or seven years thinking about the service I might render to the Lord by proclaiming abroad his holy name. … I set forth in the name of the Holy Trinity … and by the grace of God I discovered 330 leagues of Terra Firma. … And I told you of the people whom I had seen … and from where many souls may be saved."

Instead of "bashing" Columbus Day, it would be more Christlike to use this occasion to refer to the many ministries that have been used to reach the Indians for Christ.

As a General Conference pastor for more than 50 years, I have visited and ministered to many Indian groups where men and women of God have given their lives to preach the gospel of saving grace to them. Among such dedicated servants were Rodolphe Petter, P. A. Kliewer, Alfred Habegger, J. B. Epp, John Suderman, Alfred Wiebe, Willis Busenitz and others.

We need to apologize to the Indians for not doing more than we have to bring the love of our Lord's redeeming grace to them. This should have been done at our General Conference sessions. *Harold D. Burkholder, Box 65, Elbing, KS 67041*

More tribute to Muriel Stackley

I want to add my expression of appreciation for [former editor] Muriel T. Stackley, both as an editor and a Christian. A person's character and personality sometimes stand out in bold relief on paper. I've worked with many editors and found Muriel to be one of the most gracious and conscientious.

Although it was her job to allow people of various persuasions to express themselves in *The Mennonite*, her tolerance never included a surrender of her biblical faith or an attack on conservative believers in the church. The latter is a disease that afflicts many church editors today who think of themselves as open-minded and tolerant.

While Muriel was able to maintain her own point of view, she didn't do it by taking sides. That is a rare skill. Whether we agreed or disagreed with some of the articles in *The Mennonite*, we could always be confident that our editor was a genuine believer who had a love for God, the Scriptures and the church. *Wally Goossen, 16 Helen St., Apt. 412, Dundas, ON L9H 1N4*

Peter and Cornelius

Russell Schmidt ("What Shapes Our Theologies," Sept. 8 issue) has made an important observation regarding the controversies and harsh words that surround difficult issues for the church. Much of the polarization and division around questions like homosexuality are rooted in the way we do theology.

I would like to suggest that Peter, in his encounter with Cornelius (Acts 10-15), provides an alternative biblical model that incorporates some of the concerns Schmidt has raised. Peter, despite his reading of the Scriptures and his grave concern over sharing table fellowship with outsiders, was moved from refusal and exclusion of gentiles to their baptism and full acceptance into the church, an epic decision that changed the course of Christian history.

The transformation of Peter included (1) a recognition of the presence of the Spirit at work, (2) a shift in the way he read the Scriptures and (3) affirmation by the larger community of the new direction he was taking.

It seems to me that it is an important model for us. Rather than distancing ourselves from each other with sharp words and certain proclamations, it provides a framework for humbly and genuinely listening to those with differing insights. It is a way of doing theology that recognizes the dynamic work of the Holy Spirit, is rooted in the Scriptures and affirmed by the larger community.

On the question of homosexuality and the church I am deeply conflicted. My head and my heart can't seem to get together. Peter and Cornelius offer a way that gives us room to wrestle *together* with these difficult questions of our day. *Rod Stafford, 3117 W. 26th, Lawrence, KS 66047*

A balanced view needed

Talking dilutes pain. So it was important to have the article about the young people talking about violence (July 28 issue). Listening implies respect. So the letter about the conference leader who did not give the woman a chance to speak (Sept. 22 issue) becomes a classic example of talking, listening and respect.

The letter from Steven E. McKelvy (Oct. 13 issue) is yet another example of a person who does not realize just how narrow the way is. The verse he referred to is 1 Corinthians 14:34, "Let your women keep silence in the churches." The last time I heard that verse quoted was when the supporters of our minister did not want to hear why we wanted a different one. I question whether he realizes all those jokes about nagging wives are symptomatic of husbands that do not listen. Or that women (or children or whoever) who do not ask for anything whatsoever may also be indicating that they are not being listened to.

To Mr. McKelvy I ask, Do you have the right to demand obedience to 1 Corinthians 13:34 when men have not set the example, confessing their faults one to another (see James 5:16)? If men are not setting the example and the women are silent, who is left to reveal God's truth? No wonder God had to go to babes and sucklings!

Whoever attempts to present women's roles in the church or any other issue has the responsibility to present a balanced view. That balanced view comes from understanding that when man came to know good and evil, he must also have lost his sense of moderation. Finding the balanced view is dependent on finding the point at which contradictions in the Bible meet, the point at which God's power becomes most evident—Jesus, the Gate and the Way away from self-serving extremes. *Bonnie Clarkson, Route 1, Box 71, Stark, KS 66775*

Speaking out

An unwelcome mat at church

Can anyone who wants to get into your church building?

Marilyn Phemister

I do not attend the Mennonite church in our community. I am not welcome there.

The one time I attended ended painfully on the front steps outside as my knees buckled and I fell against my walker. The effect was the same as a hard blow to the midsection. Only my husband's hands steadying my walker kept me from flying face-first onto the concrete below. I knew I could not return. The warm welcome I found inside could not wipe out the hostility built into the cold stone of the steps on the outside. Each step spoke as clearly as an unwelcome mat.

For people who use walking aids or wheelchairs, steps on a church loom like the walls of Jericho, built to keep them out. No one plans it that way. Someone simply forgets about disabled people and older people and sick people. The steps are never intended to keep people out. But they do keep them out, as effectively as a high wall with a bolted gate.

About one in every 10 North Americans has a physical disability. In a community of 500, 16 use walking aids, and two more depend on wheelchairs. Most of these people will feel unwelcomed by a flight of stairs.

A few strong arms will usually turn up to push, pull or carry disabled people up the steps. This will get them in. But it comes as an afterthought. It will not cancel the "unwelcome" message of the steps. A chair lift is a noble gesture but a less-than-adequate solution, making no provision for people in wheelchairs or those having difficulty getting in or out of a chair. The most obvious solution short of an elevator is a ramp—12 inches of ramp for each inch of height. With handrails, this says "welcome" just as surely as the steps say "unwelcome."

"Speaking Out" and other features do not necessarily reflect the view of *The Mennonite*.

Maybe your church already has a ramp or had no steps to begin with. That's a point in your favor. But don't congratulate yourselves yet. There are many kinds of unwelcome mats for disabled people. Most churches have a few more inside.

Waxed floor: Imagine struggling up the ramp with a pair of crutches, only to find the church door shut. You need both hands on your crutches to stand up, and the door is too heavy for you to open anyway. That's a good-sized unwelcome mat. Then someone comes along and opens the door for you. Nice. But inside, you find you can't keep your footing on the waxed floor. It is a frightening experience; you promise yourself never to return.

RNS

People in wheelchairs don't want to be mascots on display.

Now imagine going up the ramp in a wheelchair. You have help this time, and everything is fine until you decide you need to use the restroom. You ask where it is and learn it is down a flight of stairs in the basement. Or perhaps it is right there by the entrance. But the restroom door is about two feet wide—and you need 36 inches to get your wheelchair through.

A ramp, an open door, non-skid flooring and wide restroom doors all say "welcome" to disabled people. But wheelchair users need one more welcome mat. It costs nothing but is almost never provided.

Dunce cap: For some people, a wheelchair is a necessary part of life. It gives them mobility and freedom. But it won't fit into a church pew. The person in a wheelchair almost always ends up sitting in the aisle. And sitting in the aisle of a church feels about the same as sitting on a tall stool and wearing a dunce cap.

People in wheelchairs don't want to be mascots on display or observers from the sidelines. They want to be part of the congregation, participating in the worship. For this they need to sit with the congregation, not in the aisle. A row of folding chairs in the back of the church will solve this problem. The wheelchair user can sit away from the aisle, with friends or relatives on either side.

Add space for wheelchairs in the sanctuary to your wide restroom doors, non-skid floors and ramps, and you have put out some big welcome mats for the disabled. But you will still find sheep missing from the fold.

Some people cannot leave home without assistance. They will never see your welcome mats unless someone offers the muscle power to help them get to the church. But they won't ask for it. No one wants to feel like a burden to other people. When you bring these people to church, your church will rank high in welcome mats. But don't quit yet. When you went after the disabled who were shut-ins, you had to pass up those confined to their beds. These people are still missing, along with people not physically disabled but mentally or socially disabled and confined in institutions.

The true church of Christ is not the building but the people. If you can't bring the people to the church, you can take the church to the people. One or two members can visit those who are confined and spend some time with them. They can sit with them while they listen to a recording of the church service. They can talk to them and pray with them. They can *be* the church together.

You may think of other ways to welcome disabled people to your church, and you may think of other groups of people needing a special welcome. It will take time and effort—and sometimes money. But one day Jesus will say, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me" (Matthew 25:40). When you put out your welcome mats for *everyone*, you welcome the Lord.

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Add space for wheelchairs in the sanctuary to your wide restroom doors, non-skid floors and ramps, and you have put out some big welcome mats for the disabled.

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Marilyn Phemister lives in Larned, Kan.

Bible

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The many-gifted Priscilla

She was a leader in the early church.

Chalmer E. Faw

Driven from Rome for her convictions, she picks up life again in Corinth, the most corrupt city of the empire. Together with her husband she is part of the only husband-and-wife team in the New Testament. In Corinth she makes a home for the world's greatest missionary and brings to top form a religious genius. And she is last seen hosting a house church back in the very city from which she was driven out.

In the New Testament, Priscilla and Aquila are always mentioned together, with the wife's name first in four of the six references. This suggests she is the more able of the two, especially since in the Bible the husband would ordinarily be mentioned first.

The Corinthian experience (Acts 18:1-11): As Christian Jews, these two find that Corinth offers many opportunities along with some serious challenges. The large Jewish community with its active synagogue gives them fellow believers in the one true God. But being *Christian* Jews puts them in tension with the community from the start. Their tentmaking trade flourishes, however, as the teeming population provides a ready market. We can picture their shop with the workroom in front and living quarters behind. People of all kinds mill by, many dropping in to trade or just talk. For Priscilla and Aquila, sharing their faith is as natural as selling their wares.

Then one day a man shows up who will change their lives forever. Short, bow-legged and hook-nosed, he could be lost in any motley crowd. But within him burns the fire of God. They discover that he, too, is a Christian and, like them, a tentmaker. So they invite him to move in with them. For the first time in years the apostle Paul is *alone*, having sent Silas and Timothy to Macedonia, so the invitation is a godsend. The first phase of their joint ministry is the apostle's powerful teaching in the synagogue, then a separate church group. And before Priscilla and Aquila realize it, a year and a half have slipped by, and Paul decides to move on to new pastures.

The conquest of Ephesus (Acts 18:18-19:41): So attached to him have they become that the couple accompanies him across to the thriving city of Ephesus. There Paul gets things started in the synagogue, then heads for Jerusalem and Antioch. This leaves Priscilla and Aquila on hand for the founding of a new church.

Then another exciting Christian leader shows up, Apollos of Alexandria. Paul is not back yet, so Priscilla, taking the lead, makes one of her greatest contributions. Sizing up the eloquent Alexandrian and deciding that he needs to be brought to the fullness of the gospel, she updates him through the experience of Pentecost and the outpoured Spirit. With her helpful instruction and the kindling of his own spiritual gifts he is able to move across to Corinth and give such outstanding leadership that Paul later writes of him as his successor and colleague (1 Corinthians 3:1-4:7).

It is likely also at Ephesus that Priscilla and Aquila "risk their necks" for Paul (Romans 16:3). Do they offer themselves to be taken when enemies come pounding on the door for the apostle, or is there some unrecorded incident connected with his "fighting with the beasts of Ephesus" (1 Corinthians 15:32)? Whatever it is, we can add *loyalty* and *courage* to the other great traits of this remarkable woman.

Continuing ministry in house churches (Romans 16:5): Eventually the couple returns to Rome, where Paul greets them at the end of his letter to the church of that city (Romans 16:3f). They are hosting a Christian fellowship in their home. Can't you just see Priscilla still bustling about, providing sleeping places for strangers, fixing meals for all and helping provide inspired Christian teaching and preaching to keep the fellowship growing?

Chalmer E. Faw lives at 1101 E. Kansas Ave., McPherson, KS 67460.

News

Dawn Yoder-Harms (MCC)

Barbara and Vickey Dean Holcomb live in a new house built by Sharing With Appalachian People volunteers in Neon, Ky. SWAP normally does only modest home repairs and at first rejected the Holcombs' request for help building an entire house. But after the couple's persistent requests, SWAP's area coordinator Tim Schrag agreed to help. His church, First Mennonite of Beatrice, Neb., raised $3,500 for the project, and Mennonite Disaster Service found volunteers to help with the construction. "It would be a mistake not to be open to having God call us beyond stated program boundaries," Schrag said.

• • •

Mennonites toured the Abbotsford, B.C. International Airshow Aug. 8. The group saw military aircraft and learned that for every pilot there are at least 1,000 ground and administrative crew behind the scenes. "We need to understand the enemy if we are going to defeat it," one participant said. The group distributed leaflets objecting to the presence of military aircraft at the show. The activity was part of a Mennonite Arts and Peace Festival. Other activities included readings by Mennonite writers and seminars on family violence, racism and peacemaking. The festival was sponsored by Mennonite Central Committee Canada, Langley Mennonite Fellowship and Mennonite Artists United in Service.

Honduran government tortures Mennonites

Akron, Pa. (MCC)—In mid-September the Honduran Mennonite Church publicly protested human rights violations against three of its members by Honduran security forces.

The church took out a paid proclamation describing the incidents in *El Tiempo*, a national paper. The message also appeared in a second national newspaper and on the radio.

Church member Jose Lelis Gomez Rivera was accused of robbing a person on the street of 2,042 lempiras (about $370). The Office of National Investigation (DNI), the Honduran equivalent of the (U.S.) FBI, picked up Gomez Rivera. "Jose Lelis was then taken to DNI cells and brutally tortured to make him take responsibility for the crime he was charged with," the church declaration said.

Psychological trauma: A dump truck owner accused Amner Israel Lopez, son of the pastor of Tela Mennonite Church, of damaging his truck's windshield. Without investigating, the DNI captured Lopez, tied him up, covered his head with a hood and beat him. Lopez suffered three broken ribs as well as psychological trauma, the declaration said. The DNI forced Lopez to sign a confession.

On Aug. 2 church member Reinaldo Escobar was forcefully recruited into the army. A Mennonite church commission went to speak to the battalion officers to procure his release but received only unfulfilled promises, the pronouncement said.

It denounced torture and called on army authorities to stop forced recruitment, suggesting that alternative service be an option for conscientious objectors.

The statement ended with Isaiah 32:17: "And the fruit of justice will be peace and the effect of righteousness, rest and security forever. My people will live in a habitation of peace, in secure dwellings and quiet resting places."

Until the 1980s, Honduras had the reputation of being the exception to Central America's history of repression. Throughout the 1980s, however, the U.S. government built up the Honduran military, seeing the country as a strategic spot from which to influence El Salvador and Nicaragua.

In 1982 Honduras became the second-largest recipient of U.S. military aid in Latin America. It received $31.3 million that year, only slightly less than the total amount it had received in the previous 35 years. U.S. dollars built a military infrastructure in Honduras, including dozens of airstrips and radar and communication facilities.

Human rights abuses accompanied militarization. In 1989 Americas Watch reported, "A steady succession of human rights abuses indicate deepening political violence and an erosion in respect for fundamental human rights. ... Killings of suspected common criminals by government forces are rife."

Finding courage: *Pastor Transito Lopez*

Mennonite Central Committee secretary for Latin America Linda Shelly says that the detention and torture of Mennonites likely had nothing to do with the church's social service involvements. The incidents are typical of "just what happens" in Honduras. "The small person on the bottom gets blamed for a crime, and the authorities respond with brutality," she says.

"The Honduran Mennonite Church says their members are innocent, yet they don't mention this in their proclamation; their point is that such brutality is unwarranted and illegal whether the person is guilty or innocent."

Following Amner Israel Lopez's detention, 28 pastors of the evangelical association of Tela rallied around his father, Mennonite pastor Transito Lopez, to protest DNI actions. Since then, Pastor Lopez sensed he was being followed and confronted the people following him.

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Mennonite Men

THE **Mennonite**

NOVEMBER 1992

Grant Produces Results

Come into 1709 George Avenue, Windsor, Ontario, and hear the hubbub! The date is August 5, 1992, and the Vacation Bible School is in full swing. Approximately 26 children, one-half of whom have no direct church affiliation, are singing about, talking about, listening to and working on a variety of crafts that relate to the theme, "A Big God for Little People." This is the first time our multipurpose expansion, funded by a grant from Tenth Man church building program, has housed this outreach project. Nearing completion with volunteer labor, it was used for Sunday school classes as soon as the roof was on the frame.

Children are singing about..."A Big God for Little People."

The Ladies Bible Study group will meet here in the fall instead of in homes, enabling us to invite seniors from the neighbouring apartment complex to join them. Other plans are in progress for monthly community and fellowship potlucks. While in pastoral leadership transitiion, we sense the need for continuing to extend a peaceful and service-oriented hand to our neighbours in Christ's name. The flexibility and spaciousness of the Tenth Man building project assist greatly in our achievement of these goals.

Anne Trepanier, Chair

...continuing to extend a peaceful and service-oriented hand to our neighbors in Christ's name.

Kathy Landis photo

John Loewen of the Hutchinson, Kansas, Voluntary Service Unit cutting drywall.

Hands and Feet Service

So you, like Jimmy Carter, want to help with housing for the poor in the cities? Where can you go? Mennonite Housing in Wichita, Kansas; and Inter-Faith Ministries in Hutchinson, Kansas, can use men with construction skills from one day to a year or more. Contact Mennonite Voluntary Service, P. O. Box 347, Newton, KS 67114, telephone 316-283-5100. They have other listings as well.

Possibly you would like to do short-term construction and repair overseas and observe church life in another country. The MENNO program of the Commission on Overseas Mission can host you with a group for three weeks or so (at your expense, of course). Call Bruno or Wanda Derksen-Bergen at the above address. (General Conference has all its agencies under one roof.)

Some years ago the call went out from Dallas, Texas. Iglesia Cristiana Menonita, a new Spanish language congregation needed construction help. The Western District Home Mission Committee called on veteran church builder Sam Ediger to coordinate the work. Several groups of men went and worked shoulder to shoulder with local members to complete a house of worship for this now thriving congregation. Each new church will call out its need.

More Men Meet

Mens Awareness Program of the Aberdeen, Idaho, congregation met first on March 18 with over 40 men present for an evening of fellowship and a steak fry. Steve Schroeder and Jerry Hege rounded up five gas grills and with the help of several volunteers and one flashlight managed to do a great job of cooking in the dark. It was a great learning experience and lots of fun. They recruited several women to prepare the salad and the baked potatoes. (What else in Idaho?)

After eating, they discussed the forming of a mens group that could be of service to the members of the church, the church itself and needy members of the community.

They gathered a list of men who would be willing to give a little help. The support was enthusiastic. They decided to call their group M.A.P. (Men's Awareness Program) and to meet quarterly. They formed a committee of people who would know about needs such as their camp committee. They put this event in the church newsletter to alert others who might help and they called for offerings. They invited persons with needs to contact any men of the church to quietly meet the need. The article closed fittingly with the words, "We are all brothers and sisters and need to watch out for each other." *Reported by Phil Schroeder*

Windsor Mennonite Fellowship

Burdell Roeschley, president of Mennonite Men plans to present the first installment of a $35,000 Tenth Man grant to the Windsor congregation on October 25. Windsor is inviting the many volunteers who helped build and remodel their church to attend that day as an occasion of thanks for their services as well.

Mens Friendship Cells

"I'm tired of having so many acquaintances and so few close friends with whom I can share what's going on with me." Those were the sentiments expressed in Don's shop in early February by several men from the Hoffnungsau Mennonite Church, Inman, Kansas. They were feeling the isolation of busy schedules and adult responsibility. It was time to do something about it! We didn't want just a "study" group. We wanted to talk about life: its joys, its unanswered yearnings. We wanted to learn to trust each other with who we were. We wanted to pray together.

A Saturday information meeting invited any man in the church to become part of this experiment. Each "cell" would be limited to four or five men so we could get to know each other more quickly. Three cells were off the ground by early March, committed to a six-week trial. Now, six months later, two cells have continued their weekly five o'clock Friday morning gatherings, even through harvest. The cells include men from our church as well as from the surrounding community. Discussions have focused on: "Who am I trying to please in this rat race, anyway?" "Am I building regrets with my family?" and "Why is friendship so scary for me?"

We didn't want just a "study" group

Reflecting on the experiment, participants say: "It feels good to know I have several male friends I can lean on whenever necessary." "It gives me confidence knowing that someone else really cares what is happening in my personal life." "Having this prayer support is very meaningful." "Are you sure God is up at this hour?"

Reported by Dean Linsenmeyer

Sioux Falls Banquet

Were Building Men

Burdell Roeschley, president, welcomed the 350 men who attended the Mennonite Men Banquet, July 24, at Sioux Falls, South Dakota, part of the General Conference triennial sessions. As Ted Faszer led an opening and closing song, the men sang with gusto. Former COM worker Phil Friesen played the piano.

After secretary Kim Claassen read the minutes of the 1989 meeting, outgoing treasurer David Quiring gave the audited three-year financial report. From December 1, 1988, to May 31, 1992, total income was $203,619.12 and expenses totaled $218,978, which resulted in $15,358.95 less cash on hand at the end of the period. TENTH MAN GRANTS TO SIX CHURCHES HAD TOTALED $145,000!

Coordinator Heinz Janzen reported that current goals of Mennonite Men are:

1. To encourage forming of local and area mens organizations.
2. To exchange information through newsletters, speaking, personal letters and telephone calls.
3. To provide mission projects, currently the Tenth Man church building program.

Elected were Robert Philipp of Atascadero, California, as vice-president and Carl Thieszen of North Newton, Kansas, as treasurer. Outgoing vice-president John Zook of Portland, Oregon, spoke, challenging men to radically give their lives for the Lord. Such discipleship includes giving financially, learning to pray, being busy about the Master's business and learning to put the Lord first.

A men's quartet from Freeman, South Dakota, sang, "All the Saints in Heaven Adore Thee," "Poor Man Lazarus" and "This Is My Father's World." Members were Lyle Preheim, Leroy Epp, Larry Schrag and Orville Ortman, accompanied by Mory Ortman. Stan Bohn, pastor of the Shalom Mennonite Church, Newton, Kansas, told how a Tenth Man grant has enabled them to seize opportunities for outreach in their strategic location. In closing, President Roeschly challenged all present to join the Tenth Man church building effort. After the men sang, "Will You Let Me Be Your Servant," Roeschley closed with prayer.

A Prayer for Men

Creator God, we come to you, searching our minds for some fresh way to give expression to the common needs and particular urgencies of our private and social lives.

We are comforted that you are not overconcerned with the words we use. We rest in the assurance that you search out the hidden things of our hearts, the central concerns of our living, the hopes, the fears and the yearnings that give shape to our deeds.

There is something within us that wants to be good, to be kind and to be gentle while there is much that is stubborn and unyielding. In so many ways we are bound by our deeds of the past. We would be free to be and to do in the embrace of your truth.

Cleanse us from all that obscures our vision and keeps us from knowing your living Presence. All this is our desperate way of saying that we want the strength to do your will and the honesty to seek that strength.

Accept these longings as our prayer and do with this in us as you desire. We give to you simple thanks from simple hearts. Receive our gratitude, in the name of Christ we pray. Amen. (Prayed by the late Orlando Waltner at a breakfast meeting of the Mennonite Men of the Bethel College Mennonite Church, North Newton, Kansas)

GUIDES FOR MENS BIBLE STUDY GROUPS

So you want some resources for a mens Bible study group? You feel the need to get into the Scriptures yourselves and not just depend on some outside expert to give you predigested findings like a mother bird. Yet you want some map to show you how to get there.

Faith and Life Bible Studies Handbook appeared this year, authored by Eleanor Loewen of Winnipeg and Eddy Hall of Goessel, Kansas. Its chapter titles sound most helpful: "Planning and Organizing Your Bible Study," "Study for Growth in Christ," "Leading a Small Group Session," and "Tools for Bible Study." This work is a follow-up to the excellent series of study guides on specific Bible books and portions of books, published by Faith and Life Press since 1985. Again these are not just finished sermons. Rather they give enough information so a man can dig in by himself and then bring his results to share with friends in group Bible study.

By faith Abraham and Sarah, Genesis 12-25 by Waldemar Janzen.

Power and glory everlasting, Daniel, by Jacob J. Enz.

Better than rivers of oil, Micah, by Gerald Gerbrandt.

God has no favorites, Acts 1-12, by Susan Clemmer Steiner.

Have the mind of Christ, First Corinthians 1-7, by Marilyn Peters Kliewer.

Alive in the risen Christ, First Corinthians 8-16, by Werner and Marilyn Peters Kliewer.

Make my joy complete, Philippians, by Eleanor M. Loewen.

Living as God's chosen people, Colossians, by Helmut Harder.

Faith refined by fire, First Peter, by David Schroeder.

New heaven on a new earth, Revelation, by Philip Bender. The new Handbook sells for $2.95 U.S., $3.50, Can.; the others for a mere $4.95 U.S., $5.95 Can. They can be ordered from Faith and Life Bookstore in Newton, Kansas, or Berne, Indiana. Toll free number 1-800-743-2484.

WAIT LISTED

I have had several tense moments this past year while traveling by air to and from appointments to publicize Tenth Man and the rest of our Tenth Man work. Last winter in Kansas City, the little commuter plane to Wichita was filling up and my name was the last called. A later flight was canceled.

Churches are waiting in line for Tenth Man grants. The need is greater than we can manage, so some have to wait a year or two for the needed money. Mennonite Men invite others from across the United States and Canada to join Tenth Man and to make a $100 contribution twice a year so that grants may be speeded up. Past grants are bearing rich fruit in winning others to Jesus Christ and serving members and their community in his name. Will you join by signing the promise card below and sending it in?

Heinz Janzen Editor
Mennonite Men Insert in *The Mennonite*
Published annually.
Printed in USA.
Box 347
Newton, Kansas 67114
Telephone 316-283-5100

Yes, I would like to help new Mennonite churches!

☐ I want to give $100 when called upon, up to twice a year, to help new Mennonite churches buy or build their first permanent meetinghouse. I understand I will be contacted when my contribution is needed.

☐ Enclosed is my contribution of $___________.

Name____

Address____

Phone ____________________ Home congregation ______________________

Return this form to: Tenth Man, c/o Carl Thieszen, Box 61, North Newton, KS 67117
or Conference of Mennonites in Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4.

"He is not letting fear silence him," Shelly says. "He says that if he is to become the first Honduran Mennonite martyr for the cause of human rights, that's the way it will be. He is heartened that church leaders who were afraid to speak out against injustice are now finding courage." *Emily Will*

Historians discuss pacifism in non-peace churches

Goshen, Ind. (Meetinghouse)—The founder of the Church of God in Christ survived "government persecution" from three grand jury investigations during World War 1 because of his church's anti-war stance.

But where is this pacifist heritage in the nation's largest black Pentecostal body today?

"This doctrine is hardly known today among general members. Many current members served during the Vietnam War," said Theodore Kornweibel, professor of Afro-American studies at San Diego State University, where one nearby COGIC congregation conducts an annual "Honor the Servicemen Day."

By contrast the U.S. Roman Catholic Church, the chief proponent of the just-war tradition, in the past generation has found greater acceptance for "gospel-based non-violence."

"Catholicism has moved from a marginal position in the American peace movement to that of major importance," said Patricia McNeal, author of *Harder than War: Roman Catholic Peacemaking in the 20th Century*. "The amount of change in that period of time is just incredible to me."

Those accounts show the varying impact of pacifism among American religious bodies other than the "historic peace churches"—Mennonites, Brethren and Quakers. About 60 scholars gathered Sept. 24-26 at Goshen College here to examine the impact of pacifism in these churches.

"We would hope some of these stories get into the consciousness of the different churches so it becomes part of their lore," said Theron Schlabach, professor of history at Goshen College, which organized the conference with Churches of Christ-related Pepperdine University.

"There is a strong pacifist witness in a lot of churches that are not peace churches, and no one knows these stories," said Richard Hughes, acting chair of Pepperdine's religious division. "One of the things that interested me was how much uniformity there was to these stories. The paci-fism was there in so many of these traditions in the 19th century and the early 20th century. It was World War 1 in many of these churches when the pacifism collapsed. That's the way it was in my own church."

The Churches of Christ was one of several smaller sects that lost their pacifist heritage as they became larger denominations with a central place in American culture. More recently, some larger bodies—notably Catholics as well as the United Methodist and Christian Reformed churches—increasingly have tightened the criteria for determining when war is just.

"[The just-war theory] was forever trying to restrict war," said Ronald A. Wells, professor of history at Calvin College in Grand Rapids, Mich.

Speaker after speaker detailed how their religious denominations once publicly identified themselves as "peace churches" but have since renounced or forgotten that stance. In some, like the Assemblies of God and the Church of God (Anderson, Ind.), the broad membership never supported the pacifism of church leaders.

'Prophetic minority': The Assemblies of God, the largest U.S. Pentecostal denomination, had some strong pacifist leaders who in 1917 led the church to declare itself a peace church, according to Murray W. Dempster, professor of social ethics at Southern California College. "The church as a whole imbibed patriotism during World War 1 and betrayed its pacifist principles," Dempster said. The absence of such a stance today signifies "the loss of a prophetic minority within the Assemblies of God."

The Church of Jesus Christ of Latter Day Saints' doctrine called Mormons to "renounce war and proclaim peace." But Mormons relinquished this pacifism to survive in a frontier America that was already hostile to them.

"Seventh-day Adventists have opted to take the unclear middle ground between pacifism and armed combat," said George R. Knight, professor of church history at Andrews University in Berrien Springs, Mich. Church

Two Christian Peacemaker Team participants recently returned from a delegation to Haiti. Elaine Stoltzfus, Ages, Ky., and Gordon Hunsberger, St. Jacobs, Ont., report widespread repression under the current government. Following a coup in September 1991, more than 3,000 people have died. Stoltzfus and Hunsberger criticize the U.S. failure to enforce an embargo imposed by the Organization of American States. Meeting with Haitians he knew from earlier Mennonite Central Committee work, Hunsberger also heard criticism of former President Aristide, whose lack of political experience, some said, makes him incompetent, but the same Haitians do not support the military's brutality toward Aristide supporters.

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The American Friends Service Committee has petitioned the Organization of American States to declare U.S. practices along the Mexican border in violation of the American Declaration of Rights and Duties of Man. The petitioners alleged that shootings by the Immigration and Naturalization Service regularly occur. They requested that OAS call the United States to pay damages to individuals whose rights have been violated by the INS or border patrol agents.

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Students at Associated Mennonite Biblical Seminaries worked with community organizations and Belmont Mennonite Church's neighborhood outreach program as part of the annual AMBS Community Day, Sept. 29. Mark Diller Harder, an AMBS student, went to the home of a 78-year-old woman to help with cleaning projects. "But we did more visiting than working," he said. "She first took us down to the cellar to show us the dozens of shelves of canning she has done, and we each went away with a jar of apple jelly. I'm not sure who received the most—she or we."

leaders favor "conscientious cooperation," telling members not to enlist but to accept non-combatant roles if drafted.

"War and peace are woven into the fabric of our patriotism," said Charles Chatfield, professor of history at Wittenberg University in Springfield, Ohio, in the keynote address. "Pacifism preserves and conveys an alternative vision in our political culture."

According to Chatfield, people who regarded themselves as "friends of peace" before World War I and came to be known as "internationalists" linked pacifism with patriotism, founding non-governmental organizations like Amnesty International.

"Their essential question was not whether or not to accept military service but how to contain and eventually replace warfare," he said.

Are Mennonites in danger of losing their pacifist commitment?

Goshen, Ind. (Meetinghouse)—Will Mennonites, perhaps the longest-continuing group to maintain a pacifist commitment, one day look back on a peace-church heritage that no longer exists?

That is the question for Mennonites to answer following a three-day conference exploring the pacifist heritage in non-peace churches—a heritage that surprises people today because many of those traditions now show no sign of a such a past.

"There were really some warnings in those stories for trends in the Mennonite church today and warnings relevant to the Mennonite Church/General Conference Mennonite discussion," said Theron Schlabach, professor of history at Goshen College and organizer of the conference.

Schlabach sees, particularly among General Conference Mennonites, a trend toward individualism and away from church discipline. "We heard how weak just leaving [pacifism] to the individual is," Schlabach said.

Several small Protestant sects lost all trace of a peace heritage when it was left to individual conscience and not to church doctrine.

"We have examples in our own history of major parts of the Mennonite community losing a pacifist commitment. There is no question that it is possible on the basis of parts of our own story," said Ted Koontz, director of the peace studies program at Associated Mennonite Biblical Seminaries in Elkhart, Ind. "I certainly don't think it is inevitable, but I think it is possible."

During World War II, 40 percent of eligible men in the Mennonite Church, nearly three-quarters in General Conference Mennonite, and two-thirds in Mennonite Brethren churches marched off to war (with non-combatants accounting for 11, 16 and 32 percent of those numbers, respectively).

"If we had another 'good war' like World War II, I am not sure where any of us would be," Schlabach said.

Call to arms: It is only when individuals hear their country's call to arms that they face the crisis of deciding how they will apply the faith of their forebears. "A vital commitment to peacemaking requires occasions that demand a response," Koontz said. "The strongest lesson of the conference for Mennonites is to remember to tell the stories. ... Do not let those stories be lost from our consciousness."

Koontz noted that a commitment to pacifism emerged in many of these fledgling groups as they emerged in formal structures from renewal movements.

"The fact that these renewal movements seem so often to include a commitment to peace as a central part of the renewal leaves me with a great deal of optimism that this commitment will not be lost completely," Koontz said. "As long as people read the New Testament and about Jesus, they are going to see a challenge there. ... God will continue to raise up people who see this as an important part of the Christian faith." *Tom Price*

Peter Bartel

Henry and Helen Wiebe get acquainted with the new hymnal during a Sept. 27 worship service at the Fort Garry Mennonite Fellowship in Winnipeg. The Fort Garry church joined Mennonite churches across North America who held special services in honor of the new hymnal that Sunday.

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A new Mennonite seminary planned for the Caribbean may open as early as 1993, if all Mennonite and Brethren in Christ conferences working in the area support the proposal. Modeled after SEMILLA, a seminary based in Guatemala City that trains Mennonite leaders in Central America, the Caribbean Mennonite Seminary will likely be located in Aibonito, Puerto Rico, to serve Mennonites in Puerto Rico, the Virgin Islands, the Dominican Republic, Haiti and Cuba.

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The Canadian government announced a $310,000 contribution to the Russia program of Mennonite Economic Development Associates. The money will be used in a microenterprise development and management training project. "We anticipate training nearly 6,000 people over the next two years and creating about 1,700 new jobs," says Christopher Shore, manager of MEDA's Russia program, who will move there with his family next June to help administer the program.

"In those days, that was not regarded as feasible or even desirable, as today it is. Those early friends of peace had to sell even the idea of peace.

"They were patriots without walls," he said.

Chatfield said he saw room for potential consensus between just-war adherents who seek to limit war further and pacifists who hope to engage society more profoundly. Recent denominational actions also appear to seek this reconciliation.

"Support for the pacifist movement has been expressed in official proclamations of church leaders but seldom proclaimed by the majority," said Ron Parks, a rural Pennsylvania pastor and one of 491 Methodist conscientious objectors during the Vietnam era. "The United Methodist Church is not a peace church ... [because] the freedom of conscience is so explicit in the Wesleyan tradition."

In the Christian Reformed Church, a "major coup d'etat" by one group resulted in a 1977 synod's further limiting of the instances in which war is justifiable, Wells said. Yet during the Gulf War, the policy had no impact on the church's public actions.

"What good is it if we have a good position on war when we don't have good decisions or actions?" Wells said, voicing a lament for many participants. "Perhaps we are outsiders of the denominations we come from, which is perhaps why we have made this pilgrimage here to the college of Menno Simons, whose followers are the permanent outsiders and welcome us home in grace." *Tom Price*

COM to explore new ministry among Muslims

Newton, Kan. (GCMC)—The Commission on Overseas Mission of the General Conference Mennonite Church took action to explore the possibility of a new program in Africa at its fall meeting in North Newton, Kan., Sept. 11-12.

COM voted yes to an Africa Inter-Mennonite Mission proposal to pursue new work among African Muslims, possibly in Senegal. AIMM is requesting a response from all of its partner mission agencies. Mennonite church delegates from Zaire and Burkina Faso have been invited to consult with AIMM representatives in Senegal in 1993.

The decision to pursue a new ministry in Africa was not easy, due to concern about finances, reported Erwin Rempel, COM executive secretary. However, he said that COM gave the green light because (1) AIMM already has a ministry among Muslims in Burkina Faso, (2) Muslims represent 18 percent of the world's population but only 2 percent of missionary work is among Muslims, and (3) there is much misunderstanding between Christians and Muslims.

"A ministry among Muslims would provide opportunities to build bridges of friendship as well as encouraging adequate understanding of each other's faith. These bridges are foundational to the ministry of inviting all people to faith in Jesus Christ," said Rempel.

The commission also agreed to discuss options for COM involvement in the Commonwealth of Independent States, formerly known as the Soviet Union, with Mennonite Central Committee. MCC has been asked to provide leadership in forging a plan for Mennonite work in CIS.

The commission grappled with preliminary budget figures for 1993. COM expects to have to decrease its 1993 budget expenditures by $109,750 from 1992, due to a shortfall in giving to the General Conference. The number of COM mission workers has declined from 195 in 1970 to 91 at the end of 1992, due primarily to budgetary constraints. *Carla Reimer*

Christian pacifists escape siege in Sarajevo

Zagreb, Croatia (MCC)—Srecko and Ljiljana Skero left Croatia last year to settle in Bosnia. Little did they know what they were getting into.

Serbian forces began to bombard their apartment building, located near the Sarajevo airport, this spring. By April the shelling was so intense that they were unable to leave the apartment.

The family ate sparingly of food they had in the apartment, and Ljiljana learned to make use of edible plants growing outside—she prepared dandelion greens and even concocted nettle pie. A kind neighbor, a Serb,

Twenty-four people participated in a retreat held by the Instituto Biblico Anabautista in Chattanooga, Tenn., Sept. 5-7. The institute provides biblical training from an Anabaptist perspective in Spanish. It is a program of the Hispanic Ministries office of the Commission on Home Ministries of the General Conference Mennonite Church.

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Forty-five thousand Guatemalan refugees may return home after more than 10 years of exile in Mexico. The refugees signed an agreement with the Guatemalan government that promises "security, integrity and freedom of the returnees," who will be exempted from military service for three years and will be eligible for land. The date of repatriation and numbers to return will be determined by the refugees. *(National Catholic Reporter)*

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Two women who have tested positive for the AIDS virus were baptized at the Julia Tutwiler Prison for Women, Wetumpka, Ala., through the We Care program. Annett Beachy, We Care chaplain's assistant, reports that women who test HIV-positive cannot take part in many prison activities. Prison health precautions mandate minimal contact with others, including separate seating at events such as the baptismal service. Beachy says the situation reminds her of lepers in Jesus' time. "I know of no reason to be concerned about normal contact. We hug each other, we touch and comfort one another, as all friends and sisters do," she said. "For isn't that what family is like? We accept each other as being fully human, while also recognizing and supporting those special things of individuality, of personality."

Al Friesen (MCC)

In the 1940s, the U.S. Department of Agriculture told Kansas farmers the idea of a portable canner was "crazy." Some 50 years later a "Cadillac" version of their first Mennonite Central Committee canner is still the only portable meat canner in the United States. Leaving Oct. 26, volunteers Daryl Mack, Hylen Guerin and Stan Hofer (above) will spend six months canning a half million pounds of beef and pork in 11 states. Recent shipments of canned meat have gone to Egypt, Cuba, Iraq, Jamaica and to victims of Hurricane Andrew in Florida.

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Missionaries Hugh and Janet Sprunger spoke to Bluffton (Ohio) College students and faculty Oct. 6 at Bluffton's Service Day Forum lecture. The Sprungers served with the Commission on Overseas Mission in Hong Kong for 12 years. "There is a great need in Hong Kong for people who care for others," Hugh said, after sharing about the plight of the elderly and homeless. "We need people willing to give a part of their life to address these issues."

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More than 1,500 lawyers across the country have resigned from the American Bar Association after it adopted a pro-choice position on abortion in August. Richard Collins, director of communications at the association's headquarters in Chicago, said the resignations represent the most severe losses the organization has suffered over any single issue in the 16 years he has worked there. *(National Catholic Reporter)*

also shared food with them. Although the Skeros had sufficient cooking gas, some of their neighbors were forced to burn their parquet floors as fuel.

Worse than the physical deprivation and isolation was the uncertainty. They feared constantly for their own lives and for their 2-year-old son, who once narrowly escaped a sniper bullet. Fifteen neighbors were buried outside their apartment in coffins built from furniture.

Finally in July they managed a harrowing escape, lying on a vehicle floor and using their bodies to shield their son. Just three days later, further means of fleeing Sarajevo were cut off.

Their situation was especially acute because Srecko is half Serbian. If that had been discovered by Serbian forces, and they had learned he was unsympathetic to their cause, he would have been shot on the spot, Srecko says. He says he saw this fate befall other Serbs.

Wrong number: Ten years ago, while still a professed communist, Srecko misdialed a phone number. The young woman who answered the phone struck up a conversation with Srecko and invited him to Good Friday services at a Baptist church in Sarajevo.

He went. It turned out that the young woman was a friend and student of former MCC worker Gerald Shenk of Harrisonburg, Va., who was then working with Eastern Mennonite Board of Missions in Sarajevo.

"I couldn't make out what to think of this foreigner, this American, speaking openly about Christ at a time when it was forbidden to do so in communist Yugoslavia," Srecko says. "I asked Gerry endless questions about Jesus." Shortly thereafter he began to attend the Baptist Church.

Shenk left Sarajevo several months later, and without his "spiritual father," as Srecko calls him, Srecko gradually withdrew from church attendance.

Five years later, while a medical student, Srecko's life was in disarray. He had spent a year in the Yugoslav Army, undergone surgery and failed important examinations in his medical studies.

One day a TV program about a Christian youth camp grabbed Srecko's interest. His mother, a Muslim, prohibited him from viewing it and threw away his Bible.

The incident angered Srecko and forced him to examine his loyalties. He returned to the Baptist church in Sarajevo and attended a youth conference in Osijek, where, Srecko says, "I was healed, and I gave my life to Jesus Christ. One week later I was baptized in water.

"I had taken both my anatomy books and a Bible to camp, but I read only the Bible," Srecko says.

Emily Will (MCC)

Harrowing escape: *Srecko and Ljiljana Skero*

Meanwhile, Gerald Shenk had returned to Yugoslavia to teach at the Osijek seminary. When the seminary's director invited Srecko to study there, he didn't take long to decide.

At the seminary Srecko met Ljiljana, who worked there as librarian. A Croat, Ljiljana belonged to a Pentecostal church in Zagreb.

The couple, whose families' backgrounds represent the three major parties in the current Balkan conflict (Serbs, Muslims and Croats), is confused about who they are. They do not understand the forces tearing apart their communities and families.

Despite their difficulties, they have stuck by their beliefs. During his escape from Sarajevo this summer, Srecko had to tell three different Muslim army officers, "I am a believer and a Protestant minister and I cannot fight. Arms are not for Christians." Srecko was surprised but grateful that the officers honored his conviction.

This next year Srecko will do graduate studies supervised by MCC worker Emmanuel Gitlin. Ljiljana will return to the seminary as librarian.

Long-term plans are impossible in the maelstrom that is now the former Yugoslavia; for now the Skeros are grateful for the many believers who prayed for God's protective hand for them as they fled Sarajevo. *Emily Will*

Father takes son's place as principal

Calgary—Thanks to his father, Terry Schellenberg, principal of Menno Simons Christian School, was able to return to his desk in September after a two-year absence. When Terry submitted his resignation in November 1989, he wanted to complete a seminary degree but had no other plans.

His father, John Schellenberg, was then in his first year of retirement following 31 years in the Calgary public school system as a teacher, junior high principal and assistant superintendent. He and Ina, his wife, were contemplating voluntary service elsewhere, but her poor health had put their plans on hold.

The MSCS board asked John to serve two years as principal in Terry's absence. The details fell into place: John accepted the assignment on a year-by-year basis as a volunteer, receiving a small stipend, while Terry was granted a leave of absence for study, receiving a major portion of his salary, if he would commit to returning as principal for three years.

Not only was Terry able to leave his job in capable hands, but his home as well. Having anticipated John and Ina's possible service elsewhere, Terry and Brenda, his wife, had joined with the older couple in buying a duplex. Now it would be the younger couple making a temporary move away and John and Ina looking after the rental of the empty half of the house.

John valued his opportunity to get acquainted with families and churches he would not otherwise have met. The difficulty for him was the transition from the second-largest school system in Canada, with a full spectrum of resources, to a small private school where he did everything from shoveling snow to teaching classes and fund raising.

Terry praised John's ability to walk away from a "hotbed" when problems arose during his tenure as principal. Day-to-day problems of students and parents are still hard for Terry to leave at work. The most pressing problem John had to face was losing the lease of the school facilities late his second year. Relocation looked like a formidable dilemma facing Terry on his return. By June the MSCS board had secured a tentative agreement with the Calgary German-Canadian Club for a long-term lease of their yet-to-be-completed facilities, but an interim location was needed.

John's contacts with Calgary public school officials proved valuable. Terry reports that it took "just two phone calls" and Menno Simons Christian School had the use of a wing in a public elementary school for temporary quarters.

Reactions of family and church (both men are members of Foothills Mennonite Church) were supportive of their exchange. John said he'd do the same for any of his children, but the family recognized that this was a unique opportunity for Terry. John's children are following in their father's footsteps: Nearly all of his seven children and their spouses are training or working in education.

Now that the two years are behind them, do John and Terry regret the exchange? "No," is the unanimous answer. Respect for each other's administrative skills, a similar style and priorities, as well as a strong sense of humor made their exchange work well. Any advice for someone contemplating a similar challenge? John responds, "Oh sure, hang loose, laugh a lot, have a good time." *Sharon Britton Miller*

L.A. Mennonites look to rebuild

Los Angeles (CAL)—Representatives from the General Conference Mennonite Church, Brethren in Christ, Mennonite Brethren and Mennonite Church met here in August to plan responses to last spring's riots. Hosted by the Council of Anabaptists in Los Angeles (CAL), the meeting focused on efforts of immediate relief and reconstruction and looked at longer-term possibilities for wider church

A Canadian Indian band's crime rate dropped 80 percent when it took over its own policing, according to the *Winnipeg Free Press*. Now, the Louis Bull Nation is being penalized by the government. "They're deciding how much to pay us based on our crime rates," says Bob Reid, chief of police for the band. "They're saying we need only two officers, not seven, because our crime rate isn't high enough." Louis Bull was the first Alberta band to take over its own policing eight years ago. *(Intótemak)*

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Mennonite Housing of Wichita has begun a neighborhood development demonstration project. Contributions from Koch Industries enabled the group to begin a planned 12-acre affordable housing subdivision of at least 60 homes. "The cost-saving procedures demonstrated in this one subdivision should help reduce home costs for all home buyers when implemented throughout the city and county," says Wess Galyon of the Wichita Area Builders Association.

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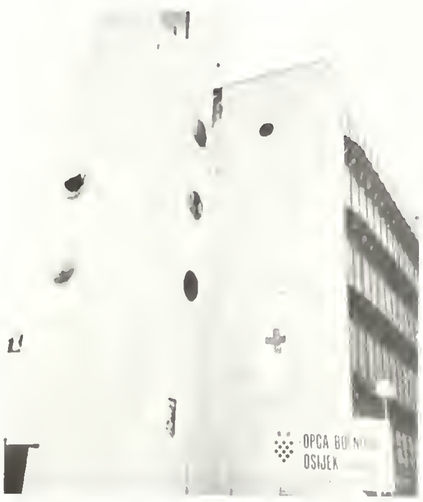
The United States is now the world's biggest arms dealer, having surpassed the former Soviet Union in 1990 and 1991. More than half of all arms sold to the Third World come from the U.S. government, which hopes to avoid job losses by boosting weapons sales. "It's understandable that the goals of the U.S. defense industry are to hold on to old markets, open new ones and be capable of competing freely with foreign defense industries," a U.S. State Department official told the U.S. Defense Trade Advisory Group. After the Gulf War, the United States, Britain, China, France and Russia met to negotiate reducing arms sales to the Middle East, but those talks are faltering, with both China and Russia citing U.S. sales as a key reason. *(Wichita Eagle)*

Emily Will (MCC)



Hansulrich Gerber (MCC)

This bombarded hospital in Osijek, Croatia will receive an incubator and windows for its pediatric ward from Mennonite Central Committee and the Swiss Mennonite Organization. The ward was shelled by Serbian forces between August 1991 and March. Other Mennonite aid to the former Yugoslav republics includes food and material aid to refugees and people under occupation, and funding for a Center for Spiritual Culture, "intended to provide a platform for people to meet and discuss issues of faith and culture, war and peace, and interchurch relations," says Hansulrich Gerber, MCC Europe director. Funds will also help train local people in dispute resolution.

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Bread for the World's annual report introduces a new category of refugees: environmental refugees. Roughly 10 million people are currently living as environmental refugees, displaced by land degradation, water contamination and natural disasters, according to the report. It also notes rising hunger at home in North America. Requests for emergency food and shelter in the United States increased 26 percent during 1991 and the num-ber of people living below the poverty line rose from 33.6 million in 1990 to 35.7 million in 1991. The Canadian Association of Food Banks reports it is serving 50 percent more clients than in 1991.

support of the churches in Los Angeles.

As part of the relief effort, Mennonite Board of Missions contributed $3,500 to CAL for food and supplies. Money went to families that had lost jobs to help meet tuition costs for children enrolled at Calvary Christian School. CAL helped to organize a food pantry at Family Mennonite Church that feeds 100 families daily. The riots left 40,000 people without jobs and destroyed 5,200 businesses, according to CAL president Stanley Green.

In the effort to reconstruct damaged neighborhoods, CAL is bringing together ex-gang members with skilled labor from Mennonite Disaster Service. The goal is to incorporate job-skill training and mentoring into the reconstruction process. Through the program a liquor store is being converted into an entrepreneurial training center for local community residents.

Meeting attendees looked for other ways to apply models of community improvement used elsewhere by Anabaptists. Discussion focused on the possibility of using the victim-offender reconciliation model to confront the race and class tensions that sparked the riots. Mennonite Economic Development Associates has expressed interest in adapting a micro-enterprise development model in lower-income neighborhoods to promote self-sufficiency and economic independence.

"This is an opportunity to make a mark for the church," said James Isaacs, co-pastor at Calvary Christian Fellowship Church. "After the riots, many were asking for the first time, 'Who are the Mennonites?' and 'Where have you been?' ... Empower us to do a job," he said. "We're so few here in the city. Offer to come here and train people."

Illinois churches consider ministry to homosexuals

Normal, Ill.—Contrary viewpoints met at the conference "Equipping the Shepherds: Ministry to Homosexual Persons and Their Families," Sept. 11-12 at the Mennonite Church of Normal. Stances of the approximately 20 congregations represented ranged from a church with a counseling ministry for gays and lesbians wanting to change their lifestyle, to another that extends membership and allows active participation of gays and lesbians without requiring a lifestyle change. An ad hoc homosexuality committee for the Central District west and Illinois Mennonite conferences used the goals of affirmation, confession and covenant of the human sexuality statements adopted by the General Conference Mennonite Church and the Mennonite Church to set the tone of the conference.

Enos Martin, professor of psychiatry at Pennsylvania State University, Hershey, Pa., spoke about homophobia, the fear of gays and lesbians. He said that this fear has many causes, including confusion about the nature of homosexuality and uncertainty about the meaning of love in reaching out to gays and lesbians. He said God wants a relationship with people regardless of their sexual orientation. He asked for a non-judgmental spirit when listening to gay and lesbian people's stories and a supportive attitude to gays and lesbians and their families, who may feel shame, guilt and ostracism when news of their child's sexual preference becomes public.

People with gay and lesbian orientation added their personal stories to small group discussion. Participants raised these questions:

- In walking "along" and "sitting with," do we walk along expecting change?
- Can the church be a "safe place"?
- Are principles or relationships more important?

One participant asked a speaker from a church welcoming gay and lesbian people if she as a mother of teenagers felt the presence of people with homosexual lifestyles was a threat. She responded, "The openness in our church and the safe haven provided has been a great gift to our children." *Thomas Yoder*

Just read it

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Record

YDT—Youth Discovery Team
MCC—Mennonite Central Committee

DEATHS

Herman J. Andres, 91, died Oct. 12 in Hesston, Kan. He served as administrator of Bethel Deaconess Hospital in Newton, Bethel Home in Newton and the Schowalter Foundation. Survivors include his wife, Joanna, his son James H. of Rosthern, Sask., his daughter Amy E. Reed of Broomfield, Colo., four grandchildren and five great-grandchildren.

WORKERS

Nolan Andres, Mount Royal Church, Saskatoon, has begun a nine-month YDT assignment with MCC in Guatemala and Panama.

Marge Bartel, Steinbach (Man.) Church, has begun a one-year assignment in Winnipeg as a mail clerk and relief receptionist with MCC Canada.

Bruno and **Wanda Derksen Bergen**, New Creation Fellowship, Newton, Kan., resigned effective June 1, 1993, as co-secretaries for personnel of the Commission on Overseas Mission.

John Dey, pastor at First Church, Nappanee, Ind., was ordained Sept. 27.

Eva Diller, Wideman Church, Markham, Ont., has begun a two-year MCC assignment in May 1991 as co-manager at Care and Share Shoppe, Stouffville, Ont.

Steve Estes resigned as pastor at Boynton Church, Hopedale, Ill., Oct. 31. He has begun as part-time chaplain at Meadows Home, Chenoa, Ill.

Berry Friesen, East Chestnut Street Church, Lancaster, Pa., will become MCC's director of administration and resources Jan. 1. He replaces **Nancy Heisey**, who will begin studies at Eastern Mennonite Seminary, Harrisonburg, Va.

David Habegger, Maplewood Church, Fort Wayne, Ind., began Aug. 1 as interim associate conference minister in central Illinois for the Central District Conference.

Kristen Harder, Toronto United Mennonite Church, has begun a nine-month YDT assignment with MCC in Guatemala and Panama.

Don Heiser will retire April 1 from his pastorate at Maplewood Church, Fort Wayne, Ind. **Tom Dyer**, associate pastor, will become pastor in April.

Tig Intagliata will begin in June 1993 as pastor at San Antonio Fellowship.

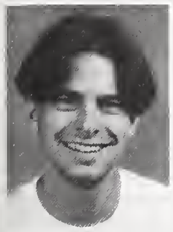
Elsie and **George Janzen**, Home Street Church, Winnipeg, began a four-month MCC assignment at Self-Help Crafts in Akron, Pa.

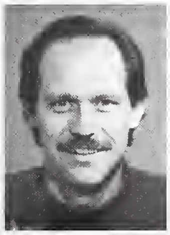
Laverna and **Lawrence Klippenstein**, Home Street Church, Winnipeg, began a one-year MCC assignment as country representatives in Moscow.

Margaret Kruger, Foothills Church, Calgary, began Aug. 29 as Christian education resource person for Alberta for the Commission on Education.

Melvin Leidig began Sept. 1 as interim pastor at First Church, Sugarcreek, Ohio.

Rachel K. Pannabecker is serving as interim director of


Andres


B. Derksen Bergen

W. Derksen Bergen

Diller

Friesen

Harder

E. Janzen

G. Janzen

The Bowling Green (Ohio) Fellowship is disbanding. In a letter to the Central District Conference office, Doug Liechty Caskey writes, "Over half of our small group of worshipers are moving to other areas of the United States due to employment changes. We go forth to continue sharing in God's work elsewhere and have appreciated the chance to be a small part of your organization as well."

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The Council of International Ministries, an association of Brethren in Christ and Mennonite-related mission and service agencies, will hold a special consultation on "Christian Mission and Service in an Age of World Reorganization" Dec. 6-8 in Techny, Ill. The conference will focus on how post-Cold War economic and political shifts will affect the work of the church. Presentations will include "The New Shape of Global Geo-Politics" and "Mission and Service Amidst World Reorganization."

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U.S. General Conference Mennonites contribute more per member to the American Bible Society than any denomination except the Apostolic Christian Church. GC Mennonites give about twice as much per member as the next largest donor. The 33,595 U.S. members of the General Conference Mennonite Church gave $36,745 to ABS in 1991.

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In late May, Silverwood Church, Goshen, Ind., received 26 new members. The new members come from six denominations and represent eight states. The group is the second largest number ever received into the membership at Silverwood at one time. At the end of May, membership was 235.

A dental survey found that aboriginal children are three times as likely to have tooth problems than non-aboriginal children. "Dental decay is almost universally prevalent among aboriginal children, and it may not be improving," said James Leake, who conducted the oral health survey of Canada's aboriginal children. The study, by the National School of Dental Therapy in Prince Albert, Sask., and the University of Toronto, found that as many as 35 percent of aboriginal children have some form of tooth decay, compared to about 9 percent of non-Natives.

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The spirit of confession has come to South Africa. South African churches asked for forgiveness for not speaking out against apartheid earlier. In September a coalition of churches, including Pretoria's Hatfield Christian Church and Johannesburg's Rhema Church, both of which attract several thousand people each Sunday, released a statement acknowledging "our failure, insensitivity, complicity and neglect of our God-given duty to have addressed the political and social ills of our nation." Last month Nelson Mandela acknowledged that the African National Congress had tortured dissident members, and he said the group accepted "collective responsibility" for human-rights violations in the past.

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While North American Mennonites responded to hurricane disaster victims in the United States, Latin American Mennonite churches were responding to similar crises. A Sept. 1 seaquake killed more than 120 Nicaraguans and left thousands homeless. Following the quake, the Convencíon de Iglesias Evangélicas Menonitas de Nicaragua sent food assistance to quake victims. The Fraternidad de Iglesias Evangélicas Menonitas de Nicaragua sent a work group to rebuild homes in the community of Rivas, and Nicaraguan Brethren in Christ churches organized a brigade to help clean up the flooded town of Masachapa.

Quiring

Reble

R. Wischnewski

V. Wischnewski

Kauffman Museum, North Newton, Kan.

Leila Penner, Rosthern (Sask.) Church, began a two-year MCC assignment in Miami, as a social service worker with the Haitian community.

Stuart Quiring, Riverview (N.B.) Bible Church, began a two-year assignment in June at MCC Maritimes.

Jane Reble, Olive Branch Church, Waterloo, Ont., began a two-year MCC assignment with the Mennonite Coalition for Refugee Support in Kitchener, Ont.

Nelson Scheifele has resigned effective summer 1993 as vice president of administration and development at Conrad Grebel College, Waterloo, Ont.

Herbert Schultz will end his term as conference minister for the Mennonite Conference of Eastern Canada June 30, 1994.

Ralph and **Veronika Wischnewski**, First Church, Winnipeg, began a three-year MCC assignment in Tramelan, Switzerland. They will serve as assistant administrators with MCC Europe.

—compiled by Larry Penner

Full-time housekeeper/facilities assistant needed immediately for **Camp Friedenswald**, a year-round Mennonite camp and retreat center 30 miles north of Goshen, Ind. Salary, housing, benefits provided.

Call **Doug Luginbill at (616) 476-2426, or write 15406 Watercress Drive, Cassopolis, MI 49031.**

Position opening: **Personnel Secretary, Commission on Overseas Mission.** Three-year term beginning summer 1993. Function: recruitment and preparation of personnel for overseas assignments. Qualifications: college and seminary training, mission experience overseas, administrative, relational and personnel management skills.

Write or send resumé to **Erwin Rempel, Box 347, Newton, KS 67114, (316) 283-5100**

Nursing: Goshen College seeks an assistant director for the new B.S.N. completion program. Qualifications include master's degree, clinical expertise, advanced nursing practice and teaching experience. Responsibilities include recruitment of students, scheduling of courses and clinical experiences and teaching in the program as appropriate.

Contact **John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526, (219) 535-7503. Fax: (219) 535-7660.** Men and minorities are encouraged to apply. Affirmative action employer.

The Niagara United Mennonite Church is looking for a person to fill the position of **Youth and Christian Education Minister.**

Applications and further inquiries are to be mailed to the **Niagara United Mennonite Church, c/o Arno Bartel, 1239 Niagara Stone Road, Niagara on the Lake, ON L0S 1J0.**

Position opening: **Director, Kauffman Museum**, affiliated with Bethel College. Experience needed in administration, supervision, programming, grant writing and fund raising. BA required; advanced degree, museum experience preferred. Salary commensurate with degree(s) and experience. Deadline **Dec. 31**; start **July 1993**.

Send letter, resumé and three letters of reference to **Search Committee, Kauffman Museum, Bethel College, North Newton, KS 67117.**

Singles: Introduction services are not just for "losers" anymore. Just join—make new friends, maybe in an area you'd like to visit, meet a mate, whatever. Twenty couples have found mates through Crossroads, and they were ministers, nurses, teachers, many professions, senior citizens and kids in their 20s—not a loser in the lot. Try this modern method, which is approved by our church leaders.

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Goshen College seeks theater generalist for one-year sabbatical replacement in 1993-94. Responsibilities include teaching light and set design, directing and theater history, directing two mainstage productions, coordinating student directors for one-acts and supervising Umble Center. Applicant may teach additional courses in Communications Department as qualified. Graduate degree in theater required. Qualifications include a commitment to Christian values and beliefs as interpreted by the Mennonite Church.

Send letter of application and resumé to **John W. Eby, Academic Dean, Goshen College, Goshen, IN 46526. Fax: (219) 535-7660.** Women and minorities are encouraged to apply. Equal Opportunity Employer.

Resources for the Church's Mission to the World

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When missionaries go off to foreign fields, they prepare by studying the culture and the language. Although they remain in their native country, missionaries going to our own cities also encounter a culture quite different from their own. Unless they come asking questions of and hearing those who have lived years in the city, including the people they have come to serve, they will likely go back to their home communities after a year or two—exhausted, burned out, and frustrated.

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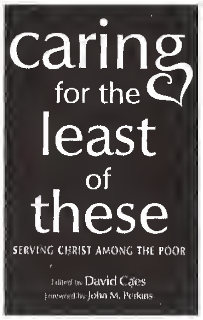
Paper, $8.95; in Canada $10.95.



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Provocative ideas from **Linford Stutzman** to bridge the gap between mission measured by effectiveness versus mission aimed at faithfulness.
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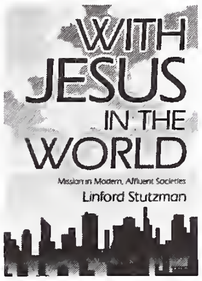

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How often in the last year have you repeated the familiar words of the Lord's Prayer? Did you contemplate the meaning of those words? When did you first pray this prayer? Does it have more or less meaning than the first time you prayed it? **Arthur Paul Boers** offers fresh insight on the Lord's Prayer that will give the prayer more meaning in your life.

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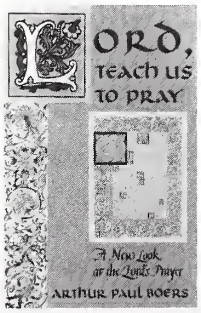

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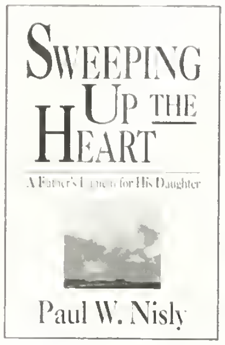
Reviews

BOOKS

Never-ending grief

Sweeping Up the Heart *by Paul W. Nisly (Good Books, 1992, 86 pages)*

Reviewed by Bernie Wiebe, 515 Portage Ave., Winnipeg, MB R3B 2E9



Sweeping Up the Heart is another in the growing number of autobiographical books about coping with the impossible and incredible trauma of unexpected and overwhelming tragedies that come into our lives.

The author, Paul Nisly, an English professor, lets us in on why these books keep multiplying. "I have both dreaded and desired the task of offering these reflections." In years past, when we experienced such tragedies, we looked for ways to cope with our pain privately. Today, as we more openly acknowledge that God is no stranger to outlandish and unjust pain (e.g. the crucifixion) and as we learn that it is unreasonable and unhealthy to try to bear such burdens by ourselves, more people are seeking the healing that can be helped along by disclosing our inner pain.

The title is symbolically suggestive: "sweeping up the heart." I sense connections here with Jesus' parable of the lost coin; also with the Lamentations and Psalms of the Old Testament. Nisly tries also to relate his pain to writers from his teaching discipline.

Upon tragically losing his daughter Janelle barely after her graduation from nursing school, this father felt the bald, cold truth of death engulf him in life-shattering grief. It is as if an orderly house has been hit by a hurricane. No amount of "sweeping" seems adequate to again "order" the heart. "This is the hour of lead, unspeakably heavy."

Nisly, like most of us who have encountered this most lonesome valley, wonders about God. Instead of holding back his questions because God is God and supposedly is in unerring control, he relates more to the unanswerable questions of Job and of the poet R. S. Thomas. The gut-wrenching hurt comes through.

This father confesses to the questions and the pain of Job, but he says that he "lacked the courage." It does seem to me that this is one weak point in the story. Why not join Job, Jesus, David of the Psalms, and others who have shouted their questions to God? Nisly suggests he stopped short because his faith was never in jeopardy. I believe he could take another step here that would help the slow, never-ending grief process.

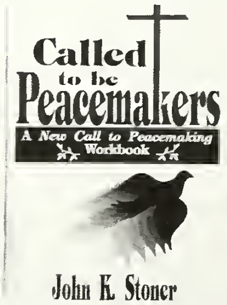
Nisly states well the question all believers have in such tragedies: "... in what 'form' do the departed remain?"

Answers do not come. We are called to faith in God, who is beyond explanations. That is difficult in such tragedies, but this book is one more evidence that it is possible.

Living peace

Called to Be Peacemakers: A New Call to Peacemaking Workbook *by John K. Stoner (New Call to Peacemaking, 1992, 98 pages)*

Reviewed by Larry Penner, assistant editor



Trying to bind every aspect of life with two staples, *Called to Be Peacemakers* is bound to fall short of an exhaustive study. But where it sacrifices depth to capture the breadth of peacemaking, the book succeeds as a point of departure into a continuing study of peace.

The book's 10 chapters explore peace in concentric circles, growing from "Peacemaking in Ourselves," to encompass "Peacemaking in the World." Along the way, Stoner touches on issues of power in male-female relationships and in the family, questions of community responsibility, activism and non-violence, and the broader social issues of racism and care for the environment.

None of these chapters does its topic justice; they're not intended to. The resource sections at the end of each chapter open the possibility for further study. This book presents peacemaking in its fullness, insisting that

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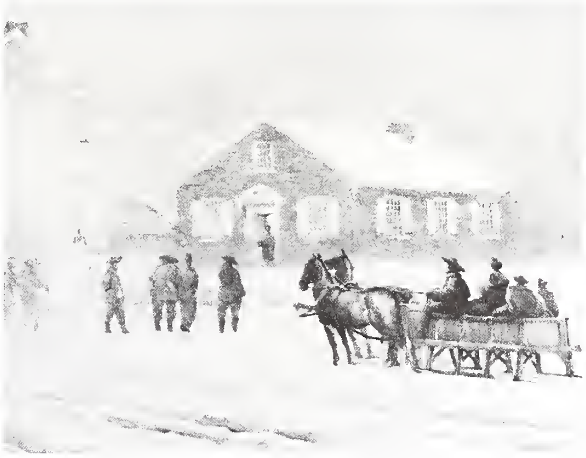
the reader respond. After beginning in Scripture, each section moves quickly to questions, asking readers to name the meaning of peacemaking in their situation.

The book's discussion format lends itself to group study. It would especially speak to individuals or groups wanting to evaluate their lifestyles or discern a call to a specific peacemaking project. Others might find that it covers too much too quickly. Each chapter could serve as a good introduction to a topic for further study by adding complementary resources.

The book offers inspiration to peacemakers overwhelmed by injustice and challenges those who have given up. Stoner's insights, while not always new, carry the weight of experience and reinforce each other by their integration into a holistic peacemaking approach. It is an approach to peacemaking rooted in daily life and hard work, a call not to be pondered but lived.

Resources

- **A mental health packet** from Mennonite Central Committee Canada's Mental Health Program includes sections on reaching out to people with mental illness; families and mental illness; how congregations can respond; creating a caring community; and pastoral care for families of the mentally ill. It is available from MCC provincial and regional offices in Canada for $5.
- **1992 Voting Profiles**, compiling the voting records of current U.S. congressional representatives, is available for $1 with a self-addressed, stamped, business-sized envelope from MCC Washington Office, 110 Maryland Ave. NE #502, Washington, DC 20002, (202) 544-6564.
- **Mission: Alive with Possibilities** and **Shekhar Singh: Training Leaders in India** are two videos available from the Commission on Overseas Mission. *Mission* is an eight-minute description of COM's volunteer program. *Shekhar Singh* (six minutes) describes a third-generation Indian Mennonite's ministry of training church leaders at Union Biblical Seminary in Pune, India. Both are available on loan from COM, Box 347, Newton, KS 67114-0347, (316) 283-5100.



- **Reproductions** from a 1955 lithograph of the Germantown Mennonite meetinghouse (above) are being sold to raise money for the preservation and maintenance of Mennonite-owned or managed historic properties. The prints are available for $22 from the Germantown Mennonite Church, 6133 Germantown Ave., Philadelphia, PA 19144, (215) 843-0943.
- **Finding Home**, a 17-minute slide set, follows three stories of people on the journey to finding home in the global church setting. Available on loan from the Commission on Overseas Mission, Box 347, Newton, KS 67114-0347, (316) 283-5100.
- **Peace Theology and Violence Against Women**, edited by Elizabeth G. Yoder (Institute of Mennonite Studies, 1992, $10), contains the papers and responses from the October 1991 Consultation on Peace Theology and Violence Against Women held at Associated Mennonite Biblical Seminaries. Order from the Institute of Mennonite Studies, 3003 Benham Ave., Elkhart, IN 46517-1999.
- **Two occasional papers** are available from Mennonite Central Committee. "African Churches and Peace" is a 47-page collection of oral and written presentations made at a June 13, 1991, MCC consultation on African churches and peace. A 49-page paper, "Brief Submitted to the Royal Commission on New Reproductive Technologies," summarizes values and assumptions Canadians share regarding the development and use of new reproductive technologies. Both are available for $1 U. S. or Canadian from MCC, Box 500, Akron, PA 17501-0500, (717) 859-1151.
- **Life on the Line: Ethics, Aging, Ending Patients' Lives and Allocating Resources** by John F. Kilner (Eerdmans, 1992, $18.95) draws on a biblical base to develop an ethical approach for dealing with end-of-life situations and the allocation of limited medical resources.
- **With Jesus in the World** by Linford Stutzman (Herald Press, 1992, $9.95, $12.50 in Canada) looks at effectiveness and faithfulness as gauges for judging mission in an affluent society.
- **Evaluating Ministry: Principles and Processes for Clergy and Congregations** by Jill M. Hudson (Alban Institute, 1992, $10.95) proposes guidelines for congre-gational review, examining the role of both pastors and church members.
- **Story Gifts for Children** by Kathleen Fry-Miller (Brethren Press, 1992, $5.95) gives ad-vice, exercises and sample stories to teach parents, teachers or care givers the art of sharing stories with children.
- **When Is It Right to Die? Suicide, Euthanasia, Suffering, Mercy** by Joni Eareckson Tada (Zondervan, 1992, $15.99, $12.99 on tape) attempts to offer comfort and practical help to those who are disabled or terminally ill and their families.
- **Mourning into Dancing** by Walter Wangerin Jr. (Zondervan, 1992, $17.99, $12.99 on tape) defines grief's stages and offers advice to those who grieve.
- **Let's Talk: An Honest Conversation on Critical Issues: Abortion, AIDS, Euthanasia, Health Care** by C. Everett Koop and Timothy Johnson (Zondervan, 1992, $8.99) tries to clarify through discussion between the two doctors the ethical issues involved in several controversial medical topics.
- **Christian Graphics on Disk** (Augsburg Books, 1992, $39.95, $49.95 in Canada) offers IBM or Macintosh compatible illustrations for use in church bulletins and newsletters.
- **Speaking the Christian God: The Holy Trinity and the Challenge of Feminism**, edited by Alvin F. Kimel, Jr. (Eerdmans, 1992, $21.95), discusses the feminist critique of Christianity from several viewpoints.

—compiled by Larry Penner

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Editorial

Welcome sinners—like yourself

One of the lectionary readings in November includes Luke 18:9-14, which addresses a parable "to some who trusted in themselves that they were righteous and regarded others with contempt" (verse 9).

Two men pray, Jesus says. One thanks God he is "not like other people: thieves, rogues, adulterers, ... tax collector(s)." The other, a tax collector, prays, "God, be merciful to me, a sinner!" Jesus concludes, "... all who humble themselves will be exalted."

• • • • •

> Was Jesus anti-social? Did he have an authority problem? Or was he trying to tell us something?

• • • • •

We tend to think of humbling ourselves as seeing ourselves as lower than we are, or at least acting like it. But what the tax collector did was simply see himself as he was—a sinner in need of mercy.

Jesus goes on (Luke 18:15-17) to rebuke his disciples, who were preventing people from bringing children to Jesus. "Let the little children come to me," he says, "for it is to such that the kingdom of God belongs."

It's easy to romanticize children, unless you have to live with them day in and day out. But the fact is, children have this knack for being true to themselves. They say what they think—or more likely, what they feel. Perhaps more to the point, especially in Jesus' day, they had no power. While recently a 12-year-old went to court to keep from having to live with his natural mother, back in the first century, children had no rights at all. A parent or guardian could treat them like dirt, and nobody could do anything about it.

Except Jesus. When the disciples tried to keep the children away from their master, he "sternly ordered them not to do it." (The language is even stronger in Mark 10:14.) Jesus put a stop to such behavior—right now!

Anti-social: Actually he did that a lot. He'd welcome people nobody else wanted in the same county. And he'd pick on people—like religious leaders—that everybody else respected, or at least feared. Was he anti-social? Did he have an authority problem? Or was he trying to tell us something?

What about us? Do we welcome these kinds of people. Do we welcome children? Do we include people with mental illness? Do our church buildings turn away people with disabilities?

I'm the first to admit it's not easy to include just anyone. Years ago a man who lacked social skills and had emotional problems was a part of our congregation. He often dropped by our house to visit. Other people, if they weren't too busy themselves, might call first to see if we were too busy. This man just showed up.

He was always kind and had a gentle demeanor. He'd say, "Is this a bad time?" But I'd usually say no and try to act pleasant, while inside I was wishing he would leave. He felt free to be himself, but I had to pretend I was somehow better than I was. I could not admit my limitations, my lack of patience, of love. I was like that Pharisee, glad that I wasn't like this guy with problems. But the truth was, I had my own problems. I, too, was a sinner in need of mercy.

This man had a special love for our son, who was a couple of years old at the time, and our son really liked him. They had this in common: They were, like Nathanael, "without guile" (John 1:47).

Why is it so hard to welcome others into our midst who have clear limitations, like mental illness? Perhaps they are a mirror. They reflect our own limitations, ones we don't want to admit we have. Perhaps in order to accept them we must accept ourselves. And in order to accept ourselves we must accept others who are different.

Paul writes about the "strong" accepting the "weak" (Romans 15). If we get our vision straight and see that we are all of us—in various ways—strong and weak, we all are sinners in need of mercy, then we may do what Paul calls us to: "Welcome one another, ... just as Christ has welcomed you, for the glory of God" (Romans 15:7). *Gordon Houser*

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Chutzpah and gelassenheit / p. 515

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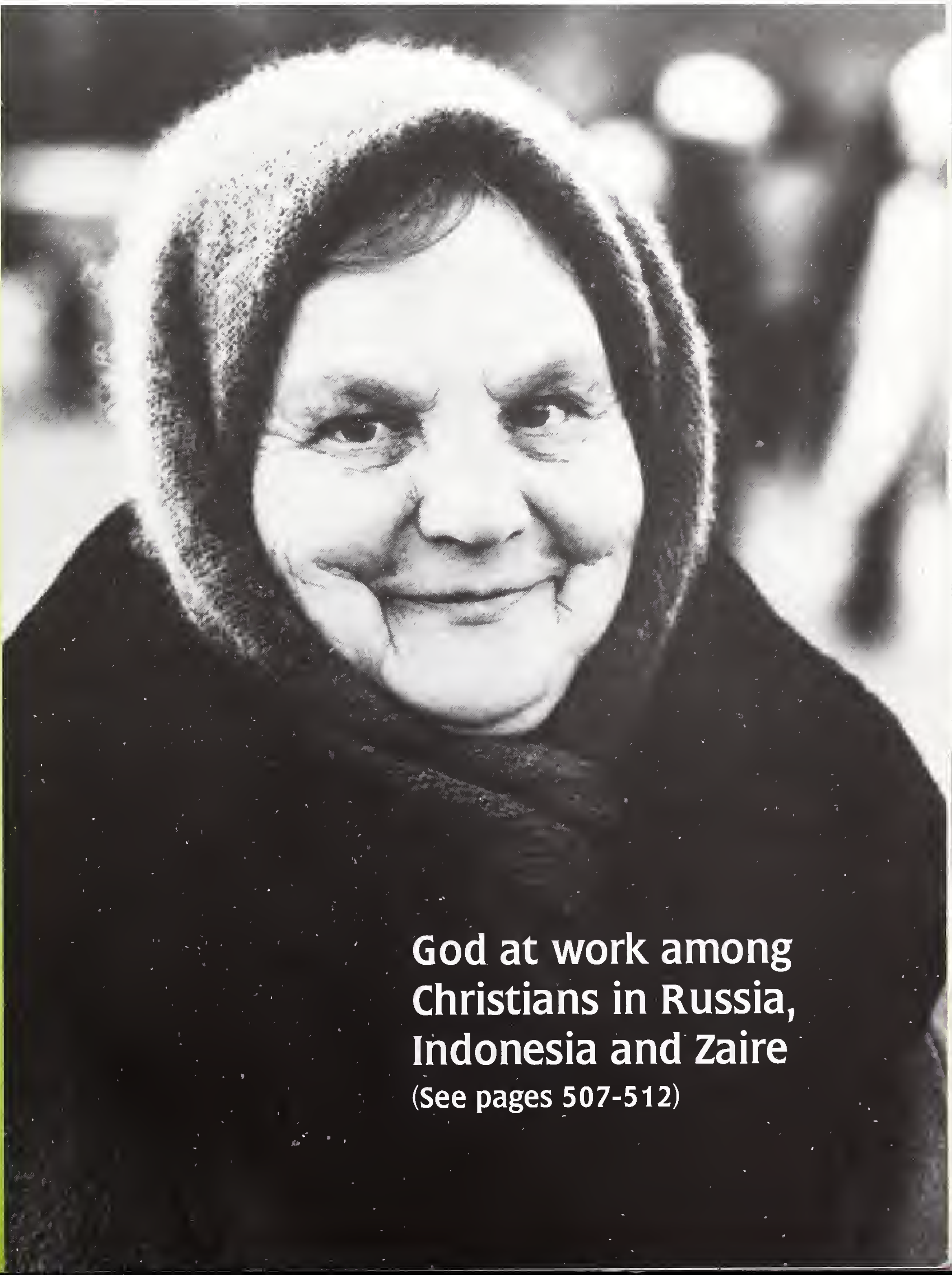
THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

107: 22
NOVEMBER 24, 1992

Stories of faith



God at work among Christians in Russia, Indonesia and Zaire
(See pages 507-512)

Prologue

"Give thanks to the Lord, bless his name. For the Lord is good; his steadfast love endures forever" (Psalm 100:4,5).

We have much to be thankful for. For one, here in the United States, the long election campaigns are finally over. And in Canada the vote on the constitutional referendum, which was defeated, is over. While we may feel sad, glad or indifferent about the results, we may now proceed with other business, which for us means living out faithfully the life to which we are called.

In this issue we offer stories of people's faith in a variety of situations—and in a variety of settings, from the former Soviet Union to Indonesia and Zaire.

What usually builds our faith is the example of others. Their actions speak louder than their words ever could. As a young Russian believer said to Walter Sawatsky about responding to the Good News brought by others: "I saw and felt long before I heard and understood what they said."

Having come through political campaigns marked by so much verbiage, this is a lesson that should be strongly embedded within us. We are called to be "letters of Christ" who show the love of the Lord in our lives. Thanks be to God. *gh*

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Cover: Photo is from Religious News Service.

Next issue: Christmas ideas for families and congregations

In the chaos of the former Soviet Union live the seeds of the church.

Letters of Christ in Russia

Walter Sawatsky

It was while living with Christians in Russia and neighboring countries this past summer that I most often felt humbled before God. Things were out of control. Prices were skyrocketing, the system was collapsing, the food supply was uncertain. Constantly I turned to God with simple requests. Will there be a hotel room? Can I get a ticket to the next city? Will we ever get out of Siberia and all the way to Sioux Falls on time? And God answered—it had to have been God caring; too many things could have gone wrong.

There was a time when Mennonites looked to Russia for leadership. The Russian Mennonites of the last century were the largest and best organized part of our fellowship. They led the way in social and educational projects and charted a path for mission. It seemed as if the Mennonite project had succeeded. But the Russian Mennonite world collapsed. Like Israel in Babylon, those Mennonites who survived the revolution, the purges, the war and forced repatriation now lived in captivity. Gradually they were able to leave, and after 1987 Russian Mennonite immigration to Germany entered its final phase.

An organized Mennonite church in the former Soviet Union is no more. But even now there is a small remnant. In Karaganda that mighty Mennonite Brethren church of 1,000 members has

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Eloquent in prayer: *Baptists offer prayers in the Darnitsa Baptist Church near Kiev.*

RNS

Humble determination: *A large choir sings during a Sunday worship service in Moscow.*

shrunk to 200, and of those only about a dozen young men and their families have remained behind because of the call of the Lord. They showed us the printing press, now up and running, producing invitational brochures to the tent evangelism meetings currently being conducted in villages across the steppes of Kazakhstan.

I saw and felt long before I heard and understood what they said.

The Mennonite Church of Karaganda, once the largest *Kirchliche* congregation with over 300 members, is down to 80. The elder has left, and of the nine converted men still attending only four can preach, and only one can promise he will not leave for Germany soon. Yet those preachers keep busy. Bruno Wall and Viktor Schmidt were traveling by car across thousands of kilometers of desert-like terrain for another visit to isolated faith communities before Viktor left for Germany and Bruno continued on his own. No one was paying for their gasoline, which they were forced to carry in extra auxiliary tanks in the trunk, because supplies were so scarce. Here truly were people walking humbly with their God.

It was my task to teach Russian church history to 37 students at a missionary training center in Donetsk, Ukraine. Light of the Gospel Mission was an indigenous mission. It had started in 1989, when several young men felt the call of God to go to the far northeastern region of Siberia, to Yakutia, where there was no gospel witness. Now the mission already had five regional departments. They knew that people were interested in Christianity but were afraid of coming to churches. They knew that many still believed the old atheist propaganda about Baptist sectarians sacrificing their children in some bizarre ritual. So they decided to rent neutral facilities in an apartment building where they opened up a library. People came to borrow a Bible or some other Christian book. When they returned there were people in the book room available for conversation, to answer their questions. If they were interested, the missionaries invited them to a discussion group about Christian faith. Soon there were conversions, and gradually a church fellowship emerged. Simple, humble believers building the kingdom.

At first I did not know who my students were, but I suspected that most knew little about general Christian history or even of their own church history. Perhaps 10 percent had grown up in Evangelical Christian Baptist fellowships—some of them in registered churches, others in unregistered churches. Here they were working together. Most were shy initially, in awe of the professor from abroad. So they talked to me via the daily journals I asked them to write.

Persecuted: One man in his late 20s, married, listened in class but took few notes. Nor did I get a journal entry for most of the first week. Later the lectures discussed the persecution of believers under Stalin and Brezhnev and the uncertainty about what would come. The last Christian prisoners were only released in 1988.

After class on the final night, students visited my room to bring letters to American friends and to wish me well. Then came this silent student. "Thank you very much for the class," he said, "I have learned a lot. Thank you especially for what you said today," he went on. "You know, I was a police officer. I saw some of these prisoners who were believers and wondered about them. Now I know. Now I want to serve the Lord back in the city of Volgograd."

Another student, Leonid Malov, said his parents had joined a Christian commune in the 1920s. The communist authorities shut it down. His parents had been imprisoned, then released and had participated in the Reform Baptist movement. Throughout his growing-up years his family had experienced discrimination and persecution. He said that authorities had not only threatened to withhold parental rights if his parents persisted in their active faith, he and his sister had also been forcibly placed in an orphanage for several years.

Why did Leonid Malov want to be a missionary after all those experiences? I could see that he had been sustained through it all by an overwhelming sense of the power of God, God's care for him. He was just a small man—Malov means small—and not even aware of his own humility, but by faith his parents had named him Leo, knowing that in God's grace he could be kingly.

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Like Israel in Babylon, those Mennonites who survived now lived in captivity.

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Most everywhere in Russia they talked about "the brethren" as vital. The women may not preach or lead. So quickly they had forgotten that in the most desperate times, it was invariably the women who had dared to keep faith alive. Later they were put back in their place of subordination, yet still those women prayed eloquently for the leaders.

In Kirgiztan, where a mere handful of Mennonites have remained behind to lead a major mission project with Asiatic peoples by means of Bible translation, we were introduced to the male staff and talked with them for hours about the program. Then Frieda Banman served us borscht. Only by chance did we learn that we had met not merely Frieda the cook but Frieda the publisher, who handled all the literature work.

Even at that Bible school in Donetsk the women were restricted to secondary service. Once an organized church had formed, we were assured, an ordained male would be placed in leadership. Nevertheless, it was one of the young women students who preached the sermon to us on the final day, when it was her turn to lead in morning devotions. "You are a letter of Christ," Paul had instructed the missionaries in 2 Corinthians. "Next week all of us will be sent to our assignments across Siberia and Asia. Let us remember that they will read us far more than they will hear what we say." It reminded me of what many other converts had said earlier: "I saw and felt long before I heard and understood what they said."

Walter Sawatsky teaches church history at Associated Mennonite Biblical Seminaries. This article is excerpted from a talk he gave at Sioux Falls '92.

Prayer

Hsiao-Hsin Chen (Joy Chen)

Oh Lord!
Let me be satisfied with being an ordinary person,
Ordinary as You.
Let me learn to be a humble person,
Humble as You.
Let me always be a gentle person,
Gentle as You.
Teach me what sacrifice is,
So I can sacrifice for others.
Teach me what forgiveness is,
So I can forgive others.
And also, Lord, teach me what love is,
So I can love others
As You love me.

Hsiao-Hsin Chen (Joy Chen) is a member of Bo-ai Mennonite Church in Hualien, Taiwan. This poem is from a collection by Commission on Overseas Mission.

An Indonesian Christian confronts 'family' betrayal.

Our enemy was our guest

Charles Cristano

A man I admire was not rich by any standards, but he made many people rich. He had a large family of seven children. He kept his home open to many, including strangers. He and his family lived among non-believers.

They were ready to help and were generous in their own ways, yet during difficult times in Indonesia they met with trouble. This included two wars—one against Dutch colonists and another against the Japanese occupation—and racial tensions.

During this time the family underwent persecution. Since they were Christians, others considered them followers of the Dutch. People called them collaborators and traitors. Their house was attacked and pillaged. They suffered beatings and humiliation. They took sanctuary in a larger city as refugees.

At one time the family mourned for their husband and father because he was taken away by force and separated from his loved ones. They had no word from him for more than a week. When he finally returned home, the family felt great joy and great shock. He appeared with cuts, cigarette burns, bruises and his shirt and pants were torn. He told his loved ones that the leader of the persecutors was a young man who often had meals with the family. He was considered a family member.

'Our God cared for us': *an Irianese father and son*

Jon Jantzen

Years passed, and the family returned to its old home. One day a guest came, the leader of the persecutors. The head of the family received him courteously. He even invited the man to stay for lunch. At the table everyone seemed reserved except the father. During the meal the guest said, "How did you survive the war? And how did you start your business again? Did you receive money from your masters from the West?"

"Our God cared for us," the father said.

When the guest had left, the children could not restrain their anger. "Daddy, how could you forgive and tolerate such a man. You were nearly killed because of him."

"To be honest, I cannot forget what he did to us and to me, but our Lord tells us to love, even our enemies."

This man survived his enemies. He died at the ripe old age of 84 years. He was dear to many of us. He was close to our hearts, and I have fond memories of him. He was my father.

Charles Cristano, former president of Mennonite World Conference, is a pastor in Indonesia.

The shadow of death

How medicine and miracle saved a missionary's life

Glen L. Boese

We had been in Zaire more than eight years, and I had had malaria more than once, but this time was different.

After two quinine tablets, nothing would stay down, and I became so sick Phyllis (my wife) called the local Zairian doctor. He did what he could, but nothing helped. I had chills and fever like never before. Then my urine turned dark, and I knew I was in trouble—black water fever, a complication caused by malaria that led to complete kidney failure. I had seen many graves of early missionaries (natives as well) who died from this complication.

Fortunately I discovered this a half hour before our once-a-day contact with other Mennonite missions by shortwave radio. Phyllis contacted Rick and Marilyn Derksen at Kananga, who arranged for a mission pilot to take me to a hospital. There I again received treatment, but they knew they could not save me without dialysis equipment. They called International Medical Rescue from Johannesburg, South Africa, to take me there. At Kananga I was given IVs to sustain me en route. I was flown to Brazzaville, Congo, because Medical Rescue would not fly into Zaire.

Hoses, tubes: Medical Rescue arrived at Brazzaville in a Lear jet with medical staff on board. They made their own examination and decided to give me a chance. Three-and-a-half hours later I was in intensive care, connected to hoses, tubes, oxygen, heart monitors and I don't know what else, but I was alive. I was on a dialysis machine three hours per day for 13 days, but the last three days I became violently sick from reactions to dialysis. I could not tolerate the process that kept me alive.

My doctor wanted to get me to a point where I could be without dialysis for a few days so that I could fly home and continue it in the United States. On the fourth weekend he said we would test my ability to be off dialysis for a day. I asked him if he believed in miracles. He said, "Yes, but I don't rely on them."

That was mid-June, and I have not been on dialysis since. I have regained the 30 pounds I lost, and my body is functioning normally with only small reminders of what I went through.

I see God's hand in the timing of things (a day's delay could have been fatal) and in the care received each step of the way. When you have "walked through the valley of the shadow of death" (Psalm 23), life takes on a new meaning.

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SD 57062

Finding God in dirty dishes

Jonathan Larson

Some years ago, while working in Zaire, a young English missionary chef gave an unforgettable account of his calling, which he described as "cooking."

After coming to faith he aimlessly went from one thing to another without any sense of vocation. At the end of his tangled tether, he did what many of us have been tempted to—he sought a sign. He seized his Bible and opened it at random. His eyes fell upon John 21:17, Jesus' charge, "Feed my sheep."

The young Englishman took it to heart and found himself in a mission enterprise's kitchen in Africa.

The winning earnestness in the face of that young chef came back to me when I took my turn "feeding sheep." I was helping prepare for a conference here in Southern Africa. While I felt my training would have been better used in planning, I ended up doing the donkey work: photocopying, ferrying people and cooking. And when the cooking was over a mountain of grungy dishes leered at me.

As I made my way through the washing, I could not avoid a larger frame of reference. It is in the kitchen that generations of "the least of these" have quietly served.

In retrospect I concede that I have probably never been closer to fulfilling my missionary calling than those hours I moiled in the kitchen.

What remains, I suppose, is to explain this to myself. In the meantime I ponder a young volunteer chef who found missionary wholeness in John 21:17.

Jonathan Larson is a mission worker in Botswana with the Commission on Overseas Mission and Africa Inter-Mennonite Mission.

Returning to Zaire, mission workers Gladys and Peter Buller forecast poverty and a chance of war.

Back into the fray

Carla Reimer

Parlez-vous français? After more than 30 years as Mennonite missionaries in Zaire, Gladys and Peter Buller definitely don't need a French-English dictionary to answer that question.

Still, after five years in the United States the Bullers, from Goshen, Ind., were practicing their French as much as possible before they left for Zaire at the end of September.

They decided to accept six-month teaching assignments at a Bible college, the Institute Superiour Theologique de Kinshasa, because "the Zairian church leaders were calling us," said Peter.

Peter teaches New Testament studies. Gladys teaches women students in the areas of homemaking and the Bible. ISTK is an ecumenical institution that has approximately 150 students.

"We are looking forward to having contact again with the Mennonite church in Zaire. We want to see what's happened in the last five years," said Peter.

Breakdown: Much has happened in Zaire since the Bullers left in summer 1987. On Sept. 23, 1991, the army led riots against President Mobutu's government, which resulted in over 250 deaths and close to $1 billion in damage. In addition, 15,000 foreigners, including Mennonite mission workers, were forced to evacuate. It remains unclear whether Mobutu, after 27 years as dictator, will keep his promise for a popular election.

"The church is about the only thing left that's working. Everything else has fallen apart—socially, economically, politically," said Peter. In fact, the government has consulted with many of the churches, including the Zaire Mennonite Church, about the country's new constitution.

Jeannie Zehr (COM)

Can't get enough: *Commission on Overseas Mission executive secretary Erwin Rempel presents a plaque to Gladys and Peter Buller in recognition of 34 years of service in Zaire.*

The Bullers expected to "face the continual needs" of Zairians as soon as they arrived at the airport in Kinshasa. There are reports that 70-80 percent of Kinshasa's population is unemployed. One U.S. dollar is equal to over 1.25 million zaires, the country's currency.

Despite insurmountable poverty and the possibility of civil war, the Bullers were excited about returning to the country where they have spent much of their adult lives.

"When we first came to Zaire in the 1950s, the church was totally in missionary hands. It will be rewarding to experience the fruit that comes from a church that is on its own," said Peter, noting that the president of ISTK is a former student of his.

Guarded words: He recalled how in his most recent teaching assignment at ISTK, in the 1980s, his students grappled with how the church and government should relate. "We all had to be careful of what we said, as the government was demanding complete allegiance," said Peter.

"I'm not going to Zaire as a leader. I'm just going to share my faith with others," he said. "I'm also expecting to learn from their strengths and weaknesses. I want to learn how their struggles have made their faith stronger."

Gladys said she was happy to work with the "neglected segment of African society"—the women. She did not expect her class discussions to be that much different from the past, when the women were eager to talk about their standing in society and their marriage relationships.

She said she believes that attitudes toward women are gradually changing within the broader church in Zaire: "More women are becoming educated, and some are becoming leaders within the church. They used to be treated as chattels, servants." However, she said women have yet to be accepted as pastors in the Zaire Mennonite church.

"We go in faith and trust that God will make our time profitable," said Gladys.

Carla Reimer is news service editor for the General Conference Mennonite Church.

Letters

An honest and good peace

It looks as though changes are needed badly. Nixon surely set women's rights to the bottom. His own daughter had the makings of a politician. Is the United States a Christian nation? Not according to Holy Writ. We produce weapons and the rich cash in on it. It's wonderful for those caught in the savings and loan problem to get paid for their mistake. But the rest of us are taxed for it. As for me, I'm going to vote for the little fellow. Had we started saving for an honest and good peace we could be prosperous instead of seeking revenge. *Henry J. Schultz, Route 1, Box 92, Mountain Lake, MN 56159*

The weaker sex

I was amazed to read the letter from Steven McKelvey in the Oct. 13 issue. Evidently he is still living by the Old Testament and doesn't know that when Jesus came he made many changes. To him, there is neither male nor female, but we are all one in him (Galatians 3:28). All were to take the gospel to the ends of the earth.

A large percentage of missionaries are females—is this wrong? How many men teach the smaller children's classes in Sunday school?

Of course the "ideal" would be for the man to be the head of the house and to assume the responsibility of teaching the family about Jesus, the Bible, the gospel. Unfortunately the men are "too busy," and the mothers are left with this duty, if it is done at all.

Jesus had many women followers—disciples—whom he loved and depended upon, and who loved him. Only these women waited at the foot of the cross as Jesus died, bravely watching to see what the outcome would be. The apostles—on whom Jesus was depending to spread the gospel—were in hiding, fearful for their lives should anyone discover that they were believers.

McKelvey speaks of abuse, evidently by a woman. With his attitude there is small wonder. *Evelyn Kosanke, Box K, Aberdeen, ID 83210*

Last time I voted

The editorial in the Oct. 13 issue is excellent. My own views come closest to "Why I (Usually) Don't Vote." The first and last time I voted I sent in an absentee ballot from Viet Nam for George McGovern (an ex-bomber pilot from World War II). *James R. Klassen, 4505 W. Toledo, Broken Arrow, OK 74012*

Magazine helps new church

We are in Burlington, Vt., dubbed as this state's only urban area, working to develop an Anabaptist-Mennonite congregation in a city with five colleges and universities, including the University of Vermont. As a core group we come out of Mennonite and General Conference Mennonite churches. It makes good sense, therefore, to subscribe to both *The Mennonite* and *Gospel Herald*.

Our Sunday gathering of the fellowship on Oct. 11 was devoted to looking at the issue of how to have a Jesus perspective on the Columbus Day celebrations here in the United States. The Sept. 22 issue of *The Mennonite* was extremely helpful in giving us a theme for the morning: "Celebrate Christ, Not Columbus." The resources provided by the Mennonite media are valuable specifically for worship planning and generally for introducing our group and the surrounding community to thoughtful Christian concern.

Thanks for helping us in going about the challenging task of developing new churches. *Ken and Kathryn Seitz, Peace Mennonite Fellowship, 1159 Williston Road, S. Burlington, VT 05403*

The curse of Babel

Having read the article on cultural boundaries in *The Mennonite* (Sept. 8 issue, page 396), I must disagree. Cultural specificity is not an impediment to the church but a vital part of it.

The equality of cultures is thought today to be a universal good in Western countries. Yet the curse is not dead. The only multicultural institution that has stood the test of time for more than a few centuries is the Christian church. Political states espousing universal aims have always fallen, usually from within.

We can scarcely hope to do better than the Great Teacher, who taught us all from within the context of Jewish culture. Operating inside the boundaries of a listener's culture is much more effective than witnessing "from the outside." Yet the gospel is the only message I'm aware of that consistently loses nothing in translation. In fact, it keeps gaining new insights for the worldwide Christian community as the number of cultures it has reached increases.

Satan has a plan for co-opting this as well. It is variously called pluralism, multiculturalism, globalism. By forcing everyone to assimilate into everyone else—the ultimate sin is nothing short of repeating the curse of Babel by human effort. It won't work. Yet this is more or less what the article recommends. In the world, diversity leads to conflict. It thus behooves the church to promote and preserve diversity as a witness to the world. The world must see that Christ alone can build unity out of diversity. *John Tiessen, 1470 Midway Parkway, St. Paul, MN 55108*

A question to Republicans

By the time this is printed it may be irrelevant, but I pose a question to Republican Mennonites: If you want lower taxes, less money spent by the government and less government involvement in social programs, are you willing to help fill the gaps? We have done a lot overseas to provide relief through such agencies as Mennonite Central Committee. Should some of that money be kept in the United States to provide intensive education programs for the poor, or perhaps some medical clinics? The most senseless thing I see personally is our tax dollars being spent on pop and frozen dinners and potato chips by food stamp recipients. I challenge anyone powerful in Mennonite circles to do something about it. *Janice Hershberger, 1027 Lane, Clay Center, KS 67432*

Why I vote Libertarian

I believe all people should have the right to live according to their own conscience without interference from me. As a Christian, I must speak prophetically to my society, trying to convince each person to live a life of love toward God and humanity. However, I must not try to use state power to force others to comply with my ideas. As a citizen and taxpayer in a country where I have a voice and a vote, I share the guilt of all for our government's wrong actions. Federal and state governments kill people directly in military action and capital punishment. They kill indirectly by deporting refugees and subsidizing tyrants, terrorists, drug pushers and polluters. Armies and prisons have become state-supported schools for teaching violent crime. Police use their powers to enforce a host of complex laws which prevent the poor, ill and homeless from improving themselves and prevent others from helping them. The courts are overburdened with work and no longer provide prompt relief for wronged people.

I cannot avoid this guilt by refusing to vote or by wasting my vote on candidates or parties with subtle differences in priorities or emphasis. I feel I have used my voice properly only by voting for a truly small government with respect for liberty and non-interventionist foreign policy. When Libertarians win, each of us will be free to work and use all our resources to promote the social causes we truly believe in, such as evangelism, reconciliation, disaster relief, food production and distribution, environmental conservation, pollution control, economic development.

In his article "Why Mennonites Talk Democrat but Vote Republican" (Oct. 13 issue) Mike Klassen suggests several reasons that may be partly true but ignore history. In Pennsylvania, Mennonites have been voting Republican since the 1860s, when the issues were much different. The Mennonite vote here probably helped keep the "radical Republicans" in power during the Reconstruction period, and this vote could be interpreted as a vote for freedom of African-Americans. Traditions die hard in this area. *Jerold A. Stahly, 201 N. 11th St., Akron, PA 17501*

New name

You challenged us in the "Prologue" to the Oct. 13 issue to come up with a new name for the integration of the General Conference Mennonite Church and the Mennonite Church.

The name could reflect our heritage, or it could be a complete departure from tradition. We could pick a name just because we like the sound of it, or one with layered and multiple meanings. But please, not United Mennonite Church. Besides being easily confused with United Methodist Church, it sounds mainline.

"Mennonite" has always given me discomfort. I prize the heritage I have received, but I question if Menno Simons would appreciate a church bearing his name. I also point to Paul's exhortation in I Corinthians 1:11-13.

A logical alternative would be Anabaptist, but I cringe at trying to re-educate the general population, who may have a vague idea what Mennonite means but wouldn't have a clue what Anabaptist means. Then there is the association with Baptist, which is not bad, but it does not emphasize our differences.

As dubious as I am about the name Mennonite, my favorite is Patchwork Mennonite Church. It evokes the image of a vast group of Christians who have come together to nurture each other and spread God's love to the world. Each is a beautiful believer sewn together with the love of Jesus so that the whole is more than the sum of the parts. In this church our differences are our strength. While it acknowledges our historical roots, it de-emphasizes the idea that Mennonite is an ethnic designation. We are not a "whole cloth" quilt but a design crafted and reborn from the scraps of sinful humanity to be used by our Lord Jesus Christ to reach out to a sorrowful and dying world.

Whatever name we choose I pray that we remember Paul's words to the Corinthians: "I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose" (1 Corinthians 1:10). *Elizabeth Claassen, 4185 W. Lakeshore Drive, Moses Lake, WA 98837*

Glad to be a Mennonite

My minister is John Rempel. I belong to the Manhattan (N.Y.) Mennonite Fellowship. I am a convert from the Catholic religion to the Mennonite church. I was baptized last Easter.

My wife passed away last March. Members of Manhattan Mennonite Fellowship took care of the burial, as I had no help from her family.

I recently decided to join the church. I am glad I did, as the church members are so supportive of me. I miss my wife. The Mennonite religion has opened up a new door to me, as they show love to me.

Your magazine is a good one. God bless you. *Bill Greehy, 4879 Broadway, #2E, New York, NY 10034*

Desires correspondence

After my conversion in 1988, the Lord's gift to me was revealed. With the Lord's guidance I published my first Christian article, "The Day of Judgment." However, I struggle to keep the faith when sharing the Lord's Word among my fellow inmates, allowing the Lord's hand to guide me down the path to eternity. I find it is hard to live in an environment that depreciates my Christian worth.

Although I must deal with my situation, I call upon you to assist me by sharing this letter with your readers in hopes that someone will correspond with me. A letter will not only lift my spirit but heal the wound of having to be housed in a six-foot-by-nine-foot, one-man cell for 23 hours each day. *Chris Alphonso, Sr., #110986, Louisiana State Prison, RC/CCR-U-B-3, Angola, LA 70712*

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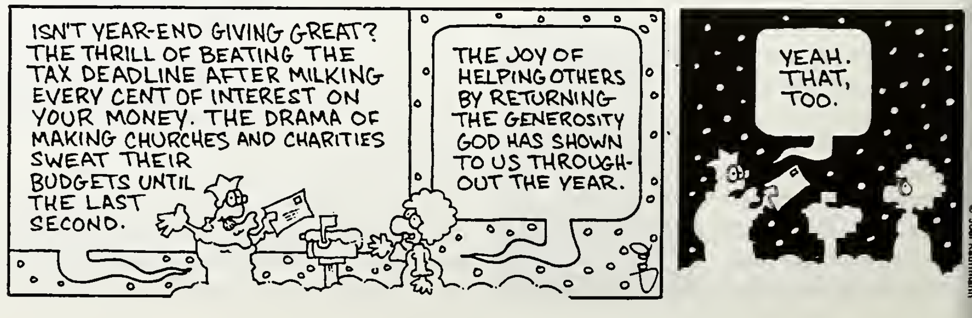
Editor's note: *All letters are welcome. They must be signed, but names of writers may be withheld upon request. We reserve the right to edit for clarity and brevity.*

Pontius' Puddle


ISN'T YEAR-END GIVING GREAT? THE THRILL OF BEATING THE TAX DEADLINE AFTER MILKING EVERY CENT OF INTEREST ON YOUR MONEY. THE DRAMA OF MAKING CHURCHES AND CHARITIES SWEAT THEIR BUDGETS UNTIL THE LAST SECOND.
THE JOY OF HELPING OTHERS BY RETURNING THE GENEROSITY GOD HAS SHOWN TO US THROUGHOUT THE YEAR.
YEAH. THAT, TOO.
© Joel Kauffmann

Chutzpah and gelassenheit

Jesus and the Anabaptists call us to boldness and humility.

Jon Olson

According to the medieval writer Nicolas Kempf, those who are called to the table in the kingdom of God (Luke 14:21) have four virtues: (1) humility like the poor, (2) patience like the maimed, (3) simplicity instead of knowledge, like the blind, (4) reliance on God like the lame. These virtues demonstrate self-surrender, which in German is called "gelassenheit."

"Chutzpah" is a Hebrew word that means impudence. As examples for bold prayer, Jesus commended the chutzpah of the man who woke his neighbor at midnight (Luke 11:5-9) and the woman who pestered a judge (Luke 18:1-8). For the most part, though, Christianity has stressed obedience and humility to the neglect of chutzpah. Humility toward God has been matched by humility toward those in authority.

It was not so for the Swiss Brethren. On Jan. 21, 1525, a group that included Conrad Grebel, Felix Manz and Georg Blaurock met for prayer. They were convinced from Scripture that baptism was only for those who willingly committed themselves to follow Christ. To teach and act upon this belief meant disobeying civil law.

An account of the prayer meeting says that the brethren were in profound fear of God and surrendered to him. That is gelassenheit. The story continues that they stood by the faith and broke from the world. That is chutzpah. Blaurock asked Grebel to baptize him, then baptized the others present. This event is considered the birth of Anabaptism. Persecution followed.

The Swiss Brethren were able to spread the gospel boldly in its Anabaptist shape because they had first humbled themselves before God. But chutzpah and gelassenheit can be even more closely joined. In the Sermon on the Mount, the humility of nonresistance combines with powerful, bold confrontation.

"If anyone strikes you on the right cheek … " Jesus said (Matthew 5:39). This was an insult delivered with the back of the hand. The insult could not be repeated on the left cheek. Therefore, turning the other cheek subverted the social inequality assumed by the evildoer. It was chutzpah: "You cannot degrade me with that slap." But it was also gelassenheit because the response was literally left in the hands of the evildoer.

Undergarments: In Jesus' time, a debtor's outer garment (coat) could be taken in a lawsuit, but not his undergarment (the "cloak" of Matthew 5:40). The plaintiff wants to appear honest and pious. ("You devour widows' houses and for the sake of appearance you make long prayers.") Nothing upsets him more than lampooning.

Time

Personal meeting: *A Chinese man stops a tank at Tiananmen Square in Beijing and engages the crew in conversation.*

Jesus shows us how to confront an evildoer boldly without violence.

If you the defendant give the plaintiff your undergarment, you expose his hypocrisy without resisting him. He is responsible for the sin of causing you to be naked.

The homeland of Jesus knew Roman imperialism. In order to reduce local resentment, Roman law limited the extent to which Roman soldiers could force people (like Simon of Cyrene) to work for them.

What if, after going a mile, a person offered to carry the load further? The soldier would then be liable to punishment for exceeding military law. Confounded, the soldier would have to ask for his baggage back.

In the teaching of Matthew 5:39-41, Jesus shows how to confront an evildoer boldly without violence. We can learn from this to be creative, to have a sense of humor and to combine chutzpah with gelassenheit.

Tank crew: How could we do this today? In 1989 a student walked up to a tank in Tiananman Square in Beijing. He turned an impersonal confrontation into a personal meeting by engaging the tank crew in conversation.

You could write a letter to the Internal Revenue Service or Revenue Canada, explaining why you were not paying war taxes.

You could step outside social conventions yet not in a selfish way. Where Jesus gives counsel for this task, he reminds us of his vision of the kingdom of God: "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame and the blind" (Luke 14:12-13).

Jon Olson, 101 Jerome St., Syracuse, NY 13210, is a member of Manhattan (N.Y.) Mennonite Fellowship.

Zaire Shipment

Sometimes
feeding
hungry
people
means
sharing
corn
and
beans

MCC's first act was to send food to hungry people in Russia in 1920. This tradition continues today. In late 1991 political instability and severe inflation in Zaire caused food shortages and malnutrition in Kinshasa, the capital. At MCC's invitation, North American farmers sent 1,000 metric tons of corn and beans in response. Last year MCC shipped 42.6 million pounds/19.2 million kilograms of food to hungry people in 22 countries.

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Focus

Images of the Holy Spirit in Preaching

by June Alliman Yoder

The Holy Spirit is one piece of the puzzle that comes together in preaching – that's something most of us agree on. But not everyone views the job the Spirit performs in the same way. Whether we are the preacher or the listener, we will think differently about preaching, depending on how we view the Holy Spirit's role.

The Spirit as relief pitcher
Carol Lakey Hess uses the analogy of the Holy Spirit as a relief pitcher who comes in to clench the win only if the regular players are in trouble.[1] The preacher does whatever he or she can and then expects the Holy Spirit to fill in the gaps. Whatever the preacher can do, the Holy Spirit does not have to do; and the better the preacher, the less the Holy Spirit be will asked to do.

In this view, the Spirit is placed unintentionally on the sidelines, simply working miracles in the gaps created by the inadequacy of the preacher or the listeners. The Spirit thus becomes a handy explanation for those unknown elements not covered by human efforts.

The Spirit as producer/director
In the opposite extreme, the Spirit is in charge. The primary task of preaching rests with the Spirit, not the preacher or the listeners.

Mennonite preachers of the past practiced this understanding in selecting the minister by lot and in choosing a preacher for a specific sermon. The ministers would gather before a service to decide who was going to preach. Then they proceeded to enter the sanctuary and begin the service. Clearly the preacher relied heavily on the Spirit for direction through such a sermon.

This is not only an image of the past. Today's busy preacher who begins to develop the sermon on Saturday night or Sunday morning is another version of this same image.

Photo by Howard Zehr

This places the Spirit of God in the role of producer / director who is responsible to locate the talent, find the resources, shape the product, and insure the effectiveness of the communication. The preacher carries little responsibility for the results and – except for time management issues – might be free of blame or credit for the outcome. Study and thought on the part of the preacher and the congregation are significantly diminished.

The Spirit as growth agent
The preacher and the Spirit farming together may be a more helpful image. The idea comes from I Corinthians 3:6, where both human work and God's work are valued and necessary: "I planted, Apollos watered, but God gave the growth." Indeed, it is the divine flame of the Spirit of God that gives light to the preaching of us all.

In this kind of preaching the human and the divine are working in a mutual partnership. They do not simply walk side by side, but they are linked to one another. Their interdependence is a foregone conclusion. I agree with James Forbes when he says that "the preaching event itself... is a living, breathing, flesh-and-blood expression of the theology of the Holy Spirit."[2]

I am awe-struck by the all-pervasive nature of the Holy Spirit in the preaching event. From the calling of the preacher and the convening of the congregation to the delivery of the message and the decision of what to do about it – God's Spirit is actively involved in it all. Preaching is a collaborative event. That does not diminish our work, rather it simply puts it in perspective. Our work is joining God in being faithful and fruitful.

---

[1] *Carol Lakey Hess, "The Work of the Spirit in Christian Education," Religious Education XL (November-December 1965) P. 430*

[2] *James Forbes, The Holy Spirit and Preaching Nashville: Abingdon, 1989, p. 19.*

June Alliman Yoder is assistant professor of communication and preaching at AMBS.

Inside

Teaching others to preach

Partners in preparing preachers

President's Window

AMBS Panorama

Congregation and seminary: Partners

Learning to preach cannot happen only in a classroom. The experience of knowing what a congregation needs and creating sermons to meet those needs requires – at a very minimum – a congregation.

At AMBS, students benefit from the partnership the seminary has with many congregations who give them opportunities to "test their wings" in preaching. Belmont Mennonite Church in Elkhart is one. It works with students in two different programs: Supervised Experience in Ministry (SEM) and more intensive eight-month, full-time internships.

Duane Beck, pastor at Belmont, says, "This congregations does have a sense of wanting to be part of training pastors and of being a setting for practical experience.

"It is almost a requirement that the student be part of the congregation before entering one of these programs with the congregation. Then the student is preaching to people he or she knows; there's more life in the messages, and it's not just a performance," Duane says.

"What most students need to work on," Duane explains, "is not content, but delivery – communication skills." Students get feedback after each preaching experience from a response group made up of members of the congregations, and from the pastor, as well as from other students who view a videotape of the sermon.

The experience of realizing they have something to offer, trusting in God and trusting in themselves, can help students begin to develop a sense that they can preach. As Duane says, "The identity of a preacher begins to form."

AMBS student Glenn Leinbach, second from left, meets with the group from Belmont Mennonite Church that will give him feedback about the sermons he preaches in his Supervised Experience in Ministry fall semester. Group members from left to right are Debbie Fath, Shradha Nand, Garry Jost, Marcia Bontrager, and Rachel Galinsky. Photo by Douglas H. Kaufman

> *A sermon ought not be a collection of parts constructed by a preacher, regardless of how we have been taught to think it so. The sermon has its roots in the truth of the gospel which indeed has a life of its own.*
>
> *Eugene L. Lowry*
> *The homiletical plot: The sermon as narrative art form, Atlanta: John Knox Press, 1980, p. 13.*

> *Learning to preach is, more than half, learning to listen. To speak the Word of God one needs to hear God in the cry of hungering and hurting people, in the discerning community of the Spirit, in Holy Scriptures written for our guidance and encouragement, in personal encounter with Christ. One who cannot stand listening to others is not ready to preach. Yet how many would-be preachers have a "speech impediment." They seem to be unable to listen!*
>
> ***Erland Waltner***
> ***President Emeritus of Mennonite Biblical Seminary***

Resources

Pew Rights
by Roger E. Van Harn
(Eerdmans, 1992).

Almost all the books about preaching focus on the sermon or the preacher. Finally we have one that examines the whole event from the perspective of the listeners. If one views the congregation as an important co-worker in the worship time and not simply as spectators, then this book is necessary reading.

Interactive Preaching
by D. Stephenson Bond
(CPB Press, 1991).

What happens when the preacher comes out of the pulpit and enters into conversation with the text and the listeners? This book offers both rationale and techniques for how the preacher can meaningfully involve the congregation in the sermon. It is a intriguing notion very helpfully explained.

Spirit, Word, and Story
by Calvin Miller
(Word, 1989).

Spirit, Word and story are the building blocks of all effective preaching, according to Miller. They are the potent force that will change the world. And that, after all, is what preaching is all about. This book presents his philosophy of preaching and is not designed as a "how-to" manual. It is a stimulating integration of his chosen elements.

Dennis Hollinger, former assistant professor of preaching and ethics at AMBS, returned in October for a seminar on "Preaching and Politics." Pastors from Indiana and Illinois as well as AMBS students attended, exploring how to deal with biblical texts in the contemporary world, especially in an election year. This seminar and two others during the 1992-93 year are supported by the Paul and Mary Lederach Fund for Preaching. Photo by Brian Arbuckle

Teaching others to preach

"I am not interested in producing gourmet preachers," says June Alliman Yoder, assistant professor of communication and preaching at AMBS. "I want students to become good nutritionists in the Word of God, so they can feed the congregation well."

Like any good meal, a sermon needs to have basic components. But just as we wouldn't want to eat the same thing each week, June says, sermons also need variety. "In preaching we need to find interesting ways to communicate – ways that hearers can understand," June says.

June, with a background in communication, sees her role as a part of the team that helps prepare students to preach. "I look to my colleagues to prepare people with good biblical and theological content," she says. Preaching brings together all the others areas of study that students are involved in: New Testament, Old Testament, theology, ethics, pastoral care and Christian education.

But most important, "I count on God a lot," she says, because "preaching is God's event. It is an activity where the Spirit of God prompts both the preacher and the listeners. I do all I can to instill that awareness in my students."

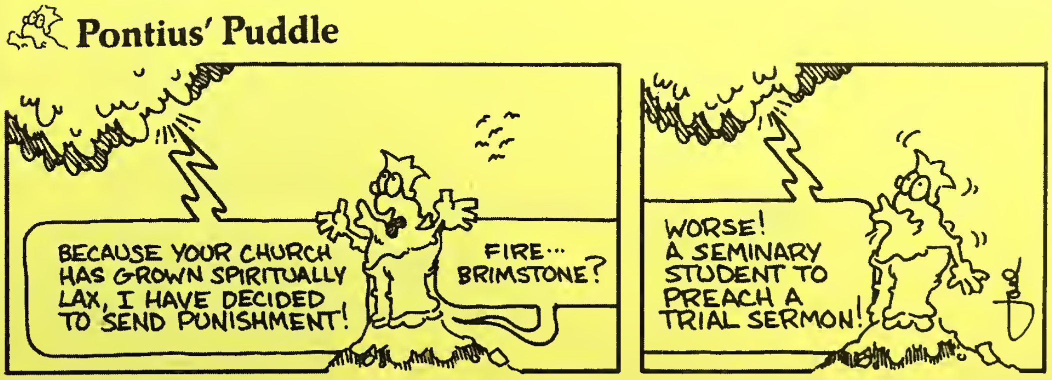
Preaching is...
inner reflection,
careful study,
the well-chosen word,
and the energy of the
Holy Spirit,
all brought together into
one humble offering.

Anne Stuckey
Minister of Congregational Leadership, Mennonite Board of Congregational Ministries

Phillip Yoder, of Granger, Ind., helped children with a special project during the all-campus Community Day, Sept. 29. With classes suspended for the day, faculty, staff, students and family members joined in worship, discussion, and service projects. Participants washed windows for community residents, repaired playground equipment, made soup for the evening agape meal, and pieced a quilt to commemorate the day. Off campus projects were coordinated by Belmont Mennonite Church's neighborhood outreach program and two community service organizations. Photo by Douglas H. Kaufman

Congregations long for
preaching...
that has energy and
passion,
that is both intelligent and
intelligible,
that is artistic somewhere
between poetry and prose,
that communicates faith,
hope and love,
that is self-revealing of the
preacher,
that points toward the
mysteries of God,
that uses words to
interpret the biblical word
to reveal the Incarnate
Word who is Jesus the
Christ.

John Esau
Director of Ministerial Leadership Services
General Conference Mennonite Church


Pontius' Puddle
BECAUSE YOUR CHURCH HAS GROWN SPIRITUALLY LAX, I HAVE DECIDED TO SEND PUNISHMENT!
FIRE... BRIMSTONE?
WORSE! A SEMINARY STUDENT TO PREACH A TRIAL SERMON!

President's Window

Between 1969 and 1973 I made several visits to West Africa on behalf of the Mennonite Board of Missions. They sent me to explore with African Independent Church leaders in the Ivory Coast and Benin whether they wanted Bible teachers to serve among them. Whenever we met, the African church leaders almost invariably asked two questions: "Who sent you?" and "What is the news?"

At first, I found the second question puzzling. What did they mean by "what is the news?" The news about what? The news about whom? Finally I began to understand they were asking: What kind of message brings you from Europe to Africa to talk with us? Can we assume that you came all that way to bring us good news, news that promises to have a beneficial impact on our lives? If so, tell us the news, announce to us the message! Then we'll be better prepared to respond.

The terms for preaching and proclamation in the New Testament are similar. Proclamation carries the connotation of announcing good news that benefits those who accept it. Good preaching is considerably more than slick talk that only reinforces what people already know. Preaching means proclaiming the "good news of the kingdom," declaring the "whole purpose of God," or announcing the "good news of Jesus Christ" in ways that invite unbelievers to faith and builds up believers.

That's why God has chosen preaching as an important means of speaking to both believers and unbelievers. That's why God has called and continues to call Christian ministers to be preachers. Indeed, according to the Apostle Peter, even God is a preacher: God sent a message to the people of Israel, "preaching peace by Jesus Christ" (Acts 10:36).

At AMBS we continue to seek ways to communicate God's message through preaching and teaching in the life of the church. During the next three years, the seminary will sponsor lectureships and workshops in preaching. Several Bible courses are being reoriented to include "exposition." Ultimately, good preaching centers on proclaiming peace with God and peace with each other through Jesus Christ. We want to encourage that vision and strengthen the practice of proclamation. – *Marlin Miller*

Christian education

AMBS announces this new concentration within the Master of Arts in Theological Studies.

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AMBS Panorama

Fall enrollment

For the first time, the AMBS student body includes a student from Russia, and for the second time, a student from the People's Republic of China. Fall enrollment is less with 164 students compared to 187 the previous fall, although the percentage of students who are studying full-time increased slightly. Students come from 23 states, five Canadian provinces, and 11 foreign countries.

Pastor's week

AMBS Pastor's Week, January 25-28, 1993, will focus on one of the oldest and one of the newest resources for worship. "The Hymnal and Psalter for Worship" will help pastors work with the ancient texts from the Psalms and with *Hymnal, A Worship Book.* This week will offer pastors opportunities for renewal through worship, biblical teaching, workshops and fellowship. For more information, contact Dorothy Nickel Friesen at AMBS.

Seminary Sampler

Sample seminary life during an open house for people exploring the possibility of seminary education. Thursday, Feb. 25, 1993, will be a day visitors can attend regular classes; Friday, Feb. 26, will feature lectures by faculty; tours of housing, classrooms, and library; a chapel service; opportunities to meet faculty and students; and fellowship with others who are also testing whether seminary study is in their future. For information, write or call Steve Fath.

Summer school

A new course in hymnody and another in analysis of the New Age movement will be included among the nine offerings in AMBS's third year of summer school. Repeat offerings include the popular "Conflict and Conciliation" and the long-standing summer course in New Testament Greek. Check with Steve Fath for more information.

Prayer

Five students are developing their gifts in preaching this semester in the Supervised Experience in Ministry program. Pray for Phil Bergey, Roger Farmer, Glenn Leinbach, Joan Troyer, and Maren Tyedmers as they discern the needs of the congregations they are involved in and explore effective ways to minister to those needs through preaching.

Capital campaign

With the overall goal of strengthening church leadership in the future, Associated Mennonite Biblical Seminaries is preparing for a three-year comprehensive fund drive. John Duerksen joined the AMBS staff this summer to give direction to the campaign, working closely with AMBS President Marlin Miller. A steering committee meets for the first time this month, Nov. 20-21, to offer guidance and support.

The purpose of AMBS Window is to invite Mennonite churches to further the work of God's kingdom by calling people to leadership ministries and helping to support their training for ministry.

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News

Western District delegates debate patriarchy, abuse

North Newton, Kan.—Debate over patriarchy and abuse and a strong endorsement of the U.S. Peace Tax Fund bill came out of this year's Western District Conference, held Oct. 23-25 on the Bethel College campus here.

Addressing the conference theme, "Remembrance and Restoration," Janeen Bertsche Johnson, associate pastor at Lorraine Avenue Mennonite Church in Wichita, Kan., told the assembly, "Remembering our beginnings is not enough to make us new. We have to open ourselves to God's water of life to restore us."

Debate over a "Resolution Against Domestic Violence and Interpersonal Abuse" ended by sending the resolution back to committee for revision. The statement—similar to one that was approved at the General Conference triennial sessions in July—declared the church's commitment to help victims of abuse and admitted that abuse occurs in Mennonite families.

'Good men': Ted Kuschel, pastor at Grace Mennonite Church, Enid, Okla., said his church did not believe patriarchy was unjust. "Our answer to abuse is not to destroy patriarchy but for men to be good men," Kuschel said.

Don Steelberg, pastor at Lorraine Avenue Mennonite Church, said that many churches have not taught male dominance and that the resolution was too broad in its condemnation. Delegates approved his amendment, which narrowed the language to say that "*some* churches have contributed to these attitudes. ..."

Keith Harder, pastor at First Mennonite Church, Hillsboro, Kan., said he was uncomfortable with the link between abuse and patriarchy. "It puts those people who are uncomfortable with that linkage in the position of appearing to support abuse in relationships," he said.

Susan Ortman Goering, co-pastor at Boulder (Colo.) Mennonite Church, said, "I am saddened that the resolution was turned aside for a year, because abuse is as prevalent in our church as in the wider culture. We need to admit our sin."

The more than 400 delegates approved a resolution supporting the U.S. Peace Tax Fund bill in Congress and endorsed a plan to hold a joint assembly with the South Central Conference of the Mennonite Church in the summer of 1994.

They also approved a $446,632 budget and elected Delon Martens of Haven, Kan., moderator-elect. Marvin Zehr, former pastor at Hope Mennonite Church, Wichita, was installed as conference minister. *Paul Schrag and Rich Preheim*

CHM to seek money for church-planting resolution

Newton, Kan. (GCMC)—The Commission on Home Ministries of the General Conference Mennonite Church moved ahead with plans to implement the Resolution to Laugh with Abraham and Sarah at a meeting here Oct. 16-17.

The resolution, which was passed at the 1992 triennial sessions, calls for the General Conference to work together with congregations and area conferences to plant 50 new churches in the next nine years.

Commission members agreed that a telephone campaign to raise money should begin immediately. The General Board gave CHM the green light to pursue above-budget fund raising now through Jan. 31, 1993.

Approximately 125 hours of volunteer time are needed for the telephone campaign, which plans to reach at least 350 past donors to the General Conference. A number of commission members and staff have volunteered to help with time and money.

CHM also plans to redirect money from its departmental budgets to fund this project and has applied for a $3,000 grant from the Schowalter Foundation.

The initial funds will be spent setting up a team across the United States and Canada that will help plan

The Restructure Task Force of the General Conference Mennonite Church disbanded Oct. 10-11, due to growing support for integration with the Mennonite Church. "Integration seems to be moving faster now than six months ago," said Vern Preheim, GC general secretary and task force member.

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Four representatives from MCC Canada presented the brief "Love the Sojourner . . . for You Were Sojourners (Deut. 10:19)" to the Senate committee studying a bill of proposed amendments to Canada's Immigration Act Sept. 4. They commended the bill's inclusion of a commitment to speedier processing for refugee cases and a provision that may allow some people from the former Soviet Union to enter Canada. The bill was criticized for proposing to turn away refugee claimants from specified countries before hearing their stories. The brief also called for better review and appeal procedures for people who are denied refugee status in Canada.

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Five American nuns and four Liberian novices were killed Oct. 31 in Monrovia, Liberia's capital city. Mennonite Board of Missions volunteers who recently evacuated from Monrovia describe the situation as desperate and deteriorating. Nearly 100,000 refugees are crowded into the center of Monrovia, fleeing fighting between Charles Taylor, leader of the insurgency, and West African forces backing interim President Amos Sawyer. "[People's] biggest fear is that they will relive the nightmare they experienced about two years ago," says MBM volunteer Phil Lindell Detweiler. "They expect that to happen if Taylor wins." The civil war began in December 1989. Four more people were reported killed by a mortar shell an hour before a requiem Mass held for the nuns Nov. 2.; three others died in a rocket attack later that day.

Christian Peacemaker Teams plans to send a mid-December delegation to Haiti. People with a commitment to international human rights work and especially people with experience in Haiti or familiarity with Creole or French should contact Jane Miller at Christian Peacemaker Teams, 140 E. King St., St. Paul, MN, (612) 870-1501.

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Representatives of hospitals, insurance companies, consumers and public policy advocates gathered Oct. 3 in Hesston, Kan., to help Mennonite Health Services set its priorities addressing health-care concerns. U.S. health-care costs currently double every six years, and 34 million citizens lack health insurance. Conference participants agreed that the church needs a theology of health care. "Until we accept our deaths and the promise of our resurrection, we will not greatly change our medical system," said Mennonite pastor Don Steelberg.

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Shared Farming, a Mennonite Central Committee-supported farming cooperative, has become the seed for the start of the Canadian Association for Community Shared Farms. The project, in which 200 Winnipeggers paid $140 to Ste. Adolphe, Man., farmer Dan Wiens for a weekly supply of fresh vegetables, caught the attention of the federal government's Prairie Farm Rehabilitation Administration, which has given Wiens and Bruno Dyck, business administration professor at the University of Manitoba, a grant to expand the program. Participants take a share in the risks of farming; Wiens had expected to deliver participants 35 kilograms of tomatoes, but because of a bad year could only deliver around half a kilogram. "The first year was a disaster weather-wise," he says, "but people-wise it's been fantastic. Participants have been incredibly understanding." Many have already inquired about signing up for next year.

MILC reorganizes, seeks staff person

Newton, Kan. (GCMC)—The Mennonite Indian Leaders Council decided to reorganize Oct. 14-16 in order to strengthen communication with Native churches in Arizona, Montana and Oklahoma. MILC relates to the Commission on Home Ministries of the General Conference Mennonite Church.

MILC agreed to double its three-member executive committee, allowing each of the three states to have two representatives instead of one. MILC was to appoint the new representatives by Nov. 15.

"We found that a three-person executive could not carry the load. There was not enough communication," said Elmer Myron, Phoenix, Ariz., who chaired the meeting. "With the increased size we will have more abilities to choose from."

MILC also decided to set aside $6,539 to hire a part-time staff person. Previously MILC had a staff person located in each of the three states. However, in the last year they all resigned. The new executive committee will work on a job description and other related details at its first meeting Dec. 10-11.

In an effort to increase communication with Native Mennonites who are not a part of MILC, the council members agreed to meet on a biennial basis with representatives from the United Native Ministries program of the Mennonite Church and the Native Ministries program of the Conference of Mennonites in Canada. Their first meeting will occur in summer 1994.

"We don't recognize the 49th parallel [the U.S.-Canadian border] as a dividing line. We're moving beyond that," said Myron. "It will be good for us to hear input from different areas and we hope to be able to work on common projects. This will give us more strength and more support as Native people."

In other action MILC decided to reinvest its remaining Call to Kingdom Commitments funds, which total $23,722, in Church Extension Services, Inc., for the 1992-1993 fiscal year. *Carla Reimer*

the project. After this group is formed, the money will be used to (1) identify and equip church-planting leadership to begin new congregations, (2) identify and equip volunteers who can temporarily relocate to support new churches and (3) help districts and provinces identify the "promised lands" where people will be receptive to Anabaptist-Mennonite theology and community life.

Commission members affirmed the draft of a paper by new CHM executive secretary Lois Barrett, "North American Mission and the 'Ethnic' Church."

The paper states, in part, "The real question is not whether we have ethnicity. The question is, What kind of ethnicity do we have? Do we have a closed ethnicity that bars the doors to anyone who was not born into that culture? ... Or do we have an ethnicity based on the Sermon on the Mount and following Jesus in his way of the cross and resurrection?"

They also prepared for an in-depth review of CHM at the March 1993 Council of Commissions and made plans to increase CHM's visibility at the regional level. *Carla Reimer*

COE restructures publishing arm

Newton, Kan. (GCMC)—The Commission on Education of the General Conference Mennonite Church approved a plan at an Oct. 1-4 meeting in Berne, Ind., to restructure Faith and Life Press in order to increase its competitiveness.

"We want to preserve our financial viability and self-supporting nature by positioning ourselves for growth and continued witness to the Mennonite-Anabaptist constituency and to the wider Christian community," stated the rationale for reorganizing.

As a result of the decision a new management team will coordinate all aspects of publishing. Two and one-half staff positions will be added within the next three months—secretary, editorial assistant and director of sales/customer relations. The latter position will link Faith and Life Press and its customers.

Norma Johnson, COE executive secretary, said, "We simply couldn't keep doing things as usual. This new model will help us streamline our approach to publishing."

Faith and Life Press operates as an independent business, its income generated from product sales. During its 1991-1992 fiscal year the press experienced a deficit for the first time in 20 years.

In the past, Faith and Life Press offset its losses on books with profits from curriculum sales. "The restructuring enables us to be much more intentional about what we publish and how we market our products," she said. "Now our goal is to break even or have a profit on most products."

COE also agreed that Faith and Life Press and Mennonite Publishing House will jointly publish a church bulletin service beginning January 1993 and named Jilaine Graber as the manager of Faith and Life Bookstore, Berne, for a three-year term effective Oct. 1.

The commission accepted the final report of the Mennonite Church/General Conference Listening Committee on Homosexual Concerns and revised its mission statement and publishing policy.

In addition, COE staff led a workshop for COE members and Christian educators from First Mennonite Church, Berne, and participated in worship services at the Berne church and Maplewood Mennonite Church, Fort Wayne, Ind. COE members and staff also visited the Faith and Life Bookstore in Berne. *Carla Reimer*

Seminary boards take another step toward integration

Elkhart, Ind. (AMBS)—The boards of Associated Mennonite Biblical Seminaries took another step on the

Making friends in Haiti

Brad Leeger (MCC)

Rankit, Haiti (MCC)—Anna Leeger, daughter of Mennonite Central Committee workers Brad and Lisa Leeger in Haiti, washes dishes with her neighbor friends. One of MCC workers' most important jobs remains living with and encouraging their Haitian friends through difficult and discouraging times. The Organization of American States initiated an economic embargo aimed at restoring Haiti's president a year ago, and the Haitian army, which ousted him, has suppressed much of MCC's normal program in agriculture and forestry, health and community development.

Lawsuits brought by four women against Jess J. McCall, former pastor at Peace Mennonite Church, Portland, Ore., for alleged sexual misconduct have been settled out of court as of Oct. 16. The General Conference Mennonite Church, GC Pacific District Conference, Pacific Coast Conference of the Mennonite Church and Peace Mennonite Church were among the defendants named in the lawsuits. Terms of the settlement are confidential.

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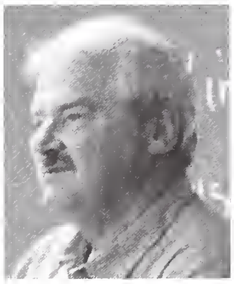
Douglas H. Kaufman

"We shouldn't condemn Columbus in absentia," Menno Wiebe told the Associated Mennonite Biblical Seminaries community during a Theological Center guest visit Sept. 28-Oct. 1. "To denounce the past is an easy way to exonerate ourselves," Wiebe said. "The point is that bygones aren't bygones. I have worked with people who are still being conquered—with new industry, new pipelines, and forests being ravaged. By definition, Christians are to be there where cultures are being decimated." Wiebe is Native concerns director for Mennonite Central Committee Canada.

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A fire burned through Haury Hall at Bethel College, North Newton, Kan., Oct. 17, displacing 48 students and causing $200,000 in damage. No one was hurt in the blaze. The fire began with a candle lit in a student's room, leaving the room gutted and Haury Hall's second floor smoke-damaged. Students temporarily lived in other campus housing or off campus with friends and family until the hall could be repaired.

Looking for vacation ideas? The MENNO [Mennonites Encountering New Neighbors Overseas] Project will take up to 10 volunteers to Cachipay, Colombia, Feb. 13-27, 1993. Participants will learn about and contribute to the work of the church by touring the area and helping build a school or remodel a retreat center building. Interested people should contact Bruno or Wanda Derksen-Bergen, Box 347, Newton, KS 67114, (316) 283-5100.

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CARE International

An Iraqi child enjoys a sandwich made from Mennonite Central Committee canned beef. After the Gulf War, MCC sent 60 metric tons of canned meat to Iraq for a school food program. Since the program began, school officials report the absentee rate has dropped dramatically.

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Manitoba Premier Gary Filmon visited Mennonite Central Committee farming and urban housing cooperatives in northeast Brazil. "What struck me was how much they were able to accomplish with so little an investment," Filmon said. "It is just phenomenal what they can do with so little an input of money." Last year the government of Manitoba gave MCC $96,000 for projects in Brazil, Bolivia and the West Bank through the Manitoba Council for International Cooperation.

road to integration at their fall meeting here Oct. 15-17. The boards recommended approval of the articles of incorporation for AMBS.

The two seminaries that make up AMBS—Mennonite Biblical Seminary, owned and operated by the General Conference Mennonite Church, and Goshen Biblical Seminary, owned and operated by the Mennonite Church—have had a cooperative program since 1958 and have been located on the same campus since 1969. However, the name "Associated Mennonite Biblical Seminaries" has designated only the cooperative arrangement. An incorporated AMBS could obtain status as a charitable organization, confer degrees, receive contributions and employ faculty and staff.

The MBS and GBS boards, meeting jointly, recommended adoption of the articles of incorporation. In a later, separate session, the MBS board approved these for the GCMC. The remaining step is for the Mennonite Board of Education to approve these for the Mennonite Church.

The boards also adopted a strategic plan outlining the values of the institution and giving goals and strategies for the next five years in the areas of theological and ministerial vision, curriculum, student enrollment, seminary community life, finances and governance. Marlin E. Miller, president of AMBS, said the strategic plan is a "framework for the board to monitor what is going on and to direct the work of AMBS for several years."

The boards also adopted a statement of AMBS philosophy regarding theological education and ministerial formation. This statement replaces an earlier document, "Theological Education in the Free Church Tradition," and will become the foundation for decisions regarding curriculum and program development at AMBS.

In other activity, the board

- approved the 1992-93 fiscal year budget of $2.5 million, which reflects a cut of $70,000 from earlier planning;
- unanimously approved the reappointment of Gayle Gerber Koontz to a second three-year term as dean, from 1993-1996;
- named Millard C. Lind, retired professor of Old Testament, professor emeritus;
- met with the student body for an evening meal and discussion.

The three new members of the MBS board are Victor D. Kliewer of Leamington, Ont., Tim Schrag of Beatrice, Neb., and Joan Wiebe of Aurora, Colo. John Friesen is the new chairperson of the MBS board and of the joint boards, replacing Darrell Fast.
Mary E. Klassen

DGS looks to increase its fund-raising efforts

Newton, Kan. (GCMC)—The Division of General Services took action at an Oct. 23-24 meeting here to increase its fund-raising efforts for the General Conference Mennonite Church.

Members unanimously approved an offer from the DGS planned giving advisory council. The council offered to raise sufficient above-budget funds to hire a full-time fund-raiser for a minimum of three years. Currently the DGS fund-raising staff consists of a planned giving director and a stewardship director.

"It takes money to make money. The money is out there in the Mennonite constituency," said Allen Yoder, Middlebury, Ind., member of the advisory council and of DGS. The council is comprised primarily of entrepreneurs and business people.

DGS and the General Board had agreed in fall 1990 to hire a fund-raiser, with the provision that funding would not come from program budgets. However, in light of personnel cutbacks in 1991 and 1992, implementation of this decision was postponed.

Members affirmed Ray Frey's work as stewardship director. (Frey has resigned from his position effective Dec. 31.) They expressed concern about a proposal not to fill the position in 1993 due to a lack of resources.

Member Gladys Graber, Newton, stressed the importance of teaching stewardship at every level of the church. "I feel like we'll be losing something. Ray encouraged a holistic approach to stewardship, which included time, talents and money."

DGS asked staff to bring to the March 1993 Council of Commissions several options for cutting costs in order to fund this position.

DGS decided that Church Extension Services Inc. would accept no new funds as of Nov. 1. Currently CES has a sizable amount of money available for loans. DGS approved the following CES loans: $300,000 to Emmanuel Mennonite Church, Reinholds, Pa.; $200,000 to Camp Men-O-Lan, Quakertown, Pa., and $15,000 to White River Cheyenne Mennonite Church, Busby, Mont.

The board affirmed the work of the new staff of *The Mennonite*. Board members encouraged staff to continue to run stories that appeal to the "heart and soul" of the General Conference. DGS also discussed how sensitive stories such as sexual misconduct by church leaders should be reported.

In other action DGS

- recommended to the General Board a 2 percent increase in salaries for the 1993-1994 fiscal year;
- accepted the advisory council's suggestion to invite church members to tour the General Conference headquarters. *Carla Reimer*

Oklahoma church learns and gives thanks for mission

Newton, Kan. (GCMC)—Florence Regier remembers attending Harvest Mission Festivals at the Turpin (Okla.) Mennonite Church ever since she was in grade school.

"It's always been a big event in our church," she said. "The farmers finish with their harvest and then we have the festival. It's our way of giving thanks for the blessings we have received."

Glendon Klaassen

Forming connections: *Kevin Goertzen (left), pastor at Turpin Mennonite Church, and Shirley Kroeker (right), help Alberto Muñoz prepare a typical Colombian meal.*

"When you hear the missionaries speak, it has an impact on you. You become more sympathetic to people who are less fortunate; you feel more like helping them," Regier said. During the festival, the church has an offering for mission work.

Wheat shocks and pumpkins: Members of this small, rural church make a special effort to clean and decorate their church building the day before the festival. "It's the one time of the year we do a special cleaning," said Regier. "The windows are washed inside and out, the pews are all washed. Before we had a carpet in the sanctuary we used to wash and wax the floor." Fall products such as wheat shocks and pumpkins decorate the church.

For this year's Oct. 10-11 festival the church invited Glendon Klaassen, secretary for Latin America with the Commission on Overseas Mission of the General Conference Mennonite Church, and Alberto Muñoz, a COM member originally from Colombia, as the guest speakers.

Pastor Kevin Goertzen observed that the festival is important to the life of the church because it helps people "form connections" to mission work. "I have never been outside the United States or out of the Midwest. I learned a lot about Latin America," he said. "For instance, Alberto told us about the influence of the drug cartels on the Colombian churches and society."

He also found it interesting to hear about mission work from the perspective of a national church member. "Alberto explained how the missionaries and the local churches [in Colombia] work together as partners. I wasn't sure how missionaries were received before," said Goertzen.

Alan Hodges joined the Turpin Church 2 1/2 years ago because he had so many friends there. He found the festival refreshing because it broke the stereotypes many people have about Mennonites. "You don't have to speak Low German or wear a black hat to be Mennonite," he said. "Mennonite beliefs

A Fordham University professor's social health index tracking 16 U.S. social problems has dipped to the lowest point in 21 years. The index has dropped with each succeeding presidential administration, said Marc Milingoff in his report. Problems reaching new lows were child abuse, teen suicide, health-insurance coverage, average weekly earnings, out-of-pocket health costs for people over 65 and the gap between rich and poor. ***(National Catholic Reporter)***

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Participants in Civilian Public Service (United States) and Alternative Service Work (Canada) retold their stories at a meeting Sept. 20 at Albany (Ore.) Mennonite Church. Participants told stories of Mennonites drafted in World War I and World War II; Jeanne Roth shared her experience as a CPS wife. The meeting was sponsored by the Oregon Mennonite Historical and Genealogical Society.

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The Mennonite church in Osterwick, Menno Colony, Paraguay, celebrated its heritage Sept. 6. Said to be the first Mennonite church building in South America, the church celebrated its 60th anniversary by planning a service like those their parents and grandparents had held. Everyone brought the old songbooks and their own chairs; the choir loft was removed and only benches used for the "Vorsenger." Music was sung in unison, and the elders and ministers entered with the traditional blessing: "The peace of God in Christ Jesus be with you." A. B. Giesbrecht read a sermon his father first gave in 1925, and the congregation knelt for prayer, which was silent except for the last words of blessing. "[Our parents and grandparents] lived differently but also took their Christian faith seriously," Andreas Friesen said. "Though the forms have changed, the content remains the same."

The Mennonite Association of Retired Persons has formed new chapters in central Illinois and eastern Iowa. Ben and Florence Gerig hosted the first gathering of the Illinois chapter in Bloomington, Ill., and Roger and Rachel Wyse hosted the Iowa meeting at Wayland Mennonite Church.

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Since 1990, Mennonite Central Committee has contributed $200,000 to build 15 health clinics in Iran. A June 1990 earthquake destroyed 195 clinics that provided primary health services. One MCC clinic is complete, and 11 are in progress. MCC hopes to establish a student exchange program with Iran as a way to promote friendship in the future.

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Dr. Neuza Itioka, a Brazilian Christian, spoke at Conrad Grebel College Oct. 20-23 about the reality of spiritual powers and their impact on world mission. The lectures were part of a "reverse mission," according to Conrad Grebel College, acknowledging missionary enterprise has too long been one-way. Itioka identified the dangers of denial or obsession with spiritual powers, saying deliverance from evil powers can occur to people, families and nations.

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The Abbotsford/Matsqui Employment Project of Mennonite Central Committee British Columbia celebrated its first anniversary Sept. 10. The project, which helps people with mental handicaps in the Fraser Valley area find employment, has placed nine people in steady jobs. "Self-worth is vitally linked to employment," says director Stan Martens. "When [people] are paid for the real work they do, you can just see them blossom."

Health center offers alternative care

Atlanta (MCC)—Wendy Peters (left) and Marie care for Marie's three-week-old daughter at the Grant Park Family Health Center here. As part of her Mennonite Central Committee assignment, Peters, a member of Hoffnungsfelder Mennonite Church, Rabbit Lake, Sask., volunteers at the center, which offers an alternative to the public hospital for area residents who cannot afford private physicians.

Oklahoma church (continued)

obviously appeal to a cross-section of different nationalities."

Previously a Methodist, Hodges also noticed that the Mennonite approach to mission seems less commercialized than other denominations. "There is less emphasis on digging down into your pocket. It's more focused on the personal side to mission outreach," he said.

Turpin Church members experienced a taste of another culture when they sat down to eat a Latin American meal prepared by Klaassen, Muñoz and several volunteers. The meal included a rice and chicken dish, cornmeal patties with cheese, fried plantains, sugarcane tea and a fruit and milk drink.

"The more you learn, the more you feel involved in mission work," said Esther Groves. "This festival spurs us to remember our missionaries in prayer; it also makes people more open to working overseas. You don't feel quite as distant."

Shirley Kroeker said she was inspired by Klaassen's message to find someone she could help. Kroeker has participated in festivals at the Turpin church all her life. "I hope our younger generation will carry on the tradition. We all need each other."
Carla Reimer

Young adults excluded from church, says council

Newton, Kan. (GCMC)—"Young adults are not a special interest group. Their concerns should be the concerns of the church," said Ken Hawkley, director of adult/young adult education for the General Conference Mennonite Church. "Too often young adults are seen only as the future of the church."

Hawkley formed a young adult reference council in 1990 to help him raise awareness about the plight of 18- to 30-year-olds within churches, area conferences and the GCMC.

At an October meeting this council expressed its concern about the way young adults have often been "alienated and excluded" from church life. "Our vision is for congregations that attract young adults through their vibrancy and intentional outreach rather than for a segregated young adult ministry," said the council.

The council plans to implement its vision by

- seeking to build community awareness through conference sessions, media and storytelling;
- encouraging the exchange of ideas and stories through a council newsletter; and
- working to make congregations places of young adult integration in both worship and in polity. *Carla Reimer*

Guatemalan leader endures persecution

Mexico City (MCC)—The father of Ricardo (not his real name) died in a fire. He died in flames set by the Guatemalan government when he raised his voice to defend indigenous rights.

Ricardo was 15 years old in 1980, when his father went to the Spanish embassy in Guatemala City to make public the crimes committed against

A 'theology of wild oats' unhelpful

Newton, Kan. (GCMC)—Many Mennonite churches espouse a "theology of wild oats" when it comes to young adults, said Fred Martin, Kitchener, Ont., member of the General Conference young adult reference council.

"Our understanding of faith development lets young adults do wild and crazy things outside the context of the church instead of doing their searching within the context of a caring church community," said Martin in a phone interview. He is the part-time student/young adult minister for the Mennonite Conference of Eastern Canada.

"There is an attitude that young adults will inevitably come back to the church. So we might as well write them off for 10 years and welcome them back when they're more like us," he said.

It is a critical mistake for the church to turn its back on young adults precisely at the time when they are trying to define who they are, he said. "Unfortunately, many young adults feel the church is not a safe place for them to ask serious questions about their faith."

"Many young adults also believe the church is not receptive to their ideas. They feel voiceless," said Martin. "They feel the pressure to conform to the way the church is rather than empowered to help shape the church."

Young adults feel voiceless: *Martin*

Issues related to lifestyle, money, career, relationships, spirituality and worship are central to young adults, he said. The church will only become more aware of young adult concerns when they are included in all aspects of its life, from decision making to Sunday morning worship services.

"Young adults also need to have peers in the congregation, people who they can relate to on many different levels," said Martin. "Right now the church isn't answering many of these needs."

"To be relevant to young adults, the church won't be able to shy away from controversy," he said. For instance, he observed that many young people are frustrated with church members who deny that domestic and sexual abuse is a problem within Mennonite circles.

"The inclusion of young adults would mean more creativity and new energy within the church and possibly more volunteers and financial resources," said Martin.

"The church needs to be willing to adapt by accepting young adults. Inevitably, the younger generation will be in leadership," he said. "It would be better for us to integrate young adults in a thoughtful way now than to make them hover around the periphery of the church and risk losing them altogether." *Carla Reimer*

Ohio Governor George V. Voinovich commended Bluffton (Ohio) College for its participation in the Specialized Alternatives for Youth program. The program matches college student tutors with foster children in need of educational assistance. The students in turn tutor younger children to "give them the sense of being doers rather than receivers of service," says Jean Hawk, coordinator of the Bluffton volunteers. The state of Ohio awarded SAFY a grant of over $10,000 to continue its work.

• • •

Americans care less about religion than the economy when choosing a president, according to a pre-election poll conducted by the New York agency Blum & Werpin. The poll indicated that 74 percent of 718 registered voters rated candidates' economic views most important, and only 10 percent rated their religious views most important. The poll also said conservative Evangelicals, who voted heavily for President Bush in 1988, were evenly split between President Bush—36 percent, and Bill Clinton—37 percent. ***(National Catholic Reporter)***

• • •

Professor Thomas Boomershine of United Theological Seminary, Dayton, Ohio, told Mennonite Board of Missions of the Mennonite Church that the church must revise its strategies of communication for the 21st century. To reach the younger generations who are growing up with television, MTV and video games, the church needs to reach out through electronic media, he said. He showed MBM's board of directors a $250,000 video of Mark 5 produced by the American Bible Society, saying youth reaction to the video has been outstanding. "'Finally,' they say, 'they're speaking in our language—something we can understand,'" Boomershine said. "It's the same thing the masses said at Pentecost, when all at once the disciples were speaking in different languages."

New evidence reveals that Jesus grew up on the edge of a bustling metropolis, religious scholar Richard A. Batey told the Associated Press. The evidence comes from excavations of the ancient cosmopolitan city of Sepphoris, only three miles north of the village of Nazareth, Jesus' small hometown. Sepphoris was "a burgeoning Greco-Roman metropolis boasting upwards of 30,000 inhabitants—Jews, Arabs, Greeks and Romans," Batey wrote in his recent book, *Jesus and the Forgotten City*. *(Mennonite Weekly Review)*

* * *

Two students at Bethel College, North Newton, Kan., were recognized in the third- and fourth-year college and university division of the 1992 John Horsch Mennonite History Essay Contest, sponsored by the Historical Committee of the Mennonite Church. Daagya Shanti Dick took first place for her paper "A Trumpet or a Looking Glass? The Relationship Between the Mennonite and the General Conference Mennonite Church on the Issue of Race, 1957-1965." Larissa A. Fast received an honorable mention for her paper "Faith and Fire: An Analysis of Three Aspects of the Mennonite Experience in Russia During the First World War, the Revolution and the Civil War."

* * *

When the Persian Gulf War began, Mennonite Central Committee established a special fund for relief in the Middle East. The $841,431 that was raised has been used to help send two planeloads of relief supplies and a doctor and social worker to Iran for Iraqi refugees, to fund mobile bakeries to bake bread for the refugees, to construct rural health clinics in Iran and to send food and medical supplies to Iraq. The money also helped send a delegation of North American Mennonite and Brethren in Christ leaders to Jordan, Syria, the Israeli-occupied West Bank, Israel and Cyprus and to bring Middle Eastern Christians to the United States and Canada.

Beth Hege

High price: *K'ekchi women and children in Guatemala*

indigenous people and to ask the military to leave their towns.

"But the government did not respond to the claims. Instead a general ordered the Spanish embassy to be burned," Ricardo said. Thirty-nine people died in the fire, including Ricardo's father and the father of Nobel Peace Prize winner Rigoberta Menchu.

These martyrs' children, Ricardo and Rigoberta, now lead one of the largest and best-organized peasant unions in Guatemala. During a two-week MCC-sponsored Native American tour to Mexico and Guatemala, indigenous Mennonite leaders spoke with Ricardo about the union's purpose and work.

"The organization was born among the poor and indigenous people," Ricardo said. Through its 14-year history, many leaders have been tortured and killed and government threats have forced union activities to be less public.

Confiscated lands: The union's objectives remain steadfast, however: to see the return of illegally confiscated lands, to receive education and fair wages, to be freed from participation in army-controlled civilian patrols, to be able to organize themselves freely and to end forced military recruitment.

Ricardo said the Guatemalan government has taken advantage of indigenous people by keeping them ignorant of their constitutional rights. They have been unfairly jailed, their lands taken away and their teenage children stolen. Army buses take young men off the streets or from their homes in the night, forcibly inducting them into the army.

Their organization takes the constitution to the peasants, Ricardo explained. "Once people know their rights, they can work against exploitation and injustice."

Since 1982, when the Guatemalan government began burning villages in an effort to wipe out dissent, more than 1 million peasants have been displaced, 440 towns destroyed and 100,000 children orphaned.

Ricardo didn't describe himself as an orphan, although he fits the definition. Shortly after his father died, his mother was killed by a car bomb. Political activism in Guatemala exacts a high price.

"My father was a peasant leader," Ricardo said. "When a man disappeared during the night, my father would try to find out why. I remember all the military bases where I lived; it seemed their main activity was to 'disappear' people. One time the military kidnapped me, my father and younger brother. We were taken to army barracks where they tortured my father for three nights."

Speaking steadily, slowly, Ricardo told his story. "The army kidnapped my three younger brothers, but they may still be alive," he said. "It has been 12 years since I saw them."

The MCC Native tour group visited Mexico and Guatemala to hear stories and to learn of the struggles of other indigenous peoples. Ricardo's story, his suffering and determination, was one of many they heard.

"Are you in danger?" Larry Wilson of Winnipeg asked him.

"The military controls everything," Ricardo said. "At any point anyone could be in danger of death."

Ricardo's father died in a fire. As a leader for indigenous and peasant rights, Ricardo lives in one. *Beth Hege, Nez Percé, one of seven U.S. and Canadian Native participants in an MCC study tour to meet indigenous Mexicans and Guatemalans Sept. 26-Oct. 10*

WORKERS

David Becker is serving as interim pastor at Faith Church, Montezuma, Kan.

Ron Friesen is serving as interim pastor at First Church, Phoenix, Ariz., while **Al Whaley** is on sabbatical.

Joy Lapp was licensed for ministry Nov. 8 at Fort Collins (Colo.) Fellowship.

Jane Miller, St. Paul (Minn.) Fellowship, began Sept. 1 as part-time staff for Christian Peacemaker Teams.

Janice Peters, Whitestone Church, Hesston, Kan., began Sept. 22 as part-time secretary for the Commission on Education.

Janet and **Stephen Plenert** will spend next summer as leadership trainers for the Commission on Overseas Mission in Brazil. They completed a COM term in Zaire and Congo in July and will spend this year studying at Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Camille Quotskuyva began Oct. 6 as interim principal for Hopi Mission School, Kykotsmovi, Ariz.

Quotskuyva

Gwen Reese began Oct. 1 as half-time coordinator of the early childhood education program at Columbia Bible College, Clearbrook, B.C.

Renee Sauder, Newton, Kan., will begin July 1993 as pastor at Erb Street Church, Waterloo, Ont.

Ervey Unruh will begin serving Nov. 1 as interim pastor at First Church, McPherson, Kan.

Don and **Joyce Wyse**, First Church, San Francisco, were ordained Sept. 13.

—compiled by Larry Penner

Director of Pastoral Services for mental health facility. Related master's degree required, ordained minister and certified CPE supervisor preferred. Active involvement in an Anabaptist-related congregation preferred. Position available February 1993.

Send resumé by Dec. 31, 1992, to Director of Human Resources, **Philhaven**, Box 550, Mount Gretna, PA 17064. Fax (717) 270-2455.

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Position opening: **Personnel Secretary, Commission on Overseas Mission**. Three-year term beginning summer 1993. Function: recruitment and preparation of personnel for overseas assignments. Qualifications: college and seminary training, mission experience overseas, administrative, relational and personnel management skills.

Write or send resumé to: **Erwin Rempel, 722 Main St., Newton, KS 67114, (316) 283-5100**

Nursing: Goshen College seeks an assistant director for the new B.S.N. completion program. Qualifications include master's degree, clinical expertise, advanced nursing practice and teaching experience. Responsibilities include recruitment of students, scheduling of courses and clinical experiences and teaching in the program as appropriate.

Contact **John W. Eby, Dean, Goshen College, Goshen, IN 46526, (219) 535-7503. Fax: (219) 535-7660**. Men and minorities are encouraged to apply. Goshen College is an affirmative action employer.

The C. Henry Smith Trust is accepting proposals from scholars for its 1993-94 peace lectureship. "Peace lecture" is interpreted broadly to include related media through which the peace witness can be communicated, such as drama, stories and art. Deadline for applications is Feb. 1, 1993. For more information, contact John W. Eby, Dean, Goshen College, Goshen, IN 46526

• • •

This Christmas, 14 Mennonite churches and three Self-Help stores in California, Idaho and Oregon are sponsoring alternative gift fairs, a project of Mennonite Central Committee. Shoppers may give donations in someone's name to MCC projects or local charities. Recipients will receive a card at Christmas explaining the gift given in their names. For more information, contact Gwen Peachey, 227 Northwest 17th St., Corvallis, OR 97330, (503) 754-6336.

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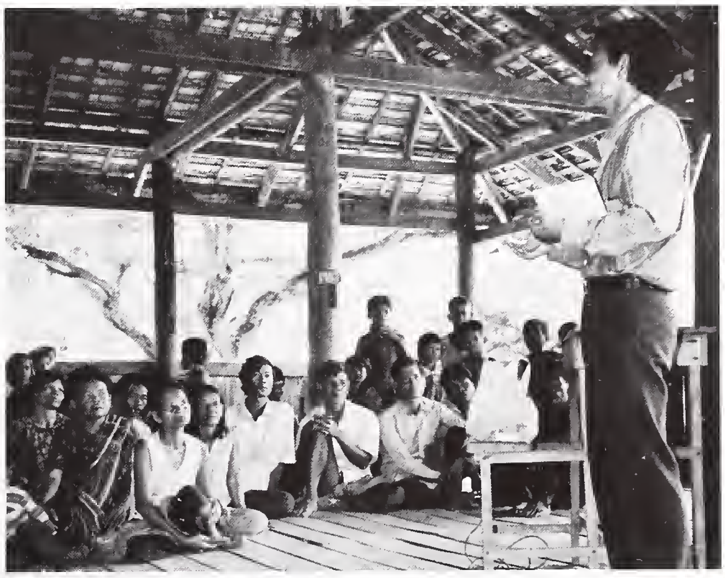
Ann Martin (MCC)

Ung Sam Ath of Cambodia's Central Department of Forestry discusses with villagers their declining standard of living. Village-wide meetings sponsored by Mennonite Central Committee teach farmers about links between deforestation and problems they face: poor soil fertility, irregular water supply and low rice yields. Illegal logging in Cambodia is changing the country's soils and climate; rice yields are declining.

Reviews

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BOOKS

Learning to witness

Jesus' Word Jesus' Way *by Randolph J. Klassen (Herald Press, 1992, 165 pages)*

Reviewed by Marilyn Miller, 2000 Dartmouth, Boulder, CO 80303

It is entirely possible for religious people to talk and act in ways contrary to the nature of God. (The Old Testament prophet Jonah is a good example.) One of the reasons many well-meaning Mennonites are reluctant to practice evangelism is that they have experienced evangelism methods that do not express the One they desire to introduce.

It is refreshing to read *Jesus' Word Jesus' Way* and to note the mission methods Jesus used. In 10 insightful, easy-to-read chapters, Klassen shows us how Jesus (1) identified with sinners, (2) balanced word and deed, (3) used Scripture, (4) made us his advertising, (5) gave an invitation, (6) felt urgency, (7) understood heaven and hell, (8) taught his disciples, (9) prayed and (10) worshiped.

This book lends itself to various purposes. Sunday school teachers and small group leaders will find that the study guide at the end provides stimulating questions, Scripture references and ideas for group discussion. Pastors will discover fitting illustrations and sermon outlines. Private readers will find many practical, helpful insights and helps for the daily living of the Christian life.

Klassen not only talks about "Jesus' word, Jesus' way"; he also practices it in the way he writes. Describing the way Jesus taught, Klassen writes, " ... he was never dull ... his teaching was vivid and clear, challenging the heart, stirring the emotions and illuminating the mind." Klassen's book teaches in the way Jesus taught. It challenges, stirs, illuminates. It is never dull. I highly recommend it for those who desire to put into practice Jesus' word and Jesus' way.

Flying children

A Parent's Bedside Companion: Inspiration for Parents of Young Children *by Randolph K. Sanders (Herald Press, 1992, 155 pages)*

Reviewed by June Galle Krehbiel, Route 2 Box 3-Q, Moundridge, KS 67107

A PARENT'S
BEDSIDE COMPANION
Randolph K. Sanders

More than a devotional book, more than a parenting guide, this paperback will help any parent, grandparent or adult who works with children. Its straightforward approach, realistic humor and psychological hints offer readers a guide to better family life.

Tucked between a no-frills cover are 30 short, easy-to-read chapters. Sanders blends together his experience in clinical psychology and his Christian faith. He recalls his own childhood, adds gems from his children's preschool years and uses examples from families he has counseled or known.

The book portrays family life as it is, beginning with bedtime ritual that Sanders compares to "the ordeal of a decathlon in the Olympics" and ending with a challenge to parents to help children "fly" from the home's launching pad. Similar poetic comparisons punctuate Sanders' writing and bring freshness to often trite topics.

Although the title assumes that most readers will be parents of very young children, its scope reaches into the elementary school years. Although most of the stories focus on children in their preschool years, the themes are timeless.

Sanders points out that parenting is hard work, that most parents feel insecure and sensitive about their parenting and that adults usually rear their children just as they themselves were reared. But, Sanders encourages, creative parenting based on Christian principles produces family units that allow children to be who God intended them to be. "God wants them to fly," Sanders writes, "and we get to cheer them on."

Small church, big ego

Raising Small Church Esteem *by Steven E. Burt and Hazel A. Roper (Alban Institute, 1992, 106 pages)*

Reviewed by Arthur P. Boers, 285 Braemore Ave., Waterloo, ON N2K 1T5

When I was candidating for my cur-

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European Anabaptist Heritage II	August 2-19	Wilmer Martin & John Ruth
Amish Mennonite Story	August 11-25	John & Beulah Hostetler

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rent pastorate, people were genuinely perplexed why anyone would be interested in working in a small church. I had little trouble convincing them that *all* of my own good church experiences had been in small congregations. They also knew how good small churches could be, and we joyfully shared together about the *gifts* of the small church.

However, their question reflected an important concern. Many small churches have an inferiority complex. This is ironic, since small churches are arguably the norm in North America. They may not get much favorable press or celebratory publicity, or they may feel judged by bureaucratic pushes for church growth, but small churches outnumber large ones.

Steven E. Burt and Hazel A. Roper apply some of their considerable experience and wisdom in analyzing the problem of small-church esteem. In working with many different little congregations, they often found high levels of congregational malaise, depression and anger. "Often small churches ... *accept a self-image dictated by society and the dominant culture, an image thrust on them by peer pressure, an image reinforced by failure or depression,"* the authors write.

The authors discuss their work with church-esteem workshops. What a marvelous idea! The result is that many churches often found themselves enabled and empowered to initiate exciting ministries and outreach.

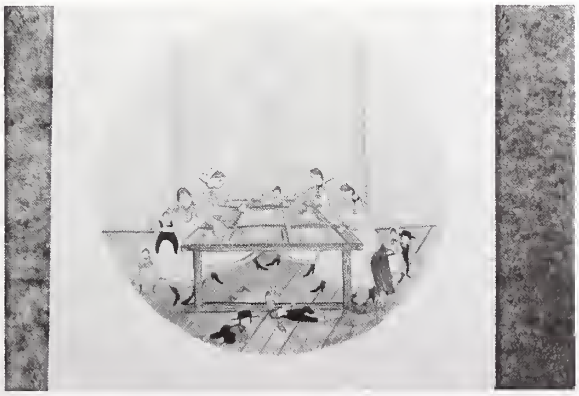
But this is not just an account of what happened to other churches, although there are excellent case studies. It also includes tools that anyone can use in their churches. There are tests to help us analyze our own congregations.

The authors and their resources help us understand how various factors—finances, leadership, history, buildings, community need, vision—all play a role in our church's self-esteem. There are helpful pointers and strategies on raising small-church esteem. There are also good chapters on dealing with conflict.

The authors include a fine bibliography on small churches. The next time a list of resources is published on small churches, this book will have an honored place there.

Resources

- **A Treasury of Mennonite Quilts** by Rachel and Kenneth Pellman (Good Books, 1992, $19.95) includes 100 color photographs, and exhibits a variety of applique, patchwork and crazy patch designs from the late 19th to early 20th centuries.
- **Amish Houses and Barns** by Stephen Scott (Good Books, 1992, $5.95) examines the history of typical Amish houses and barns and the families that lived in them in Lancaster County, Pa.; Holmes County, Ohio; and LaGrange County, Ind.
- **From Here to Zaire**, a new Mennonite Central Committee video, follows the shipment of 1,000 tons of corn and beans donated by North American farmers to Kinshasa, Zaire. For free loan, contact MCC, Box 500, 21 S. 12th St., Akron, PA 17501-0500, (717) 859-1151 or MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.
- **A Quiet Strength: The Susanna Ruth Krehbiel Story** by Amelia Mueller (Faith and Life Press, 1992, $9.95/$11.95 in Canada) is a fictionalized account of the life of a 19th century mother of 15 who was active in the founding of the General Conference Mennonite Church. It may be ordered from Faith and Life Press, Box 347, Newton, KS 67114, or call toll-free (800) 743-2484.



- **Quilting Love,** a print of a painting by P. Buckley Moss, is available from Mennonite Central Committee. Moss donated the print; proceeds will benefit MCC work in Africa. Prints are $200 each, plus $5 postage and handling, or $265 Canadian (no additional charges), from Peter Passage, MCC, Box 500, Akron, PA, 17501-0500, (717) 859-1151.
- **Making Your Church More Inviting: A Step-by-Step Guide for In-Church Training** by Roy M. Oswald (Alban Institute, 1992, $14.95) in fifteen lessons explores a church's manner of welcoming new members and helps churches develop a witness rooted in members' individual gifts.
- **Getting to Know Jesus** by David Schroeder (Faith and Life Press, 1992, $4.95, $5.95 in Canada) focuses on Mark's emphasis on Jesus as Messiah. Order from Faith and Life Press, Box 347, Newton, KS 67114-0347 or Faith and Life Press Canada, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, (800) 743-2484.
- **A watercolor map** giving a skewed bird's-eye view of the Mennonite Church is available from the Mennonite Church General Board, 421 S. Second St., Suite 600, Elkhart, IN 46516.
- **The Meaning of Peace: Biblical Studies** edited by Perry B. Yoder and Willard M. Swartley (Institute of Mennonite Studies, 1992) collects ten essays from German scholars including Claus Westermann, Wolfhart Pannenberg, Luise Schottroff and Ulrich Luz writing on peace themes.
- **Holy Hilarity! Playshop Guidebook of the Fellowship of Merry Christians** contains a model program for an all-day playshop and includes Scripture verses, prayers, and songs about joy. It is available for $18 from Fellowship of Merry Christians, Box 895, Portage, MI 49081-0895, (800) 877-2757.
- **The Zondervan 1993 Pastor's Annual**, edited by T.T. Crabtree (Zondervan, 1992, $14.99), provides sermons and orders of worship for a year of Sunday and mid-week services.
- **The Zondervan Minister's Tax and Financial Guide** by Daniel D. Busby (Zondervan, 1992, $9.99) provides tips for ministers preparing their 1992 tax return.
- **The Zondervan Church and Non-Profit Organization Tax and Financial Guide** by Daniel D. Busby (Zondervan, 1992, $9.99) gives advice on filing for tax-exempt status and other financial decisions affecting non-profit organizations.

—compiled by Larry Penner

Editorial

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'It could have been any of us'

When our congregation had sung several songs and offered prayers of worship last Sunday (Nov. 1), Steve Schmidt, the pastor, invited people to "share what's on your heart." He mentioned that the news in that morning's paper about the killing of five American nuns in Liberia might be on people's minds.

It was. A few talked about the tragedy. Then Mary McKay, who teaches international development at Bethel College in North Newton, Kan., stood up to share. She made the point that these women were not extraordinary people. "It could have been any of us," she said.

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We're all disciples doing the best we can, and events may suddenly place us in situations that others consider heroic.

• • • • •

Mary knows whereof she speaks. She and Paul, her husband, spent 16 years in Guatemala, where a large number of their friends and acquaintances were murdered by the military or by death squads. "We knew that any of us, at any time, could be killed," she said. "But we weren't trying to be martyrs. It's just the way it was. We were ordinary people, just like you."

Her words carried a definite authority. We know Mary and Paul as people involved in a number of concerns. They have helped transport refugees and taken them into their home. They have lobbied the U.S. Congress to bring changes in immigration laws, to support nuclear disarmament, to free political prisoners and to pass the Peace Tax Fund bill. They have taken students to Mexico, Central America, even to Asia.

But Mary and Paul are also regular people. We recently attended the wedding of their daughter Becky. Their daughter Kathleen often plays with our son. Paul is a farmer at heart who loves to garden. Besides transporting kids to soccer games, Mary is organizing some Guatemalan textiles for an exhibit at a local museum. The McKays are a happy, fun-loving, generous family that has also known suffering.

Disciples: They had been in a situation like that faced by the nuns in Liberia, Mary was saying. And any of us could have been as well. "I'm sure they had a group of believers around them, just like we do here," she said. "They probably had reservations about what they were doing. They had their own concerns and fears." We're all disciples doing the best we can, and events may suddenly place us in situations that others consider heroic.

Dorothy Day hated to be called a saint. "If you make me a saint," she said, "then you'll write me off." This was Mary's point, I believe. Let's not put these nuns on a pedestal and then excuse ourselves from living lives of faithfulness.

How appropriate, I thought later, that it was All Saints Day, a Catholic celebration honoring all the saints. But for Anabaptists, "saints" refers to all faithful followers of Jesus. We may honor heroes and martyrs and receive courage from their example, but let's not exalt them unduly in order to write them off.

At *The Mennonite* we are committed to telling stories of ordinary people like you and me. Of saints, in other words. Read the stories in this issue about simple, faithful people in the former Soviet Union (see pages 507-509), about a father in Indonesia who remained faithful to his beliefs over a long life (page 510), about a God of miracles and a God of dirty dishes (page 511), about going to a suffering country to teach the Bible and to teach women (page 512).

"We walk by faith, not by sight" (2 Corinthians 5:7). We don't know what will happen to us, but we know that God is faithful and will be with us. And we know that in order to walk by faith, we need each other. We're all in this together. *Gordon Houser*

Inside

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Longing to be one with men in Christ Jesus / p. 539

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For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

107: 23
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Christmas in Vietnam

(See pages 531-533.)

A children's choir at Vinh Phuoc Evangelical Protestant Church in NhaTrang, Vietnam

Prologue

Once again Christmas approaches, and we face the tension of celebrating the coming of Jesus while sitting through the commercialization of that event. With so much going on around us—end-of-the-year business, buying presents, sending out Christmas cards, visiting relatives—how do we find time to worship God for coming to live among us?

Advent is a time to wait, to prepare ourselves for the Messiah. It marks the beginning of the church year, a calendar too few of us follow seriously. For most of us it is a hectic time. We rush madly from one activity to another. Just taking time to be quiet, to be together as a family, demands our greatest efforts at being countercultural.

For help turn to page 534 of this issue. Anne Neufeld Rupp offers some creative ideas for celebrating Christmas as a family. Or turn to page 536 for some advice to congregations that plan to do Christmas caroling. Like any kind of communication, caroling requires that we know our audience. Or take a trip to Vietnam with James Klassen and learn about the growing church there (pages 531-533).

Finally, listen to women who talk about their experiences in a Christian organization. We men have much to learn. *gh*

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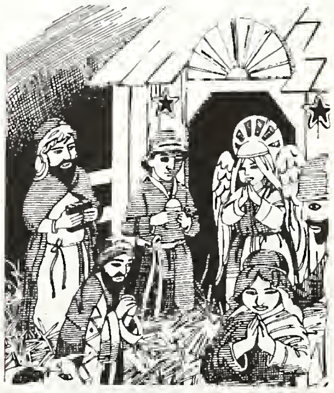

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Cover: Photo is by James Klassen.

Next issue: A look at Menno Simons and the people who take his name

For a Kansas boy, Vietnam means home.

Christmas in Vietnam

James Klassen

I got them just for you," Uncle Vinh said, gesturing toward a pair of new brown slip-on sandals beside the bed he had readied for us in his home. I had met him for the first time an hour earlier at the Tan Son Nhat airport, just after Ly (Lee) and I had landed in Ho Chi Minh City, Vietnam, on Dec. 20, 1990. How could he have known I had been thinking about getting a pair of sandals? He had even guessed my size correctly: 44, the largest ready-made size in Vietnam.

The sandals symbolized not only his generosity but also the new adventures facing me. I had served as a volunteer with Mennonite Central Committee in Vietnam from 1972 to 1976, teaching Bible in Vietnamese and in English right through the revolutionary changes there in April 1975.

But now I was walking in places I had never walked before. I met members of Ly's extended family that I had never met before, including Uncle Vinh. Ly and I were married in Kansas on Dec. 26, 1982, and this was my first trip back to Vietnam since 1976. Indeed, I was on my way "home" to NhaTrang with Ly

Doubly blessed: *The author and Ly at Hon Chong Beach in NhaTrang, Vietnam* to meet her elderly mother, who had been in poor health. Now I would get to greet her as "mother" in person for the first time.

Waiting for the once-a-week flight to NhaTrang allowed Ly and me visiting time in Ho Chi Minh City. Uncle Vinh escorted us "foreigners" through the maze of city streets and protected us from potential exploitation by vendors and cyclo drivers. Though Buddhist, Uncle Vinh accompanied us when we visited Rev. Huyen, the elderly president of the Evangelical Church of Vietnam, on Saturday afternoon, Dec. 22. Rev. Huyen and his wife, each more than 90 years old, welcomed Ly because they had been friends for decades. They welcomed Uncle Vinh and me as well, and they recalled when we had met years earlier.

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In spite of adversities, the church in Vietnam is growing. I saw a strong faith there linked to a passionate desire to share the Good News.

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After visiting the Huyens, we walked up Tran Hung Dao Street a few blocks, then turned into a narrower street. There Rev. Mieng—the elderly vice president of the Evangelical Church of Vietnam—and his wife welcomed us into their home. They were also Ly's long-time friends. I had visited him in April 1976, before I left Vietnam.

He mentioned the Christmas program at the large Tran Hung Dao Evangelical Church that evening, so we lengthened our stride upon leaving his home. The congregation was already standing for the opening hymn when we slipped into the back row of the sanctuary. Had I known we would attend a formal Christmas program that evening, I probably would have worn shoes instead of my new sandals.

The sanctuary held a capacity crowd, perhaps 600 people. Suddenly Nguyen Dinh Tin slipped into our pew and sat beside me. Although he had been a close co-worker of mine in Saigon 15 years earlier, I had lost track of him. The thought of meeting him had crossed my mind, but without his current address, I had not even dared to hope to see him. His wife recognized Ly at the Christmas program and told him, "You'd better go talk to Jim." Now he was serving as secretary of the Tran Hung Dao Church and working at the Protestant bookstore.

Good seeds: In his message that evening, the evangelist Phan Vinh Cu summarized two kinds of uneasiness and fears: (1) external, like unemployment or bitter relationships, and (2) internal, like a guilty conscience. He concluded with a ringing declaration of the Good News: Jesus came to cal our fears and bring us peace. Uncle Vinh, a strong Buddhist, commented after the service, "The pastor made some good points. I really don't mind going to church. I wish my children would take religion seriously." The Christmas program had sown good seeds. In my heart I said, "Thank you, Lord."

The next morning, Sunday, Dec. 23, Ly and I flew to NhaTrang. "These ar for you—they're just like mine," Mom said, smiling as she handed Ly a pair of new sandals. Identical plastic

Friends for decades: *Rev. Huyen, president of the Evangelical Protestant Church of Vietnam, and Mrs. Huyen* rosettes topped each sandal. "Like mother, like daughter," I said.

After unloading our luggage, Ly's brother and I walked the mile to Ly's home church, the Vinh Phuoc Evangelical Church, for the worship service. The church secretary announced that since Oct. 1 that year 30 new people had committed their lives to Jesus, a substantial part of the congregation's goal of 50 by Dec. 31. "Only one week is left," he said. "Christmas is our big thrust. Please remember to pray." The pastor preached on the angels' song in Luke 2:11 and the response it prompted in the shepherds.

That afternoon we attended the youth fellowship's program of Christmas music, and I was asked to share a few words. Ly and I declined the invitation to attend another Christmas program that evening because traveling halfway around the world and reversing our days and nights had left us exhausted. We were determined to be in church on Christmas Eve, however, since Ly's brother would be speaking.

On the morning of Christmas Day, each prayer group in the Vinh Phuoc Church provided music and summarized the group's activities for the year. The pastor from the NhaTrang Leprosarium Chapel brought the message. I usually spoke Vietnamese, but that morning four students—all studying English—accepted the Lord and enjoyed the opportunity to visit with me in English after the service.

That afternoon 150 people packed the newly constructed NhaTrang Leprosarium Chapel, and another 50 stood outside for the service. The chapel choir rang with peace and joy, though some hands holding the hymnbooks had no fingers, only stubs because of leprosy. A soloist limped to the front for his number, "O Holy Night." That chapel, called Nha Nguyen Nui San ("Rocky Mountain Chapel"), was the first new church building the government allowed to be built anywhere in Vietnam since 1975.

Besides being sponsored as an outreach of Ly's home church, the chapel held another special meaning for me. My dad had died just a few weeks earlier (Dec. 1), and the immediate family unanimously decided to donate all the memorial funds to help finish the NhaTrang Leprosarium Chapel and to help purchase hymnals and Bibles for it. Ly and I delivered the funds, and before I arrived back in the United States, hymnbooks purchased in Ho Chi Minh City with some of the memorial funds were already on their way to the chapel.

I had served with Mennonite Central Committee in Vietnam, but now I was walking in places I had never walked before.

All the Protestant churches in NhaTrang combined their musical talents for the Christmas program on the evening of Dec. 27 in the Vinh Phuoc Church. Inside the sanctuary, ceiling fans tried to relieve the heat for the people crowded on benches and lining the walls. I estimated the attendance at 500. Outside, a cool sea breeze kept us comfortable on one of the extra benches beyond the open double doors of the sanctuary.

Five choirs: The next day the music director of the Vinh Phuoc Church commented on a new government openness toward the churches. "Just a year ago," he told me, "we were only allowed to have 12 members in our choir."

Retired pastor Toan explained, "Yes, a year ago the district office wanted a list of all our choir members. There were 20 names on the list. They counted down the list and drew a line under the 12th name. 'That's it,' they said. 'No more than that.' When I heard that, I encouraged the church to organize a youth choir with exactly 12 members and a children's choir with exactly 12 members. We ended up with five choirs, and they were all together on stage for our grand finale on Christmas Eve."

On Dec. 31 Ly and I attended a banquet hosted by the witnessing, evangelism and nurturing committees of the Vinh Phuoc Church. After welcoming the guests, the master of ceremonies noted the goal, "We have been praying that 50 people would give their hearts to the Lord before the end of 1990. As of now, 48 have done so."

"Excuse me," said the head of one committee. "Just today two more committed their lives to the Lord."

Earlier the master of ceremonies had told me about a huge revival among the Montagnards, the ethnic minorities in the highlands of Vietnam. The pastor of the Vinh Phuoc Church confirmed the exciting news: During the past 2 1/2 months more than 10,000 had turned to Christ.

In spite of adversities, the church in Vietnam is growing. I saw a strong faith there linked to a passionate desire to share the Good News. One morning the evangelist from Duc My stopped by to visit me. He had driven the 45 miles on a 50 cc Honda motorcycle. "In our Christmas Eve service," he said, "only two people gave their hearts to the Lord. But one of the two was a Communist Party member who had followed the party for 28 years. Now he realized that Jesus is the way, the truth and the life."

God blessed me abundantly on this trip. Not only had I met Mom Tran, but her health was better than I had expected. I enjoyed seeing her traipsing around the house. "I weigh 70 pounds now," she bragged, "up from 62 pounds. Once I had even been down to 55 pounds." Members of the church confided to Ly and me that more than once they had thought Mom would not survive.

The last night there, Ly gave me a pair of leather sandals with a strap around the heel—exactly like I had been dreaming about before arriving in Vietnam. My trip ended as it had started, with a pair of new sandals. Two new pairs of "Jimshoes in Vietnam"—reminders of having been doubly blessed.

James Klassen, 4505 W. Toledo, Broken Arrow, OK 74012, is a member of the Vietnamese Mission Church in Tulsa, Okla., and the author of Jimshoes in Vietnam *(Herald Press, 1986).*

Christmas ideas for families

Thinking about our traditions can bring more meaning to holiday celebrations.

Anne Neufeld Rupp

Children easily grasp the meaning of symbolism and anticipate the Christmas rituals that return year after year. As adults they will repeat traditions that were important to them as children.

In my family the custom was to have a Christmas Eve meal of fruit soup and ham, read the Christmas narrative from Luke and open gifts.

Our families grow in their understanding of Jesus' incarnation if we add one or two new Christmas ideas annually. The new ideas may come from other cultures, from the customs of people in our neighborhood, from something we read or something our family dreams up. Here are some suggestions:

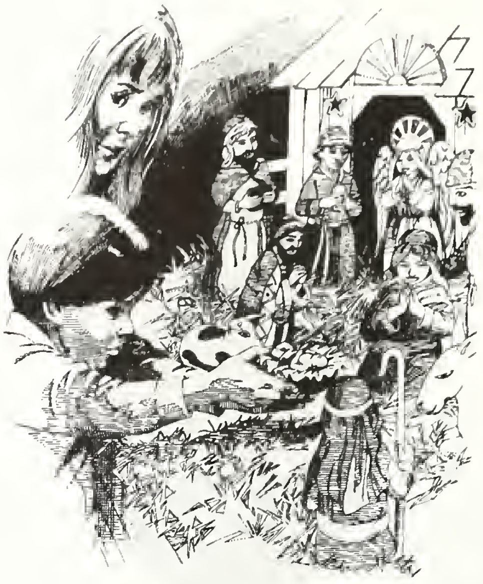
The Nativity scene

Many families have a Nativity scene that is reused year after year. Your family may want to construct one. Christmas craft magazines have ideas for making Nativity scenes. Involve the whole family. Use your own ideas. Provide felt, glue, clothespins, pipe cleaners.

Each Sunday throughout December your children may move the figures of the Nativity scene closer to the stable. The figure for the infant Jesus is not yet part of the scene. On Christmas Eve or Christmas Day read the story of Christ's birth from Luke. The children now move all the figures close to the stable. The infant Jesus is then placed in the manger.

In Poland the Nativity scene is carried into the living room on Christmas Day. It is decorated with tinsel. Brightly lit candles illuminate the scene. The family stands in a circle around the Nativity and sings familiar carols.

In France the children hunt for rocks, moss and berries before Christmas. On Christmas Eve the family gathers, and the creche is decorated. They may build a small hill of rock and moss with a path leading up to it. They may place the shepherds on the hillside. They add other figures, like a fisherman with a net or a woman carrying bread through the streets. These remind the family that Jesus also came for the people of today. The stable as well as Mary and Joseph are placed on the top of the hill. The manger is empty. On Christmas morning an adult places the infant Jesus in the manger before the children wake up.



The Christmas tree

Go shopping with your children. Allow each of them to select a Christmas tree ornament. (If your family is large, you may have to adapt this idea.) With indelible ink, mark each ornament. This way you add several personal ornaments to your tree each year. When your children leave home you may give them the ornaments they selected over the years.

Decorate your tree with cookies. Use a sugar cookie recipe. For a hanging hole, cut paper straws in half-inch pieces and stick one in each cookie before baking. After they are baked, frost and decorate. Write on your children's names and names of expected guests. Remove the straw and string with ribbon. Tie them to your tree. When guests come, give the cookies with their names as gifts.

In Germany small fir trees are decorated with a wide array of ornaments. Wax candles on the tree are still a part of this tradition. The tree is placed on a table. Candy, fruit, nuts and gifts are arranged on this "Weihnachtstisch" (Christmas table).

"Puestos" are market stalls in Mexico where Christmas ornaments

> *Sharing is a powerful tool whereby children associate Christmas with others' needs and abundant giving.*

are bought and sold. Build a puesto from wood or cardboard. Decorate the inside with banners and posters made by the family. Gifts are placed inside the puesto. This is a good idea when you don't want to invest in a tree.

Hang a piñata. Fill a light paper sack with candies, nuts and treats. Decorate the outside in a Christmas theme, such as a star, bell or tree. Hang from the ceiling, preferably in the middle of the room. The children are blindfolded and take turns whacking at it with a stick until it is broken. Everybody joins in the fun of gathering the treats.

The gifts

In Germany, gifts are not wrapped. On the afternoon of Dec. 24, each child is allowed to select a pretty plate. The child places this plate under the tree on the Christmas table. This plate is filled with candy, nuts, fruit and small gifts, much as stockings are filled in our culture. Larger gifts are arranged around the plate. On Christmas Eve, when the living room doors are opened and the children come in to receive their gifts, the children know which are their gifts by the plates they have chosen.

Instead of buying gifts, a family may give service certificates or "I owe you" booklets. Write down a service or some activity to do together. It may also contain a financial promissory note toward an item specified by the giver or selected by the recipient. These are wrapped and given as a gift. Together the giver and recipient decide on when and how the final giving is to take place.

Another idea is to take photos of all major family events and experiences throughout the year, beginning with Advent and Christmas. The following November, select a series of prints that will tell the family story in a nutshell. Make duplicates for all family members. Purchase small photo albums with plastic pages and insert the photos in consecutive order. Write the date, name and Christmas greeting on the inside front cover.

The sharing

Pastors are rarely able to spend Christmas Day with their relatives. Local families may share Christmas with pastor families and others in similar positions. Invite them to be part of the family on that day. This includes having them there for the festivities and the family meal. Give them a modest gift to help them feel they have "relatives."

Families living near colleges have the privilege of inviting students from other cultures to share Christmas with them. Guests may be invited to make favorite dishes from their own countries to add to the Christmas meal. Eating each other's food symbolizes appreciation of each other's culture.

Christmas is a time when we particularly remember needs around the world. The focus moves beyond the immediate circle of family and friends. Make this part of Christmas. Before gifts are opened, plan to have a short worship. This may consist of a reading of the Nativity event, prayer and a carol. In advance, a jar is decorated and placed beside the Nativity scene. A specified amount has been budgeted earlier for this purpose. A list of benevolent causes has been made. The budgeted amount is divided evenly among family members. Each person may choose from the list, where his or her amount is to go. The benevolent cause, the giver's name and the amount is written on a slip of paper. Family members take turns placing these slips in the jar. Later, parents may send out the checks to these various areas.

It is important that the sum decided on be substantial. Sharing in this way is a powerful modeling tool whereby children associate Christmas with others' needs and abundant giving.

Traditions that have been passed down to us from previous generations are well worth keeping. In family living we select the best from different backgrounds and create family rituals that are uniquely our own while trying new things as well.

Anne Neufeld Rupp's address is 13894 Sycamore, Olathe, KS 66092.

Snowed in

Ruth Naylor

Jesus can't get through in the rinkle tinkle of Christmas—
Snow has closed the highways of our hearts.
And there's a wrinkle in our swaddling cloths, thus
Heavenly peace eludes us in this illusion of a party
To celebrate his birth.
What on earth is a holy child to do?
If only we could hold him close!
We've snowed ourselves in
And inadvertently snowed him out.

Ruth Naylor's address is 123 Villanova Drive, Bluffton, OH 45817.

Door-to-door hustlers, scam artists and Christmas carolers

How wary doors opened on the coldest night of the year

Arthur P. Boers

In door-to-door outreach, church workers often meet apathy, hostility and suspicion. We found an effective way to overcome those serious obstacles.

Our young congregation's new building was directly across the street from subsidized housing for senior citizens. The row housing is inadequate and far from resources. The residents are needy in many respects: socially, physically and emotionally.

> *Row housing residents are needy in many respects, but as we tried to reach out, we found them resistant.*

But as we tried to reach out to our neighbors, we found them resistant.

We discovered that our neighbors are overwhelmed by all kinds of people who come door-to-door: salespeople, hustlers, scam artists and various evangelists. Most of the uninvited traffic try to take advantage of the residents. Not surprisingly, residents began rejecting *all* visitors.

Our neighborhood outreach included arranging social events, doing local surveys and getting acquainted. We also had an annual tradition of singing Christmas carols door-to-door.

Written off: The first year we made our singing rounds, however, was a flop. We went to each of the 50-plus units, but almost no one responded to our knocking or came to the door when we sang. We were written off with all the other unexpected visitors that preceded us. No doubt, even as we sang, people were afraid that we wanted to collect money. As we also happened to schedule our singing on the coldest day of the year, we came away discouraged.

But the following year we used a different approach. Since our neighbors were leery of unexpected visitors, we decided to remove the element of surprise by "pre-leafleting" the row-housing complex. In the early afternoon of our scheduled caroling we distributed the following leaflet:

> *Christmas Greetings!*
> *The Mennonite Fellowship wishes to share the joy and hope of Christmas by singing some favorite Christmas carols. A group of us will come by this afternoon between 4:00 and 5:30 p.m. to sing for you. We are not soliciting and do not want donations. Please call us if you do not want us to visit.*
> *We only want to serve you in song and look forward to seeing you. Tree decorating and pizza will follow at our building. You are welcome.*
> *Arthur P. Boers, Pastor*
> *Mennonite Fellowship*

There were a number of important elements to this piece.

- We clearly identified our group, gave the name of an individual in charge and included a phone number.
- We explained the purpose of our visit.
- We noted the time of our visit so that people knew when to expect us.
- We clearly stated that we were not soliciting money or any kind of response.
- We offered people the option of refusing our visit so that we would not be intrusive.
- We invited people to a follow-up event.

The leaflets also had another unexpected benefit. This second year's caroling happened again to be on one of the coldest days of the year. In spite of careful planning, only a few volunteers turned up. All of us claimed to be poor singers. But we reminded ourselves that our leaflets obliged us to follow through with the caroling.

Discouraged, ignored: In spite of our preparations, our caroling did not at first seem particularly effective. We dutifully trudged through the snow, ringing doorbells and singing. There were no responses from the first dozen doors, and we were discouraged. Some were not at home, and others ignored us.

Eventually, however, our leaflets helped us avoid misunderstandings; they smoothed our way. A friendly senior awaited our arrival and happily listened to our faulty renditions of Christmas classics. Soon other seniors listened to us. Many were visibly moved. Several units left their inside doors open so that they would be sure to know of our arrival by hearing us through their screen doors. By the end of our rounds we had warm visits with more than a quarter of the residents.

We continued our practice of pre-leafleting and still found it helpful. Although we are not always sure what such efforts bring, we helped brighten some lives, gave glory (or at least joyful noise) to God, celebrated Christmas, reminded ourselves of the plight of others, instructed our children in an old and worthy tradition and learned something about being faithful in evangelism.

Without the pre-leafleting we might have given up on the idea. Now it is an annual tradition.

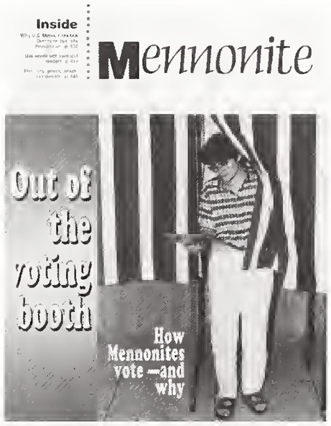
Arthur P. Boers, formerly pastor at Windsor (Ont.) Mennonite Fellowship, is pastor at Bloomingdale Mennonite Church, Bloomingdale, ON N0B 1K0.

Letters

Welcome conservative views

My thanks to Mike Klassen for his article (Oct. 13 issue), "Why U.S. Mennonites Talk Democrat but Vote Republican." I must confess that after years of reading *The Mennonite* I had come to believe that an article such as this would never make it to publication. His article breaks through the wall of silence that for years has virtually banished the expression of politically conservative ideas from public life in the Mennonite church.

Examples of this bias abound, but a few may suffice to make the point. As a former welfare case worker, I read articles in *The Mennonite* about poverty in the United States. In vain I have waited for a mention of the importance of addressing individual sin as we fight poverty. Single-parent households are five times more likely to live in poverty than two-parent households. As American society has rejected Christian morality with regard to divorce and extramarital sex, the number of women and children living in poverty has skyrocketed. Mennonite opinion leaders refuse to acknowledge the obvious connection and instead lay the blame on capitalism and prescribe nothing more imaginative than increased public expenditures. Can we truly claim to care about the poor if we close our eyes to reality and fail to lovingly confront self-destructive behavior in our society?



Many rank-and-file Mennonites have difficulty reconciling the unabashed moral outrage expressed in *The Mennonite* over the execution of a convicted murderer with the tepid, cautious, non-committal language used to discuss the daily taking of human life on an industrial scale in abortion clinics. It often seems that our commitment to open dialogue applies only within the boundaries of American left-wing orthodoxy. Mr. Klassen rightly warns, "We run the risk of alienation in our congregations." For many this alienation is a fact of life. Most committed Christians are mature enough to understand that as children of the kingdom of God we will never be completely comfortable with any worldly political philosophy, right wing or left wing. Only through a true commitment to open discussion can we discern what is good and bad in each political philosophy. I pray that in publishing Mr. Klassen's article *The Mennonite* is signaling a new commitment to foster rather than stifle such a dialogue. *Mark Seibel, Calle Gracita Alvarez, Naco Torre 6, Apt. 7AS, Santo Domingo, Dominican Republic*

Early Anabaptists were liberal

The conservative voting patterns of Mennonites in the United States and Canada stand in stark contrast to the principles of Anabaptist faith. In proclaiming believers' baptism and decrying the use of force against dissenters, the early Anabaptists were in effect prescribing a "liberal" society in which individuals and groups are given autonomy in matters of personal and political belief. When they persistently censured their contemporary civil and religious authorities for neglecting the needs of the poor and dispossessed, they were anticipating a social system in which the government proactively addresses social and economic inequities. And by logical extension, their insistence on nonviolence suggested a society based on the principles of non-aggression and the resolution of conflict by peaceful means.

By embracing reactionary political viewpoints, modern-day Mennonites in North America have bought into the individualism, greed and classism that have come to characterize our public life. This is especially true in the United States, where the Republicans, as well as the conservatives who are ascendant in the Democratic Party, have anointed market capitalism and the pursuit of self-interest as the canons of American society.

But the American love affair with the free market has clearly failed to produce a reasonable level of social and economic equity. Millions of citizens in rural and urban communities find themselves in desperate poverty and without any real prospects for improvement. Inadequate schools, low-wage jobs and the lack of support systems such as affordable child care have created an underclass. It is no accident that western European nations, which practice high levels of public investment in social and economic programs while at the same time achieving strong economic growth, have avoided the extreme disparities that have developed here.

It is ironic that the European nations that in the past persecuted Anabaptists and other progressive groups, forcing many to seek freedom in the Americas, have ultimately developed societies more humane and just than our own. By so thoroughly embracing ultraconservative viewpoints, we North American Mennonites have betrayed our birthright. We need to re-evaluate seriously our political positions and frames of reference. *Michael Wiebe, 8654 Rich Road, Bloomington, MN 55437*

Look for the whole truth

Glenn Kelso's balanced treatment (Sept. 22 issue, page 420) of Native American and European morality needs support. Gordon Houser (page 432) says, "It's not fair to compare what the Native peoples have done with what the conquering Europeans have done … , as if they were equal." But Kelso had already pointed out that "it was not a matter of superior morals that made the aboriginal more environmentally friendly [thus recognizing that he/she *was* more … friendly]. It was a matter of inferior technology and smaller populations." (And if we must attach a moral rather than technical meaning to "inferior" here, then call it "less," for example.)

Mary B. Stueben (Oct. 27 issue, page 465) finds that "the main tone of Kelso's comments" is "to denigrate others" "to make ourselves look better." But Kelso's article is quite different. Just reread at least the second, third, fourth, fifth and 10th paragraphs, which should not all be repeated here.

It used to be politically correct to see most virtue as being in our own group, but now it's the opposite. Both are distortions. Let's look for the whole truth. This is compatible with the story of the mote and the beam in the eye, but that would be another letter. *Ronald Rich, 112 S. Spring St., Bluffton, OH 45817*

46,900 children died

In her letter (Oct. 27 issue, page 464), Dorothy Liechty of Berne, Ind., suggests that the civilian deaths in the Iraq war were "no more than several hundred." The exhibit of 100,000 faces may give the impression that we indiscriminately bombed 100,000 people in Iraq, unless the majority of the faces were in uniform. Even if this were so, one would immediately ask whether a 20-year-old community college student in the Indiana National Guard or a 19-year-old who joined the U.S. Marines out of high school would be a mean-ingless statistic? Would they weep in Berne if every family in Indianapolis, Gary, and South Bend lost a son? Why not boys from Baghdad and Mosul? Is a face in uniform not a face?

A study conducted by Alberto Ascherio of the Harvard School of Public Health and published in the *New England Journal of Medicine* says, "During the Gulf War it was suggested that by using high-precision weapons with strategic targets the allied forces were producing only limited damage to the civilian population. The results of our study contradict this claim."

Damage to water and sewage systems, targets deliberately chosen as strategic, directly caused the deaths of 46,900 children in Iraq in the first seven months of 1991, according to this study.

Pentagon reports have gradually revealed that missiles were by no means as accurate as claimed and that many struck civilian populations. The destruction of the electric power supply at the beginning of the war and the disruption of water and sewage systems brought gastrointestinal and other infections to epidemic proportions. Dr. Ascherio adds that "these epidemics were worsened by the reduced accessibility of health services and decreased ability to treat severely ill children." I do not pretend to be an expert in these matters. Mennonite Central Committee publications have had much more information on the subject.

My response is on the level of the 100,000 faces exhibit itself. Is there no way we can comprehend the deaths of 46,900 children? When our culture and our government work hard to present war as a neat, clean, efficient alternative to negotiation and one that creates jobs and stimulates the economy, can we deal with reality? *Richard K. MacMaster, professor of history, Bluffton College, Bluffton, OH 45817*

A letter writer suggested that only a few hundred civilians died as a result of the 1991 Persian Gulf War.

That was certainly not the conclusion of visitors to war-torn Iraq, such as former U.S. Attorney General Ramsey Clark and our own Mennonite Central Committee worker Carol McLean. The United Nations admitted that Iraq had been bombed "back to a pre-industrial state." The deliberate destruction of the water, power, sewage and communication systems necessary for a modern state means that the killing continues and will for years to come.

An international team of researchers reporting in the prestigious *New England Journal of Medicine* (Sept. 24 issue) found that infant and childhood mortality rates in Iraq have tripled because of the war. They estimated that 46,900 children under age 5 died in Iraq between January and August 1991 as a result of the bombing, civilian uprisings and the U.N. embargo on food and medicine. 100,000 faces are too few.

Ruth Sivard reports in *World Military and Social Expenditures* that civilians are now by far the main victims in wars. The Persian Gulf War was no different. Let us open our eyes to the suffering of the innocent and end the embargo on humanitarian aid to Iraq. *Doug Pritchard, 99 Woodmount Ave., Toronto, ON M4C 3Y3*

I must respond to the writer who commented on the traveling exhibit's 100,000 faces to represent those killed in the Gulf War.

Simply because her number of "civilian deaths at no more than several hundred" are from "a reporter covering the war" does not make her numbers any more valid than those used by the creators of the collage. As with many wars (as well as natural disasters and government acts of repression, for example), we American citizens are likely never to know an "official" body count—civilian or otherwise—from the war. The suggestion that "only a few people in each panel should be portrayed as civilians; the rest should be wearing uniforms" misses the tragic core of this or any battle. Statistics are only numbers. Whether the victims were women, children or men—in plain clothes or in uniforms—is not important. What matters is that all lives lost were human ones, sacred human lives. *Terry Stutzman Mast, 6035 N. 21st St., Arlington, VA 22205*

Applauds ACLU

I was stunned by the unchristian hatred expressed in Dorothy Liechty's letter (Oct. 13 issue) in which she likens the American Civil Liberties Union to a satanic movement against "the church" and all that she herself believes in.

Four years ago I became a "card-carrying member of the ACLU" as a reaction to [U.S. President] George Bush's denouncement of it. I assumed it *had* to have great redeeming qualities if he was so against it.

I have read a great deal of the ACLU's literature. Just where Ms. Liechty gets the idea that its main function is "to protect the communists in their advocacy of force and violence to overthrow the government," I cannot imagine.

And any Mennonite who thinks that separation of church and state is *not* a good thing doesn't know anything about Mennonite history.

I applaud the ACLU for its efforts to protect the U.S. Constitution. The only criticism I can give it is that it sometimes picks unworthy (in my opinion) examples for its test cases.

I thank God for the ACLU, which protects my freedom of speech and the press. A letter like mine could be used to send me to prison or worse in a country without our constitutional rights. *Darlene Scalf, 9169 Catawba, Fontana, CA 92335*

Bible vs. talk shows

I wish to thank Nancy Heisey for "Another Look at Matthew 18" (Oct. 27 issue). The Bible comes out much different from the talk shows when dealing with abuse. Thanks, Nancy, for your insights. *Thurman Entz, Route 3 Box 103, Newton, KS 67114*

Longing to be one with men in Christ Jesus

Mennonite Central Committee women talk about their experiences of discrimination.

Emily Will

It's hard being a woman among Mennonite men."

Pat Hostetter Martin, Mennonite Central Committee co-secretary for East Asia, made this remark at last February's MCC annual meeting in Wichita, Kan.

To help interpret her comment, a group of seven women staff members in MCC's Akron, Pa., offices last summer wrote a five-page letter to MCC chair Ron Mathies.

"We want to acknowledge the better understandings now between women and men. Our experience is that MCC is generally a congenial environment for women to work in. There are many fine, caring and sensitive men in MCC." However, the letter went on to say, "we have at times experienced the pain of feeling mute and invisible."

Unheard: The letter listed remembrances of occasions in which female MCC employees had felt excluded or unheard:

- "I remember when letters from Akron were often addressed only to my husband, even though we shared the country representative role and I did half of the correspondence."
- "I remember feeling uncomfortable in many meetings in which I was one of a few women among many men and in which the male conversation buzzed around me but did not include me."
- "I remember making a comment at an MCC meeting of men. The discussion leader nodded and moved on. The speaker after me made exactly the same comment; the leader asked him to speak more slowly so he could write the comment on the board so everyone could see and discuss it further."

Undervalued: The letters also described occasions in which MCC women felt boxed in or undervalued because of their gender:

- "I remember executive committee members suggesting that my ideas and presentation were developed under the influence of my male colleague, that I was not thinking independently."
- "As a department head, I remember a meeting I attended at another Mennonite institution, along with a male executive office member and one of my staff assistants, who was male. I introduced the agenda. The MCC executive commented on the project's financial considerations, and my staff assistant talked about its technical aspects. As we left to go, the host executive shook my hand and asked, 'Now, whose secretary are you?'"

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Even in Mennonite organizations like MCC, men perhaps do not understand the subtle and sometimes not-so-subtle ways in which they hang on to power. They do not understand how they undercut women in conversation and decision making.

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- "I remember a circle of MCC staff men conversing at the close of an MCC annual meeting. One of the new board members was a woman. A male staffer commented, 'It doesn't look as if Rachel [not her real name] is going to be a strong board member. She hardly said a word the whole meeting.' I looked at the list of board members. I could not recall 10 of the men having said anything or more than one comment, but that wasn't noted."
- "I remember always feeling that men assume women can't 'cut it.' If a woman has strong feelings, she will be labeled emotional. If a man has strong feelings, it shows the power of his convictions. If a woman rarely speaks at a meeting it is because she is a woman and can't articulate well. If a man rarely speaks, it goes unnoticed (unless he is not white). If a woman does a lousy job, 'women can't handle responsibility.' If a man does a lousy job, it reflects only on him."
- "I remember when one high-level administrator repeatedly referred to me as 'mother,' even though I was filling many other roles."
- "When I was pregnant with my second child, my first child was 3, and my husband planned to continue to stay at home as full-time parent. I remember a male administrator pulling me aside to say that I had proved my point by working after my first child was born and that he thought I should think seriously about whether I could handle working after I had two children. I asked him if he hadn't worked when his children were young. 'Yes,' he replied, 'but that was different.'"
- "I remember when the department I supervised replaced two men with two women, and I was told that people would not take us as seriously as before."

More women on boards: *A 1989 Mennonite Health Services board meeting*

Brenda Gregory

- "I remember, as a department head, having a succession of educated, competent female administrative assistants. Then I got a male administrative assistant. He had been in the job just a few months when a male executive commented to me that he seemed competent and bright, that he should apply for a higher-level position. He noted the importance of giving MCC employees a chance to grow. No one *ever* suggested that any of my female administrative assistants should be promoted."

Cultural influences: The letter went on to invite female and male colleagues to share their stories and listen to one another. "We recognize we are all deeply influenced by a culture in which women's ideas are not totally trusted and where violence against women is an accepted part of life—in commercials, in movies, on TV, in jokes, in relationships, in families.

"Even in Mennonite organizations like MCC," the letter said, "men perhaps do not understand the subtle and sometimes not-so-subtle ways in which they hang on to power. They do not understand how they undercut women in conversation and decision making. They do not understand why women are tired. And women perhaps do not understand how they allow themselves to be muted, ignored and belittled."

'Yearnings': Stating a belief that many MCC men and women want to understand and deal with sexism, the letter concluded with women's "yearnings":

- "We yearn for the time when women are assumed to be as valuable and as competent as men, when women's performance and worth are evaluated on an individual basis, when women can make mistakes just like men make mistakes, when women will be treated and will act as equals with men."
- "We yearn for a time when men won't be seen as the 'idea' people and women as the 'background' people, the men as doers and the women as enablers. We yearn for a time when women will receive credit for their ideas without needing to ask for it in ways that make us feel petty or arrogant."

It described some yearnings dealing with practical MCC matters:

- "We yearn for an MCC that is serious about bringing more women and other minorities into our midst and that plans for their nurture and support."
- "We yearn for a greater commitment by MCC to seek out women (young and old) to serve on our executive committees and boards. This may mean challenging the conferences and our constituency to find women to represent them."
- "We yearn for the day when we can attend committee and board meetings and find as many women as men."
- "We yearn for a strong MCC women's desk that pursues advocacy, nurture and support of women, both domestically and internationally."
- "We yearn for a more frank exchange and dialogue between women and men about our differences as well as our common concerns."
- "We yearn for a way of being in MCC that equally values women's and men's unique gifts; that listens to what is said and to what is sometimes not said; that honors the 'otherness' in each other."

Much to overcome: John A. Lapp, MCC executive secretary, sent copies of the letter to various Mennonite and Brethren in Christ agencies. "One ongoing struggle we have at MCC is to overcome our tradition of patriarchy," Lapp wrote in a cover letter. "On occasion we move forward, only to discover we have much to overcome in this deep-seated discrimination among us."

Lapp said that the executive committee, upon receiving the women's letter, "took (it) seriously in a profound soul-searching session and urged us to make the overcoming of this evil an even higher priority."

The executive committee suggested sharing the letter with other Mennonite organizations, since the women's longings "have to do not only with us but also the entire church."

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"We yearn for the day when we can attend committee and board meetings and find as many women as men."

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"We were moved by the forthrightness of the letter as well as by the (executive committee's) commitment to purify our own attitudes and structures," Lapp wrote.

"We welcome comments ... on the process by which we become the Pauline church in which 'there is neither male nor female; for you are all one in Christ Jesus,'" Lapp concluded.

Emily Will works at MCC Information Services.

News

MEDA redefines leadership, management at annual convention

Denver (MEDA)—Build relationships. Empower people. Cultivate the spirit. These are some of the secrets of genuine leadership, according to speakers at the annual convention of Mennonite Economic Development Associates.

Held here Oct. 29-Nov. 1, the gathering sought to bring the worlds of faith and work together under the topic "Leadership: More Than Management." Attending were 360 people from the ranks of business, professions and church agencies in Canada and the United States.

Speakers emphasized leadership as more than mastering a set of management techniques, particularly when Christian faith is involved. "As Christians we bring an extra dimension to leadership roles," said attorney Carol J. Suter. "When God calls us to leadership, he calls our head, heart and soul."

'God calls our head, heart and soul': *Suter*

Howard Brenneman, veteran industrialist and president of Mennonite Mutual Aid, said that for too long business schools have emphasized "hard, quantitative management techniques over supposedly soft people skills."

Creative leadership is often stifled by self-centered, adversarial, quick-fix, bottom-line thinking, said long-time business educator John Eby. Carrying out the "sacred trust" of leadership means shaking off ways of thinking that "imprison the mind ... and prevent us from seeing new possibilities."

Much could be learned from the leadership model of Jesus, said urban minister Mervin Dick in his Sunday morning message. Jesus chose his disciples from the most unlikely quarters and fashioned a team that would turn the world upside down, he said. "Leadership is about building relationships. You can't develop leaders without building relationships." In the corporate world, he said, "when you lose business it's usually a relationship problem."

Dick also urged his audience to cultivate their reflective sides. Business executives are known for action, but they sometimes overlook the importance of thoughtful reflection, he said. "They are very good at doing. They know what to do, but they don't always ask why."

'Fully engaged': MEDA staff reported on the organization's efforts to help Mennonite business and professional people see their daily work in the context of the kingdom of God. "Our 2,200 members interact with at least 25,000 to 50,000 people every day," said president Lee Delp. "We have an incredibly awesome responsibility to be the body of Christ on earth every day." He encouraged members to be "fully engaged" in the life of the church and to rely on one another for mutual support and discipline.

The skills of business are sorely needed not only by the church but also by the world's poor, Delp said, reporting that job creation is critical in a world needing 36 million new jobs every year to combat poverty.

Other staff reported that MEDA programs had helped 14,000 families meet basic needs and had generated 2,850 new jobs in the previous year. A new program in the former Soviet Union provided basic management training to some 800 fledgling entrepreneurs. In North America a new urban development project is being launched in Pennsylvania.

"MEDA is premised on the notion that business and professional skills are gifts from God," said Glen Hostetler, member services director. He said MEDA wants to mobilize more of these gifts and has set a goal of doubling its membership and impact in the next five years. "We are gaining approximately one new member per day, but we need to increase that," he said.

The Department of Defense Authorization passed the U.S. Congress Oct. 5. It appropriates $254 billion to overall military spending, including $3.99 billion to continue construction of the B-2 bomber and $3.8 billion to fund the Strategic Defense Initiative. (*FCNL Newsletter*)

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Six Mennonites won election races Nov. 3. In West Virginia, Republican John Yoder won a seat in the state Senate. Democrat Tom Bishop and Republican Duane Goossen were re-elected to the Kansas House of Representatives. Republicans Robert Godshall and Arthur Hershey were re-elected as representatives in Pennsylvania, and Marvin Riegsecker was re-elected to the Indiana state Senate. *(Mennonite Weekly Review)*

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The U.S. Congress passed the Indian Health Care Improvement Act in October, authorizing approximately $940 million for fiscal year 1993 to address the Native American health crisis. According to the Indian Health Service, Native Americans continue to suffer the highest mortality rates of any U.S. ethnic group. They are 15 percent more likely to die from diabetes, and four times as likely to die from tuberculosis or alcoholism. Indian adolescents are also four times more likely to attempt suicide than adolescents of other ethnic groups. (*FCNL Newsletter*)

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The Church of England endorsed women as priests in November, after a six-hour debate led to the narrow two-thirds majority vote needed from the house of bishops, clergy and laity. The decision places strain on relations with the Roman Catholic Church, relations that had been improving. About 2,000 male priests threatened to join the Church of Rome if the measure passed. *(National Catholic Reporter)*

Michigan state senator and National Rifle Association member Gil DiNello, who opposes all restrictions on firearms, has called for legislation banning Super Soaker squirt guns, reports *The Progressive*. "Real guns are intended to kill. This is intended as a toy," DiNello explained. (*National Catholic Reporter*)

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Aboriginal Canadians protested the name of the Cleveland Indians when the baseball team played in Toronto in mid-September, according to the *Globe and Mail*. "We hope to call attention to the racist stereotyping that is carried on by the use of the logo, called Chief Wahoo," said Jay Mason of the Canadian Alliance in Solidarity With Native Peoples. "We are a race of people, not animals like the Detroit Lions," he said. A Cleveland Indians official said the team is considering changing its logo when it moves to a new stadium in 1994.

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A study by the U.S. National Academy of Sciences calls for government-funded research of the causes of violence. Federal spending on research of violent behavior that leads to homicide is 20-30 times less than that accorded to research of other threats to life, said Klaus Miczek, scientist at the psychology department at Tufts University and contributor to the survey. The study found that while average prison time served per violent crime nearly tripled in the United States between 1975 and 1989, the violence rate did not decline. It also said that the rates of both physical and sexual abuse of children are six times higher for children in families with income under $15,000 than for other children. People living in communities with wide income differences between rich and poor, high housing density, high residential mobility and high percentages of single-parent families are also more prone to violence, the study said. (*The Wichita Eagle*)

Survivors give thanks to MDS

Addie stands in his tropical garden in Franklin, La. Mennonite Disaster Service helped remove a tree that Hurricane Andrew had blown against the back of his house. This cemented a friendship between Addie and the volunteers, says Reuel Detweiler.

MDS work in Florida slowed by red tape

Akron, Pa. (MCC)—Two months after Hurricane Andrew razed southern Florida, housing needs remain critical, but Mennonite Disaster Service is turning away hundreds of people calling to volunteer their services.

"The tent cities are gone, but many people still live in temporary housing," says Lowell Detweiler, coordinator of MDS. Bureaucratic red tape and the logistics of housing volunteers are limiting the MDS response, he says.

Until recently MDS workers could not perform any structural work on damaged buildings in southern Florida unless supervised by licensed Dade County contractors.

Ten days ago MDS received a waiver and may now perform structural work. "But we still have to wait for permits and inspections," Detweiler says.

A roof that an MDS crew would normally rebuild in a day must be done in three stages, with inspection after each one. This delays construction and makes it difficult for project leaders to keep crews busy.

The regulations are meant to prevent substandard construction—one cause of the widespread devastation—and to prevent people being taken advantage of, says Detweiler. "But it slows our ability to respond."

Another problem facing MDS is a lack of housing for volunteers. Again, regulations meant to protect homeowners are impeding MDS's ability to build housing for volunteers. The Homestead Mennonite Church and a lot for parking recreational vehicles remain the organization's only two accommodations.

Detweiler anticipates these obstacles will be overcome by Jan. 1, 1993, and that the MDS team in southern Florida will be able to increase from 50 to 100 or more volunteers.

Detweiler asks potential volunteers to consider the following:

- Because of the number of people wanting to help with this disaster, MDS suggests volunteers limit assignments to one or two weeks, except for leadership positions.
- Volunteers will be urgently needed April through November 1993.
- Volunteers who have their own self-contained living units can be more easily accommodated.
- Volunteers must clear their participation ahead of time, either through their local or provincial MDS contact or via MDS headquarters in Akron.

"Just showing up," he says, compounds the frustrations MDS is experiencing.

- Consider going to Louisiana rather than to southern Florida. The MDS response in Louisiana is already well developed and needs 40-50 volunteers each week.
- Project leaders are urgently needed. Leading projects requires patience and stamina, to work through stressful bureaucratic regulations, as well as relational and organizational skills.

Detweiler anticipates that MDS will be in southern Florida at least until the spring of 1994.

Nobel prize winner meets Native Mennonites

Guatemala City (MCC)—Newton Old Crow got a hug. When Rigoberta Menchu turned to him after hugging someone else he asked, "Can I have one of those?" She obliged, granting an embrace to the tall, slender Crow Indian from Oklahoma.

Menchu's physical stature is small, but her leadership is enormous. Less than a week after Native leaders from the United States and Canada caught sight of her in their rearview mirror, she won this year's Nobel Peace Prize.

'My life does not belong to me': *Menchu*

The Mennonite Central Committee-sponsored learning tour participants caught Menchu as she prepared to address a Columbus quincentennial event in Guatemala City on Oct. 9. "It was so neat to see her walk in with all her people," Amelia Old Crow of Seiling, Okla., remembers.

Menchu, a Quiche Indian from Guatemala, shook hands with the entire delegation. "She seemed tired," says Amelia. "In fact, she had to rest, so she just lay down on the grass with all the people gathered around her."

Menchu's activism has brought worldwide attention to the plight of Central America's indigenous people. She continues her work despite heavy personal suffering: her father died at a protest in the Spanish embassy; her mother was tortured and killed by the military, and several of her brothers and sisters have been tortured, some killed.

In her book *I, Rigoberta Menchu*, she writes, "My role is now that of a leader. ... My job is above all carrying papers into the interior or to the towns and organizing the people, at the same time practicing with them the light of the gospel. My life does not belong to me.

"I am convinced that the people, the masses, are the only ones capable of transforming society. ... I chose to stay in the city among the people, instead of choosing to take up arms.

"That is my cause. As I've already said, it wasn't born out of something good; it was born out of wretchedness and bitterness. It has been radicalized by the poverty in which my people live. It has been radicalized by the malnutrition which I, as an Indian, have seen and experienced. And by the exploitation and discrimination which I've felt in the flesh ... they've killed the people dearest to me. ... Therefore, my commitment to our struggle knows no boundaries or limits." *Beth Hege*

Civil war forces MCC workers from Angola

Akron, Pa. (MCC)—Jeff and Martha Thomsen, Mennonite Central Committee workers living in Angola's capital city of Luanda, were forced to leave with their son Dumisami Nov. 4 when heavy fighting moved to within a block of their home. Church partners had encouraged them to leave until the situation stabilizes.

The Council of Christian Churches in Angola (CICA) has called on citizens to support a lasting peace and democracy in Angola, where battles in major cities between rebel and government forces, death threats and assassinations threaten to rekindle the country's civil war.

Tensions and violence have been mounting in Angola since late September, when the National Union for the Total Independence of Angola (UNITA) lost parliamentary elections to the governing Popular Movement for the Liberation of Angola (MPLA).

Neither UNITA nor MPLA won the presidential elections by the required

According to the Swiss Bible Society, the Bible has been translated into 322 languages, 32 of which came in the last year. The New Testament has an additional 758 translations, and there are an additional 898 translations of portions of the Bible. Currently 600 new translations are in progress. Worldwide there are an estimated 3,000-6,000 languages. *(Menno Expressions)*

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J. Andrew Kirk visited Associated Mennonite Biblical Seminaries Oct. 17-19 to discuss the significance of the liberation theology movement. "...the most significant innovation of liberation theology is the creation of base communities of Christians," Kirk told AMBS's mission colloquium. "The prophetic voice today is not the hierarchy of the church, but these people, the poor, who live in conditions to which the Scriptures speak. ... Protestant responses to [liberation theology] have always been weak because Protestants generally do not have a well-developed concept of the church," he said. Kirk is dean of the Department of Mission at Selly Oak Colleges, Birmingham, England.

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The Religious Affairs Bureau of Hebei Province, northern China, has urged Chinese officials and Communist Party members to act harshly to wipe out underground religious movements, according to UCA News, an Asian church news agency based in Thailand. UCA said it had documents from the Hebei bureau condemning the underground Catholic church for organizing illegal activities and rejecting the rule of the government on religious affairs. The underground Catholics remain loyal to Rome, while the state-backed "patriotic" church rejects ties to the Vatican. One document, titled "Completely Destroying the Organizations and Systems of the Underground Religious Force," called for prompt action to curb the influence of the underground church wherever it emerges.

A Mennonite Peace Statement is being drafted by the Mennonite Central Committee's peace committee, incorporating domestic violence and economic violence and condemning a North American lifestyle that it says depends upon military intervention. "As Christians we are called ... to critique all economic systems according to their impact on the poor," a draft says. The office is also working on a statement addressing peacekeeping forces. "...Until war-torn and famine-stricken areas in Somalia are stable, for example, relief efforts will be hampered," says Peace Office co-secretary Bob Herr.

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Bethel College, North Newton, Kan., will host a symposium, "The Arts, Culture and Community: Perspectives on Aesthetics," Jan. 15-17, 1993. Speakers include professor Richard Fleming, poet Julia Kasdorf, composer Libby Larsen, musician Charles Robinson, ceramist Paul Soldner, writer Luci Tapahonso and theologian Wilson Yeats. Bethel faculty Arlo and Kathryn Kasper will present the play "The Road to Mecca," and Larsen's choral composition "Mass for the Earth" will be performed.

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Older people are not involved in church life in a meaningful way, concludes a nationwide study sponsored by the Administration on Aging. The study used focus groups from five religious organizations: the United Methodist Church, Reform Judaism, National Association of the Church of God (Anderson, Ind.), Southern Baptist Convention, Roman Catholic and A.M.E. Zion, in Nashville, Boston, Seattle and Chicago. The study found that often older people are not asked for advice on policy issues and are relegated to "secondary status." It reported that activities in churches tend to be segmented by age, fostering isolation of seniors. It also found that while seniors have diverse needs, some more active than others, they are often seen as a homogeneous group.

50 percent. MPLA received 49.5 percent of the votes in the presidential election; UNITA received 40 percent.

UNITA leader Jonas Savimbi contends the vote was rigged. The United Nations, which brokered the May 1991 peace accords that paved the way for the elections, says balloting was generally free and fair.

Rev. Augusto Chipesse, general secretary of CICA, says he is satisfied with the way the election was conducted. Chipesse was the one church representative chosen to serve on the approximately 40-member Angolan National Electoral Council.

Angola's 16-year civil war began almost immediately after Angola gained independence from Portugal in 1975. Cuba and the Soviet Union armed the government of this oil- and mineral-rich country; the United States and South Africa backed the rebels.

On Oct. 5 the head of Angola's joint army pulled UNITA forces out of the joint army and began positioning them in the provinces.

"One of the more ugly moments came in late September when UNITA declared that they would make a Somalia out of Luanda rather than accept MPLA's Dos Santos as president," said Jim Shenk, MCC co-secretary for Africa.

Clashes between the governing MPLA and UNITA erupted in several provincial capitals Oct. 29 and spread to Luanda, the capital, on Oct. 31. Associated Press reported that up to 1,000 people were left dead after weekend fighting in Luanda.

A Nov. 1 verbal cease-fire has not stopped the gunfire, Shenk says. "Fighting in Luanda has shifted from a battle between MPLA police and UNITA soldiers to general banditry and looting. In the past few days the government has handed out weapons to ordinary citizens who are using them in looting and in pursuit of UNITA soldiers and suspected UNITA supporters," Shenk said.

"Many of the gun carriers are young, angry MPLA supporters," said Shenk. "The situation does not seem to be improving and will likely get worse before it gets better."

Shenk has sent a letter to the U.S. Assistant Secretary of State for Africa, asking him to support United Nations efforts to demobilize all military forces in Angola immediately and to administer and monitor a second election between presidential candidates Dos Santos and Savimbi. Shenk also asked the U.S. government to support efforts to remove the tens of thousands of land mines in Angola and to ensure that U.S. companies stop selling anti-personnel weapons to Angola.
Charmayne Denlinger Brubaker

Mennonite pastor enjoyed the Vietnam War

Bluffton, Ohio (BC) — "War is a lot of fun," admitted Lynn Miller in his address to a church leaders conference here and to college students at a Bluffton College forum on Oct. 20.

Miller joined the U.S. Navy at the age of 17. "I was not forced to join; in fact I was looking forward to it," he said. "And I enjoyed it thoroughly." Only during wartime is it legal to shoot guns indiscriminately and blow up buildings, he explained. He served on two tours in Vietnam.

'War is a lot of fun': *Miller*

The former pastor of South Union Mennonite Church, West Liberty, Ohio, Miller is on a three-year assignment with the Churchwide Stewardship Council of the Mennonite Church.

A transformation in Miller's opinion of war came when the ship he was on began using fishing boats on the South China Sea as target practice. These boats were the homes of Vietnamese fishing families. "You do not have to be a follower of Christ to know that killing women and children on fishing boats is wrong," he said.

Three deceptions were revealed to Miller during his time in the military. "The idea that a strong defense prevents war is not true. In order to have a strong defense you must have war," he said. "If there is no war for 25 to 30 years, there will be a weak military that lacks combat training."

Advertising for the military that sells the idea of training for a career is misleading. The first stint is "spent on the wooden end of a broom or shovel," he said. "You don't get to play with computers in your first four years."

Language used at funerals is part of

the deception. Miller said, "In war you do not give your life for your country. It is taken while you try to get the other guy to give his life for his country."

At the first opportunity, Miller got out of the military and became a part of the anti-war movement. He joked, "I was a late-blooming flower child."

Pastors and peace workers attending the church leaders conference explored the question "Does Peace Have a Future?" during the three-day conference. Miller said, "Peace will have a future when it does not begin as love for our enemies but with love for our brothers and sisters … no matter if they deserve it or not."

Refugees in Germany fear neo-Nazi violence

Friedland, Germany (MCC)—Refugees at the Friedland camp here fear neo-Nazi violence may reach them, say Mennonite Central Committee workers Edwin and Hedie Hintz.

Although the Hintzes doubt the violence will reach the camp, dubbed the "Ellis Island of Europe," they report that newcomers are frightened.

The immigrants have heard news of escalating right-wing violence in Germany. The German intelligence agency has reported about 1,600 crimes directed against foreigners so far this year, a sixfold increase from 1990. About two-thirds of the violence has been committed in western Germany. Eleven have been killed.

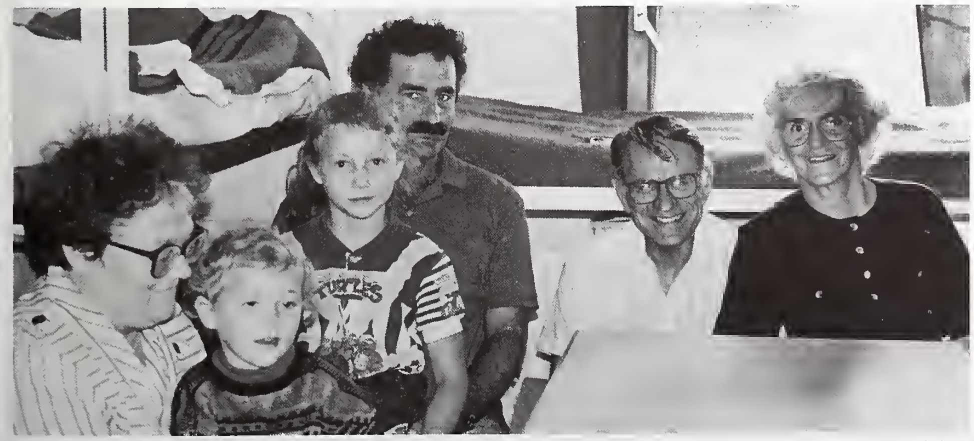
The fear compounds the immigrants' adjustment, the Hintzes report. "The separation of families, material losses and the trauma of leaving everything familiar and coping with a new culture is enough of a load without discovering one has arrived in a hostile environment."

So far the Hintzes have not seen evidence of danger to the people of Friedland. The violence has been directed at visible minorities, whereas the Aussiedler at the camp look European, they say.

The atmosphere is right for political extremists to gain a following, say the Hintzes. This year the war in the former Yugoslav republics is driving unprecedented numbers of refugees to Germany. A half million refugees are expected by the end of 1992.

Competition for limited housing and tax increases on working Germans to pay for refugee resettlement contribute to the friction. The Hintzes say that young unemployed men and skinheads have discovered a cause that is finding considerable support among the disgruntled, so the attacking of homes or apartment blocks where refugees are housed has become an almost daily occurence.

As part of their ministry in the camp, the Hintzes scan the list of new arrivals for Mennonite names each week. Usually about 10 percent of the weekly arrivals have a Mennonite heritage. Ironically these repatriated Germans from the former Soviet Union were mistreated there, where people called them "fascists." Even though they knew nothing about Hitler, their German background was held against them in the Commonwealth of Independent States, the Hintzes say. As new arrivals to Germany, these Russian-speaking Germans now fear violence at neo-Nazi hands. *Emily Will*



Emily Will (MCC)

Welcoming committee: *Mennonite Central Committee workers Edwin and Hedie Hintz visit with Jakob and Anna Warkentin and two of the ir four children in their room at the Friedland facility just days after the family arrived from the former Soviet Union.*

The Conference of Mennonites in Manitoba will hold its 46th annual sessions Feb. 19-20, 1993, at Bethel Mennonite Church in Winnipeg. For more information contact CMM, 200-600 Shaftesbury Blvd., Winnipeg, MB R3P 2J1, (204) 896-1616.

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A student at Rosthern (Sask.) Junior College has left the school and faces criminal charges after the faculty found a semiautomatic pistol along with stolen items in his room. "In one way I am grateful that we find this incident very foreign to us and also quite alarming," said RJC principal Erwin Tiessen, who received an anonymous tip about the weapon. "My faith in young people is not diminished," he said. "I have seen a number of them rally and cooperate in a crisis." He did say the incident raises questions about screening procedures, what warrants refusal of admission and when students should bring concerns to staff. (*Mennonite Reporter*)

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A Canadian study on abuse concluded that religion has little if any relationship to spouse abuse. While men from "conservative" Christian traditions espousing patriarchy do not abuse their wives more than other men, according to the study, women from those traditions do abuse more than other women. The study asked 1,834 adults which acts of violence they had committed in the past year. Conservatism was gauged by belief in biblical literalness, personal salvation, divinity of Jesus and separation from the world. The study did not measure the degree of violence, and various studies suggest that while women perpetrate as much violence as men, male violence tends to be more damaging. Self-defense is the most cited motive for using violence. *(Mennonite Reporter)*

In 1991 MCC shipped 43.2 million pounds of material resources to 22 countries, including 26,802 blankets, 14,454 layettes, 3,046 sheets, 6,127 towels, 8,208 health kits, 26,123 school kits, 362 sewing kits, 35,000 yards of fabric, 61,362 pounds of medical supplies, 108,126 pounds of soap, 186,083 pounds of clothing and 42.6 million pounds of food.

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Truckloads of medicine and food from across the United States converged in Texas Nov. 17, to be sent to Cuba via Mexico. Organized by Pastors for Peace, the U.S.-Cuba Friendshipment defies a U.S. embargo on the Caribbean country. This summer Mennonite Central Committee also worked to restore ties with Cuban churches, having sent food and supplies there through Church World Service. A July delegation from MCC met with Mennonite and Brethren in Christ groups in Cuba. Three Cuban Mennonite groups exist in Villa Clara; they have not been legally recognized by the Cuban government.

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A group of social thinkers advocates a shift toward "family friendly" government policies and calls on parents to spend more time with their children. The Communitarian Network, an organization of liberals and conservatives who contend that society has tilted toward promoting rights over responsibilities, addressed a position paper to President-elect Bill Clinton. The paper said that the time has come to "...commit ourselves to taking the steps necessary to set things right with our children and families." They advocate extending family leave to a full year and changing divorce laws to promote a "children first" policy in allocating the couple's assets. The organization urges parents to give up working long hours and to spend the time with their children, including contributing at least four hours a week to their child-care centers. *(Wichita Eagle)*

Kalahari Bushmen encounter racism

Ghanzi, Botswana (GCMC)—The Bushmen, or Basarwa, tribe, who live here in the Kalahari desert, encounter prejudice on a regular basis, writes Erica Thiessen, Mennonite mission worker in Botswana.

"These are people who live off the land; hunting and gathering is their livelihood," she says. "Their land is being taken away by cattle farmers, and they are being 'encouraged' to move into settlements."

These settlements, which include schools and medical facilities, are run by the government. "Here [the Basarwa] sit with no money and no jobs, relying on handouts," she says, and the rate of alcoholism and crime is on the rise.

Thiessen visited one of the Basarwa settlements in June to help the women sew school uniforms for their younger children, who generally aren't eager to be in classes.

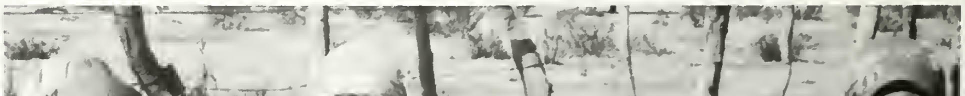
"I lived with a Basarwa woman in her mud hut. We ate together, cooking over an open fire. We went out into the bush to collect firewood with a donkey cart. We carried water from the standpipe outside the yard," she recalls.

"We communicated the best we could. ... How much I actually taught them is debatable, but I did learn a lot just through observation. I hope that even this short period of time will play some role in increasing their self-esteem," she says. Thiessen writes about how the prejudice that the Basarwa experienced has reminded her of the prejudice experienced by another minority group—Native North Americans.

Thiessen works in Botswana with the Commission on Overseas Mission of the General Conference Mennonite Church and Africa Inter-Mennonite Mission. *Carla Reimer*

Erica Thiessen

Back to school: *a Basarwa child wears a new school uniform made by Erica Thiessen and a group of Basarwa women.*



Taking pride: *A Basarwa woman shows off a hand-sewn uniform for a preschooler.*

Record

MVS—Mennonite Voluntary Service
VORP—Victim Offender Reconciliation Program

DEATHS

Abe Krause, 61, died Nov. 10 in Oklahoma City during surgery. He was pastor at Bethel Church, Hydro, Okla. Survivors include Ruby (his wife) and daughters Brenda and Carol.

WORKERS

Ella and **Frank Bergen**, Zion Church, Swift Current, Sask., began a two-year MVS term Oct. 19 at Bethania Haus, Winnipeg.

Lincoln Dall, St. Norbert's Church, Orange, Calif., began a two-year MVS term Oct. 19 as a food representative for Winnipeg Harvest.

Chris Franz, Bergthaler Church, Altona, Man., began a two-year MVS term Sept. 8 as a community liaison and youth worker in Riverton, Man.

Ray Frey has resigned as stewardship director for the General Conference Mennonite Church effective Dec. 31.

Brad and **Sara Friesen Guhr** began a two-year MVS term Sept. 1 in St. Louis. Brad, West Zion Church, Moundridge, Kan., is working with the Missouri Coalition for the Environment and the Missouri Botanical Gardens. Sara, Bethel College Church, North Newton, Kan., is working as a social worker.

James and **Karen Hathaway**, Pea Ridge Church, Palmyra, Mo., began a two-year MVS term Oct. 18 in Fort Collins, Colo. James is serving as a maintenance worker, Karen as a receptionist and volunteer coordinator.

Jeanette Lim, Bethesda Church, Winnipeg, began a one-year MVS term Oct. 12 in Chicago as a research associate and health educator with Cook County Hospital AIDS Service.

Marcella Martens, Hoffnungsau Church, Inman, Kan., began Oct. 1 as a Christian education resource person for the Commission on Education.

Lisa Metzger, St. Jacobs (Ont.) Church, began a one-year MVS term Sept. 14 with Project Peacemakers.

John Neufeld will become full-time instructor in church ministries at Columbia Bible College, Clearbrook, B.C., Jan. 1, 1993.

Heidi Rolland, New Life Foursquare Church, Weymouth, Mass., began a one-

E. Bergen

F. Bergen

Dall

Franz

Frey

B. Friesen Guhr

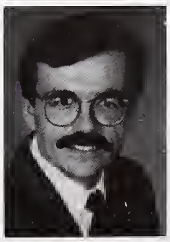
S. Friesen Guhr

J. Hathaway

K. Hathaway

Lim

Metzger


Neufeld

Rolland

The Arnaud (Man.) Mennonite Church is planning its 50th anniversary celebrations, to be held July 30 - Aug. 1, 1994. For more information, contact Ella Janzen, c/o Arnaud Mennonite Church, Box 3, Arnaud, MB R0A 0B0.

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An estimated 46,900 Iraqi children under the age of 5 died in the eight months following the beginning of the Persian Gulf War from causes directly related to the war, according to a September article in the *New England Journal of Medicine*. The findings "...confirm that the casualties of war extend far beyond those caused directly by warfare," wrote the eight international public health officials who authored the article. The study is based on statistical projections from interviews of families of 16,076 children born between Jan. 1, 1985, and Aug. 31, 1991, from all parts of Iraq.

● ● ●

A Peace and Justice Assembly will be held March 4-7, 1993, in New York City. The assembly, sponsored by MCC, will focus on Christian responses to violence: domestic violence, personal assault, racism, economic injustice, community conflict and the criminal justice system. For more information contact Diane Gehman, MCC U.S., Box 500, Akron, PA 17501, (717) 859-3889.

● ● ●

Approximately 550 volunteers painted 36 homes for low-income elderly families in Wichita, Kan., through Mennonite Housing's annual Paint-the-Town Day Sept. 26. Volunteers from sponsoring corporations, churches, civic groups and schools helped pay for the materials and prepare the homes as well. Mennonite Housing operates a year-round home repair program for low-income homeowners in the Wichita area.

In April 1987 George and Margaret Ediger began door-to-door visitation as church planters in East Dallas. By that June a weekly Bible study began in their home, spinning off a sewing circle, girls' club and English classes that fall. With direction from the Commission on Home Ministries, a Sunday school and formalized leadership training began in January 1989. The congregation named itself Comunidad de Esperanza (Community of Hope). In February 1990 the church held its first baptism service and in January 1991 adopted its first budget. Today attendance averages 50 people. The church joined the Western District Conference in October.

• • •

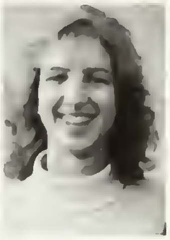
Cheyenne Peace Chief Lawrence Hart spoke at Bluffton (Ohio) College Oct. 27, addressing the history of interaction between Europeans and Native Americans. He discussed the violence done to Native Americans, recalling that the Bureau of Indian Affairs began as a division of the War Department. He pointed out that unlike other minority groups, Native American tribes are sovereign nations. "It is only in recent times that our own people, well-educated and well- trained, are beginning to assert our sovereignty," he said. The American Quincentennial Forum Series sponsored Hart's visit to the campus.

• • •

A German official hopes German Mennonites from the former Soviet Union will settle on an almost-deserted strip of land along the former "Iron Curtain" between East and West Germany. "They could breathe new life into the villages in the Altmark, where the population has sunk from 300 or 400 to 80," said Hartmut Perschau, interior minister of Saxony-Anhalt. He estimates that about 3,000 resettlers of German origin will come. (*Mennonite Reporter*)

year MVS term Sept. 14 as a project director with Interfaith Housing, Hutchinson, Kan.

G. Sawyer


K. Sawyer

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Terrana

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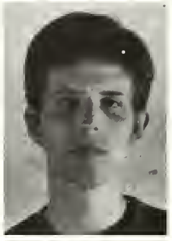
Wenger

Willems

George and **Katherine Sawyer**, Waterville, Ohio, began a two-year MVS term Aug. 15 in St. Paul, Minn. George works with Habitat for Humanity; Katherine works part time as children's coordinator for the St. Paul Mennonite Fellowship and as a music teacher at the City Academy.

Aimee Sixel, Road Home Church, Eden Prairie, Minn., began a two-year MVS term Oct. 19 as a membership and volunteer coordinator in Seattle.

Gaspar Terrana, Wyckoff, N.J., began a two-year MVS term Aug. 23 with Habitat for Humanity in Denver.

Barbara Toews, Akron (Pa.) Church, began a one-year MVS term Aug. 24 as a mediator and case manager with VORP in Fresno, Calif.

Jim Unruh, First Church of Christian, Moundridge, Kan., began a two-year MVS term Oct. 19 with VORP in St. Paul, Minn.

Ken Wenger, Community Church, Fresno, Calif., began a two-year MVS term Sept. 8 as an office assistant with Habitat for Humanity in St. Paul, Minn.

Ann Willems, South Hutchinson (Kan.) Church, began a one-year MVS term Oct. 19 as assistant teacher at Our Place Day Care in Seattle.

—compiled by Larry Penner

Agape Respite Care, a Christian service project sponsored by First Mennonite Church, Berne, Ind., is currently seeking people intereste in part-time employment as care providers for people with physical or mental disabilities. There are opportunities for day, evening an weekend employment.

For more information, write **Agap Respite Care, 566 W. Main St., Bo 111, Berne, IN 46711, or call (219) 589-3543.**

Director of Pastoral Services for mental health facility. Related master's degree required, ordaine minister and certified CPE Supervisor preferred. Active involvement in an Anabaptist-related congregation preferred. Position available February 1993.

Send resumé by **Dec. 31, 1992**, to **Director of Human Resources, Philhaven, Box 550, Mount Gretna, PA 17064, fax (717) 270-2455.**

The **Canadian Mennonite Bible College** invites applications for a tenure-track position in **practical theology**. Training and/or experience in one or more of the following is expected: counseling, worship, Christian education, evangelism, service. The M. Div. degree is the minimum academic expectation, with doctoral studies an asset. Experience in church ministry is desired. Women are encouraged to apply. The appointment will take effect July 1, 1993.

Send inquiries or applications to **Academic Dean, CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4, by Jan. 22, 1993.**

Singles: Introduction services are not just for "losers" anymore. Just join—make new friends, maybe in an area you'd like to visit, meet a mate, whatever. Twenty couples have found mates through Crossroads, and they were ministers, nurses, teachers, many professions, senior citizens and kids in their 20s—not a loser in the lot. Try this modern method which is approved by our church leaders.

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In addition, we assist members who are facing major costs, usually over $25,000, to find better, less expensive alternatives.

Provider discounts. MMA is negotiating arrangements that allow our members to buy health services at reduced rates from cooperative doctors and hospitals.

Education. Through our wellness education efforts, we're helping our members to stay healthy and to be wiser health care consumers.

We're all called to be good stewards of the resources God has entrusted to us. That's why I'm serious about helping MMA members pay *reasonable* prices for *appropriate* health care. It not only lowers costs, but it shares limited health care resources with those who need them.

Howard L. Brenneman

Howard L. Brenneman
President

Reviews

BOOKS

The cross is no picnic

The Clown in the Belfry *by Frederick Buechner (HarperCollins, 1992, 171 pages)*

Reviewed by Gordon Houser, editor

FREDERICK BUECHNER
The Clown in the Belfry

Buechner weaves his magic again in this collection of essays, sermons and addresses. While his inimitable style is consistent throughout, the tone and substance of these writings vary due to the different audiences.

The first essays, on faith and fiction, on the Bible as a good book, on First Corinthians, on the fiction writer Flannery O'Connor and on writing, which are addressed to a more secular audience, seem more engaging to me. Buechner seems to fill the role of apologist better than that of pastor or devotional writer, though he can perform the latter roles quite well.

A successful novelist (his novel *Godric* was nominated for a Pulitzer Prize), Buechner has both a knack and a certain authority for addressing secular audiences. And while he does not water down the gospel message at all, he communicates it creatively and in a way that acknowledges people's lives as they are. In "Faith and Fiction" he describes faith as "homesickness … a lump in the throat. Faith is less a position on than a movement toward, less a sure thing than a hunch. Faith is waiting. Faith is journeying through space and time."

Buechner has much to say to Christians as well. One of the best pieces in this collection is "Adolescence and the Stewardship of Pain" (great title). It is confessional, prophetic and pastoral all at once, thus serving as a good model for preachers.

In "The Church" he addresses the mundane reality of Christ's calling: "[Jesus] didn't so much call [the disciples] out of their ordinary lives as he called them out of believing that ordinary life is ordinary."

The main effect of Buechner's writing on a reader is encouragement, I believe. But he does not try to simply make us feel better with platitudes. He is too honest. He can be comforting, but he is also challenging: "It is the cross [Jesus] is inviting us to, not a Sunday school picnic, and therefore if it is proper to rejoice in his presence, it is proper also to be scared stiff in his presence."

Buechner encourages, challenges, teaches, but he is also such a pleasure to read. *The Clown in the Belfry* is one more example of why he is one of our better writers.

FILMS

One more fishing flick

A River Runs Through It, *written by Richard Friedenberg, produced by Robert Redford and Patrick Markey, directed by Robert Redford*

Reviewed by Larry Penner, assistant editor

There is a reason author Norman Maclean at first staunchly resisted screening his autobiographical novel A *River Runs Through It*: It can't be done.

Robert Redford's attempts to lay the picturesque groundwork of Maclean's earthy prose through documentary-style narration and flat shots of old photos at the film's beginning feel too sentimental. The nostalgic meandering sets a snail's pace for a two-hour film that, thankfully picks up as the brothers grow older and the family tensions stronger.

But for the rare audience that's in no hurry, the plodding prelude does give a sense of historical rootedness. The childhood reconstruction reminds the viewer of the subtleties of family relationships, subtleties that later show up behind the father's laconic reserve, narrator Norman's indecisive submissiveness and his brother Paul's headstrong compulsion.

Fly-fishermen are better off gleaning their tips from other PBS fishing flicks—the waters of this movie are psychological, historical and, ultimately, spiritual. Redford determined to preserve Maclean's rich metaphor, even if it took quoting the book.

In Maclean's prose, fly fishing is creation and life, each word and

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Amish Mennonite Story in Europe	August 11-25	John & Beulah Hostetler

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gesture weighted with submerged meaning like the prize fish swimming below the water's surface. Like Cain and Abel the two brothers offer up their catches to their preacher-father's judgment. Paul begins to cast in his own style as he reaches adolescence and chafes under parental control. The analogy to life is bluntly summed up when Paul's reckless passion for fishing, like his passion for living, nearly drowns him.

A River Runs Through It is a reflection on family life, overly nostalgic at points but for the most part honest, showing how a family can fail but continue to love. Its strength is in the painstaking development of each character and a family system devoted to the Christian faith. Christian love anchors the father's life, but stoicism keeps him from sharing it except in the abstract or from behind a pulpit. Still, that love finds flesh in both his and later Norman's attempts to save Paul from his prodigal destructiveness.

At the same time the film doesn't resort to a simplistic write-off of Paul's struggles as prodigal son. His abandon to life is reminiscent of the lunatic artist, in whom talent and intuition are both born too strong to be squelched by responsibility. There is a perfection in Paul that neither Norman nor his father will ever attain, but it is a perfection that, like looking on the face of God, requires in return one's life.

In its worst moments *A River Runs Through It* becomes just one more reminiscing of the "good old days," asking to be thrown back to gain a little weight. Fortunately its worst moments are few, and most scenes succeed in recreating the same understated gravity that made Maclean's story worth retelling in the first place.

Resources

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- **Sophia**, a magazine for women published in Winnipeg, was begun in 1991 by a group of Mennonite Brethren women associated with McIvor Avenue Mennonite Brethren Church. Send inquiries to *Sophia*, Box 28062, 1453 Henderson Highway, Winnipeg, MB R2G 4E9, (204) 338-0037.
- **Willing Service: Stories of Ontario Mennonite Women** by Lorraine Roth (Mennonite Historical Society of Ontario and the Women's Missionary and Service Commission of the Mennonite Church in Ontario, 1992, $18 U.S.) documents the contributions of women in the service and life of the Mennonite Church in Ontario. Available from Provident Bookstore, 119 E. Lincoln Ave., Goshen, IN 46526, or from WMSC, c/o MCC Cutting Room, 50 Kent Ave., Kitchener, ON N2G 3R1.
- **Songs My Father Taught Me** (Harvest Music, 1992) is a choral collection of arrangements by Larry Nickel sung by the West Coast Mennonite Chamber Choir and directed by Tony Funk. It is available on compact disc and chrome cassette. Contact Spectra Distribution, 468 McNally Drive, Nashville, TN 37211, (800) 877-7732, or World Canada, Box 6900, Vancouver, BC V6B 4B5, (800) 663-3133.
- **A packet of resources** for observing the worldwide Week of Prayer for Christian Unity, Jan. 18-25, 1993, includes a service for Ecumenical Sunday, Jan. 24, sermon notes, music suggestions and a daily Scripture and prayer guide. Write to Week of Prayer, Graymoor, Box 300, Garrison, New York 10524-0300.
- **Favorite Recipes From Quilters** by Louise Stoltzfus (Good Books, 1992, $11.95) features 900 recipes from quilters across North America, interspersed with anecdotal stories about cooking and quilting. Contact Good Books, Box 419, Intercourse, PA 17534-0419, (717) 768-7171.
- **A History of the Amish** by Steven Nolt (Good Books, 1992, $9.95) follows the Amish people's history, from their 16th-century European roots through their settlement in North America.
- **The Hilarity of Community: Romans 12 and How to Be the Church** by Marva J. Dawn (Eerdmans, 1992, $16.95) combines personal experience and Bible study to offer practical suggestions for counteracting the isolation and alienation of contemporary culture.
- **Stories of Remembrance and Restoration: 100 Years of the Western District of the General Conference Mennonite Church**, edited by Loris Habegger (Wordsworth, 1992, $15), collects stories of people that shaped the history of WDC.
- **Parenting a Child With Special Needs** by Rosemarie S. Cook (Zondervan, 1992, $8.99) looks at challenges faced by families of children with disabilities.
- **Young Widow Learning to Live Again** by Kate Convissor (Zondervan, 1992, $8.99) addresses the transitions younger widows experience: raising children, maintaining life's responsibilities and reforging an identity.
- **Children of Divorce—Helping Kids When Their Parents Are Apart** by Debbie Barr (Zondervan, 1992, $9.99) explores how children of different ages respond to divorce and offers advice for teachers, grandparents, church workers and single parents.
- **Applesauce** by Shirley Kurtz (Good Books, 1992, $6.95) describes a family making applesauce and includes a recipe for other families to try.
- **Assault on God's Image: Domestic Abuse** by Isaac Block (Windflower Communications, 1992, $17.95 Canadian) looks at domestic abuse among Mennonites in Winnipeg and includes theological background and suggestions for new directions for the church. Contact Windflower Communications, 7-1110 Henderson Highway, Winnipeg, MB R2G 1L1.
- **Detour** by Grace Kaiser (Good Books, 1992, $15.95 hardcover, $9.95 paperback) describes how an Amish physician's career came to an abrupt end when a spinal cord injury left her a quadriplegic.

DETOUR
Grace H. Kaiser

- **The Upside-Down Tree** by Jean Janzen (Windflower Communications, 1992, $12.95 Canadian) is a recent collection of poems.
- **Hunger 1993: Uprooted People** (Bread for the World, 1992, $12.95) assesses the scope of world hunger, explores its causes and offers solutions. A study guide is also available. Contact Bread for the World, 802 Rhode Island Ave. NE, Washington, DC 20018.
- **Bible Hidden Word Puzzles** by Diane Brummel Bloem (Zondervan, 1992, $3.99) and other word puzzle books are available from Zondervan.

—compiled by Larry Penner

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Editorial

The horror and the holy

A jury in our community recently convicted a man of raping and murdering his 16-month-old daughter.

The other night Jeanne (my wife) called on a neighbor. The woman's husband was holding an 8-month-old baby as it cried and fidgeted. These neighbors are foster parents, and they were caring for this baby for another foster-parent couple that needed to be gone for the weekend. The baby had been removed from her original home because her father had beaten her. The beatings left her blind and traumatized so that she cried often.

Such horror occurs daily. We may read about the atrocities in Bosnia, in Somalia, in Liberia. We may, if we can stand it, recite a litany of horrors that make no sense, that skirt the boundaries of reason. The evil that people do is often so terrible that it is beyond comprehension; it is a mystery.

In the midst of our dark world walks the Savior, but we have to look or we won't see.

A further mystery that challenges our faith is God's apparent absence in the midst of these tragedies. We wish some mighty hand would have intervened to prevent these fathers from committing such brutal acts against their daughters. But nothing—no one—intervened in time.

The horror of sin and the seeming absence of God render us silent. In such silence we enter a new church year. We wait during Advent for the coming of the promised Messiah. We look for the coming of our Savior, the Holy One.

We long, with Mary (Luke 1:46-55), for the One who will bring down the powerful from their thrones and lift up the lowly, who will fill the hungry with good things and send the rich away empty.

Powerful light: We wait in the cold, dark night for the coming dawn. The power of the darkness overwhelms us. The evil in the world—and, when we stop to consider, the evil in ourselves—seems so immense that it frightens us. We wait for some powerful light from heaven, some simple but sure solution to all the problems around us.

Yet we realize that these problems are not so simple. Almost every evil act, observed closely, is tied to some other act. The father who abuses his daughter, perhaps, was himself abused. The people in Bosnia who kill members of other ethnic groups, perhaps, were themselves victims of attempts at "ethnic cleansing."

While we wait in the darkness, shivering from cold and fright, another mystery fills the world, one we cannot perceive unless we look with eyes of faith. When we are overwhelmed by the horror of sin, we cannot see through our despair and fear to the holy presence of God's love. We look for a flash of light and fail to see the spark of a candle lighting a feeble shelter where a young girl—maybe 13 years old—gives birth to a bloody mess of a boy in the dirty straw. We fail to understand that, in God's great wisdom and mercy, our hope lies in this trembling, vulnerable baby sucking at his mother's breast.

In his book *The Clown in the Belfry*, Frederick Buechner writes about going into New York City one day and—in the midst of the seething traffic, the noise and the smells of the city—getting a glimpse of God's kingdom: "I had the feeling that I had never seen the city so *real* before in all my life. I was walking along Central Park South near Columbus Circle at the foot of the park when a middle-aged black woman came toward me going the other way. Just as she passed me she spoke. What she said was, 'Jesus loves you.' … For the rest of the way I was going, the streets I walked on were paved with gold."

In the midst of our dark world walks the Savior, but we have to look or we won't see. While Jeanne saw at our neighbor's house a baby blind and bruised from abuse, she also saw a man holding the baby as she cried, offering that child what love he could. In that physical way he was saying, "Jesus loves you." He was also saying to me, to all of us who wait, perplexed, even overwhelmed by the world's darkening night, "Jesus loves you." The dawn is coming. *Gordon Houser*

$2.00

Inside

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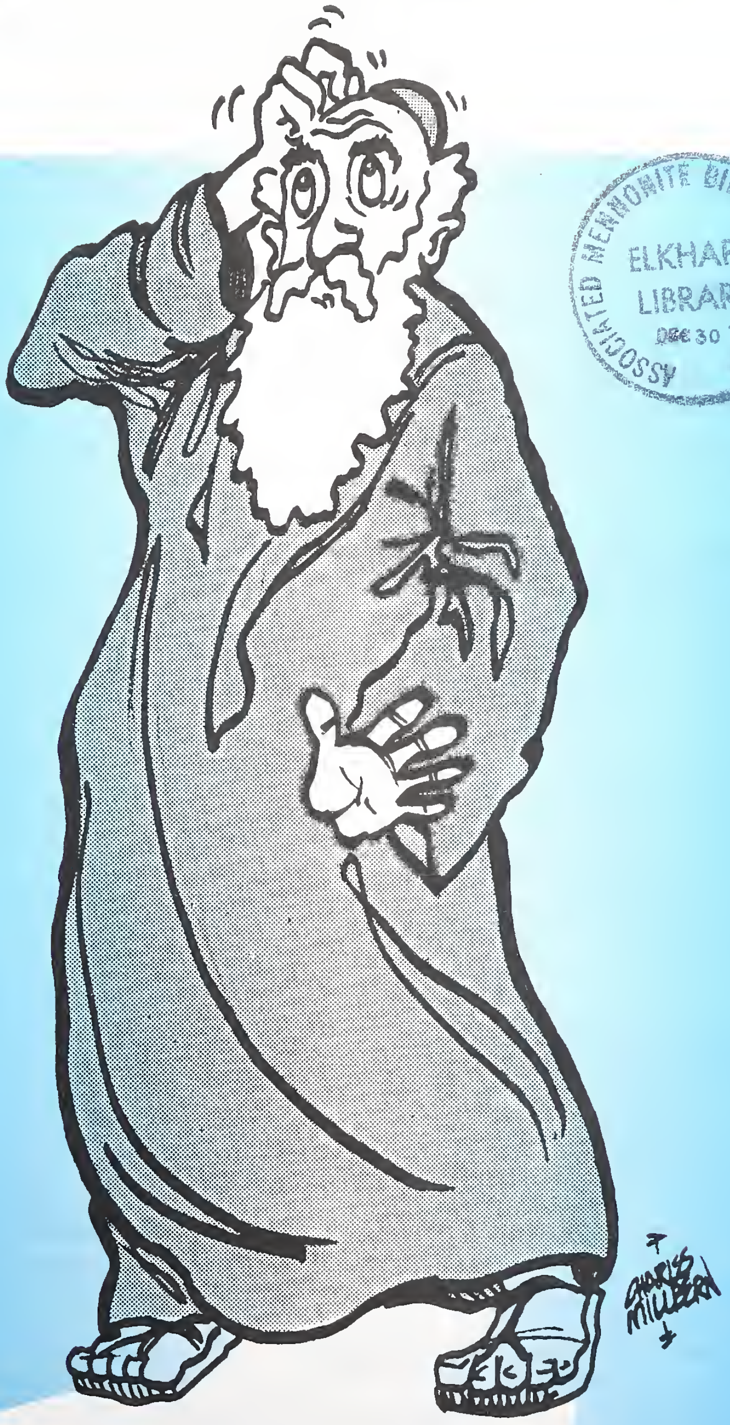
THE Mennonite

For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

107: 24
DECEMBER 22, 1992

What would Menno think?



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A look at Menno Simons and the people who take his name (See pages 555-559.)

Prologue

Have you ever wondered what Menno Simons might have thought if he knew that hundreds of thousands of believers around the globe would identify themselves with him by calling themselves Mennonites? Terry Smith, an Evangelical Mennonite Church pastor, explores that question and others in the article that begins across the page.

In "Taking Menno's Name" (page 558) Roy Vogt takes another look at what Menno stood for and asks himself if he still wants to be a Mennonite. This kind of reflection is a good exercise that too few of us are willing to do. Since Jesus is our Lord and ultimate guide, we need to ask how Menno's teachings fit with those of Jesus and ask the Holy Spirit to guide our reflection.

We also need to reflect as we in the General Conference Mennonite Church and the Mennonite Church consider whether or not to integrate. John Thiesen helps us with a look at Mennonite history and shows that Mennonites have often worked at unity. And Alice Roth helps us by looking at American Lutherans' experience with integration.

Finally, read Suzanne Lawrence's beautiful poem, "The Matchbox " (page 557), and be moved by a woman who suffers sorrow yet continues on with a measure of hope. May we as well. *gh*

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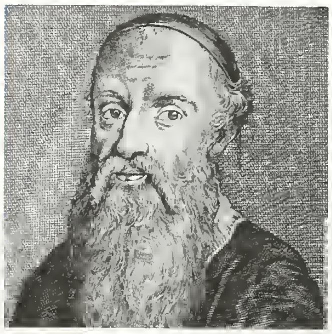

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What was Menno like? What did he believe? Do we really want to take his name for our church?

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Cover: Illustration is by Charles Millbern.

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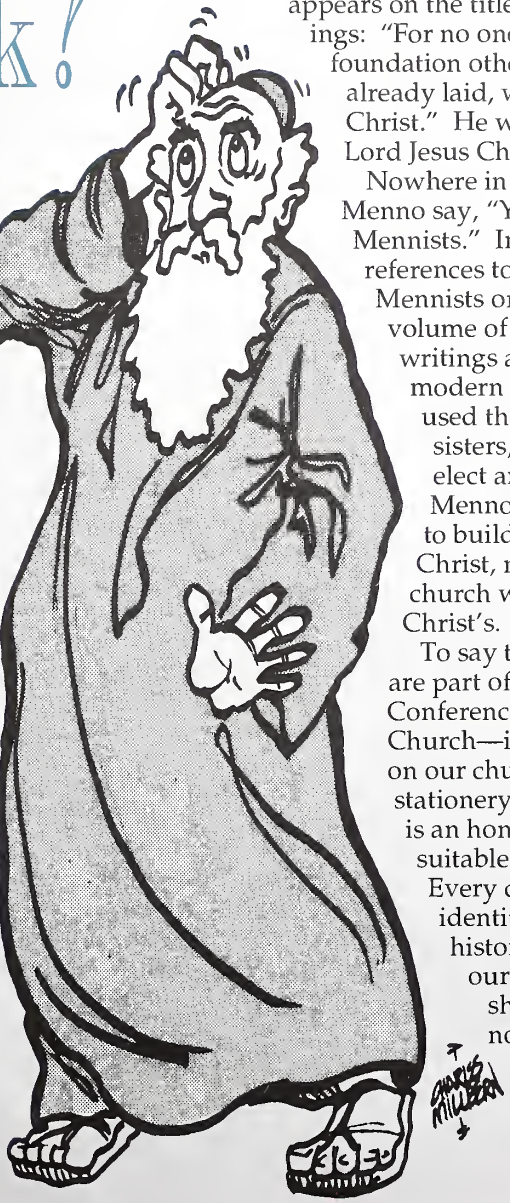
If Menno Simons were to take a look at the church that bears his name today, he might be surprised.

What would Menno think?

Terry M. Smith

One scholar has said that if the state of the church today would cause Menno Simons to turn in his grave, at least we would know where he was buried. It is almost 432 years since Menno died in 1561. A lot of time has passed. If Menno were to take a look at the church that bears his name today, would he be surprised? I suspect so.



First, Menno would be surprised to have a church named after him.

Menno gave his testimony to encourage others to follow the Lord, but he would probably find our focus on him embarrassing. One of his favorite Scriptures, 1 Corinthians 3:11, appears on the title page of his writings: "For no one can lay any foundation other than the one already laid, which is Jesus Christ." He wanted only the Lord Jesus Christ exalted.

Nowhere in his writings did Menno say, "You are now Mennists." In fact, the only references to Mennonites, Mennists or Mennonists in the volume of his complete writings are inserted by a modern editor. Menno used the terms brethren, sisters, children of God, elect and saints, but not Mennonites. He sought to build a church around Christ, not himself. The church was not his; it is Christ's.

To say that our churches are part of the General Conference Mennonite Church—in our advertising, on our church signs and stationery, in our bulletins—is an honest, handy and suitable form of shorthand. Every church has an identity, roots and history. We can't hide our connection and should not. I would not want to. People should know where we are coming from. To me the term Mennonite says something important about our denomination's history and teaching.

But in the end what counts is to be a Christian, a genuine follower of our Lord—not a Mennonite, Lutheran or any other.

Second, Menno would be surprised about the confusion between faith and culture.

What does it mean to be a Mennonite? In some circles "Mennonite" refers to a culture: a language, a race, a food. It has little to do with the Christian faith. Sometimes people say, "You can't be Mennonite, you're not German." Menno would pull out his hair over that one. At the heart of Menno's faith was Christ—and the way to Christ was through personal choice, not culture. When thousands of Mennonites died in the 16th century, culture was not the issue; the Christian faith was. When Menno Simons went into hiding, there was more at risk than his wife's favorite recipes. The tortured and the torturers spoke the same language, had the same culture—what divided them was their understanding of Christ.

As we look at the years of persecution and prosperity, along with two centuries in Russia, we can understand why some people mixed culture and faith to the point that they were seen as one. To understand, however, is not to bless.

Mennonites today are of many cultures. The church's roots are no longer only Dutch, German or Swiss; the Mennonite World Conference shows that The possible confusion of culture and faith now faces new Mennonites in Indonesia, Japan, India and Africa, as it continues to face the Mennonite church in North America (with our growing cultural diversity). Our culture, rich and appreciated as it may be, cannot save us. For Menno, faith and culture must be placed in proper perspective, and Christ must come first.

Third, Menno would be surprised at how some people respond to him today.

In some circles people have grown up with almost a blind trust in Menno. On the other hand are people who flatly reject Menno, with no interest in what he taught or believed. Menno would be concerned. I'm convinced Menno would ask us neither to blindly accept nor reject but to study the Word. For Menno, either a belief is scriptural or it is not worth our faith or practice.

In his *Foundation of Christian Doctrine* (1539) he wrote, "This command and word, I say, Christ commanded all true messengers and preachers to observe, saying, Preach the gospel. He does not say, Preach the doctrines and counsel of men, preach councils and customs, preach glosses and opinions of learned. He says, Preach the gospel. Teaching them to observe all things whatsoever I have commanded you (Matthew 28:20)" (*Complete Works*, p. 165).

When Menno Simons went into hiding, there was more at risk than his wife's favorite recipes.

For Menno the Word had final authority. He took Scripture seriously and lived a hard life as a result. Rather than blindly follow or dismiss Menno we should search the Scriptures as he did and take what is said with utmost seriousness. When Menno studied the Word of God he saw it teaching us that Christ came to save and build a community—a church—of those who have faith in him, are baptized on that faith and work together as a family committed to each other.

Menno might be surprised and disturbed by the Mennonite church of today: to find a church named after him, to see some people mixing faith and culture, to see himself revered or rejected without studying the Scriptures to see if these things be so. (I'm also convinced he would be pleased as he looked at other aspects and efforts of the Mennonite church here and elsewhere around the world.)

There's one indisputable fact about Menno, shown in his many writings: Even if he was at times disappointed by the church of 450 years ago, he was committed to it and worked for its good. Whatever our views are on the Mennonite church today, we would d well to do the same.

Terry Smith is pastor of the Northern Fellowship Chapel of the Evangelical Mennonite Conference at Creighton, Sask This article, excerpted from The Messenger *(June 19 issue) was based on 1988 Reformation Day sermon. The author acknowledges the writings of H.S. Bender, C.J. Dyck and J.C. Wenger.*

An imperfect man who studied the Scriptures

Menno Simons was born in 1496 and ordained a priest at age 28, in 1524. He says he lived in careless ease, but he did not live in easy times.

Unknown to Menno, in the year after he was ordained, a group committed to practice baptism only on confession of faith began in Zurich, Switzerland.

There was a struggle in religious life in the Netherlands, and there was a struggle within Menno. Some people taught that the bread and wine were only symbols of the Lord's death, not his literal body and blood. Menno's own doubts as a priest dismayed him. In desperation he read the New Testament and found that the Lord's Supper focused not on the elements but on the Christ who died. Peace came to him for a while.

Then, in a nearby town, authorities beheaded a tailor, Sicke Freerks, as punishment for being rebaptized. Menno turned again to the Scriptures to see who should be baptized. He searched and saw believers baptized but not infants.

Violent radicals: He became priest in Witmarsum, his hometown. His reputation rose as an evangelical preacher and a good man. Then, influenced by some violent radicals, 300 people took over a monastery near Witmarsum. They were defeated, many of them killed or captured and executed. One man who died was Peter Simons, perhaps Menno's brother. The tragedy shocked Menno in many ways; in his eyes they risked their lives for error, while he sat in comfort with the truth.

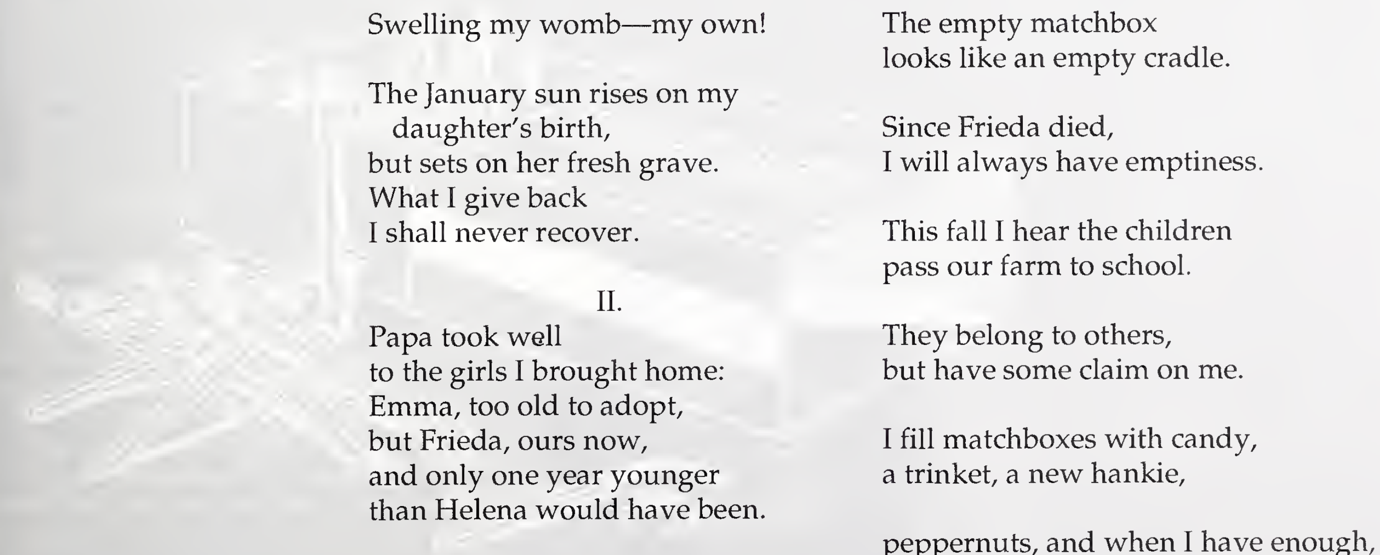
On Jan. 30, 1536, he gained the courage to tell his congregation how his beliefs had changed, then he went into hiding. He and some Christians who were led by Obbe Philips gathered to study the Scriptures privately for some time. When Menno was approached by a group of men who asked him to take on leadership, he asked them to pray with him about it. When they approached him again he agreed, almost reluctantly, and was ordained.

For the next quarter-century Menno worked to pull together a balanced church from the many fringe groups in those difficult and dangerous times. He married Gertrude. He was a homeless man, chased from pillar to post with his family. A reward of amnesty and 100 guilders was offered to anyone who turned him in.

Menno wrote books and was engaged in many disputes. He was an imperfect man. His last years were spent in relative safety and poverty in Wustenfelde. When his health broke, possibly from a stroke, he used a crutch and called himself lame. He died on Jan. 31, 1561, at age 65, preceded by his wife, a son and a daughter. One or possibly two daughters outlived him. *Terry Smith*

The matchbox

Suzanne Lawrence



I.

A woman's laughter,
a woman's milk,
some things a woman needs
to give, not keep.

We give our days to the farm.
Heinrich and I make it go.
We put our barrenness
out of our minds.

But now I have conceived—
after fifteen years!
Fullness of earth—to me!
Swelling my womb—my own!

The January sun rises on my
  daughter's birth,
but sets on her fresh grave.
What I give back
I shall never recover.

II.

Papa took well
to the girls I brought home:
Emma, too old to adopt,
but Frieda, ours now,
and only one year younger
than Helena would have been.

When poor Mr. Franz
came to me in church
yesterday, begging me
to take his motherless
baby boy Ernest,
I knew, but I had to think.
I have been thinking all night—
Harvest is over, my garden
almost done, Frieda
starts school in two weeks.
I could. I just need
to change out of my chore clothes
and hitch the buggy.

Papa does not always ask me
about everything; I too
can do as I like.
I must fix
a very good supper tonight.

III.

The empty matchbox
looks like an empty cradle.

Since Frieda died,
I will always have emptiness.

This fall I hear the children
pass our farm to school.

They belong to others,
but have some claim on me.

I fill matchboxes with candy,
a trinket, a new hankie,

peppernuts, and when I have enough,
wrap them for the Christmas program.

I will walk the mile
and a half under the stars.

Suzanne Lawrence's address is Route 2, Box 49,
Hillsboro, KS 67063.

Taking Menno's name

A look at Menno Simons and what he stood for

Roy Vogt

Would you find it easy to love Menno Simons if you met him in the flesh? Would you be inclined to follow him or to join a church bearing his name?

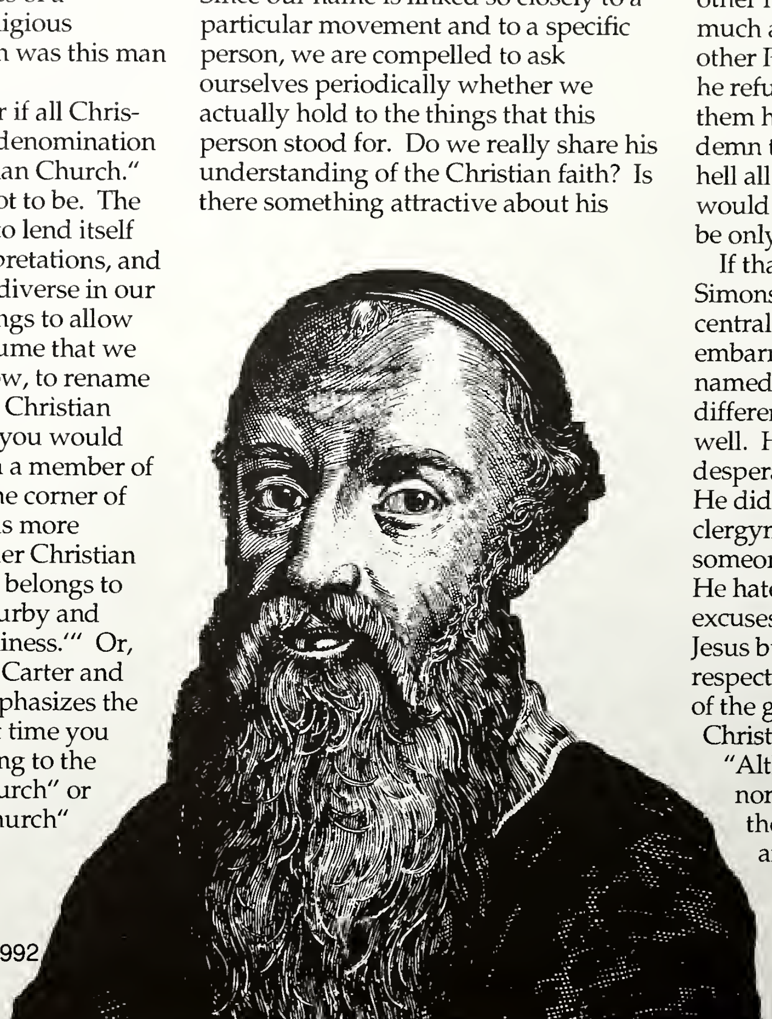
These are some of the questions I asked myself as I reread a selection of Menno Simons' writing. I thought this was the least I could do in memory of the decision Menno Simons made more than 450 years ago to join a new Christian brotherhood, which eventually took his name and which, much later, I chose to join as well.

I have never been particularly bothered by the fact that our church, together with hundreds of others around the world, bears the name of this man from the 16th century. To be the "Mennonite" branch of the Christian church means simply that we choose to interpret the Christian faith according to the spirit and the principles of a particular 16th-century religious community, among whom was this man Menno Simons.

It would be much neater if all Christians could belong to one denomination called simply "The Christian Church." But this apparently was not to be. The Christian message seems to lend itself too easily to various interpretations, and we human beings are too diverse in our own understanding of things to allow this to happen. Let us assume that we did indeed agree, tomorrow, to rename each of our churches "The Christian Church." Before too long you would have people saying, "I am a member of the Christian Church on the corner of Portage and Main, which is more evangelical than many other Christian churches." Or, "So and so belongs to the Christian Church on Furby and Ellice, which practices 'holiness.'" Or, "The Christian Church on Carter and Stafford is the one that emphasizes the peace position." In a short time you would have people referring to the "Evangelical Christian Church" or the "Holiness Christian Church" or the "Peace Christian Church"—in other words, you would have the situation that we have now.

Charles DeGaulle once said that it was difficult ruling a nation that insisted on having 97 different brands of coffee—but he would not waste his time trying to change the coffee habits of millions of Frenchmen. So I feel quite comfortable belonging to a branch of the Christian church that is only one brand name among hundreds of others. And I like the fact that there is something specific about our name: it is linked to a *person*, a man of flesh and blood with ideas and spirit, not to something so vague or bland as "community" or "fellowship."

But there is, of course, a danger in this. Since our name is linked so closely to a particular movement and to a specific person, we are compelled to ask ourselves periodically whether we actually hold to the things that this person stood for. Do we really share his understanding of the Christian faith? Is there something attractive about his spirit? Asking such questions and pursuing them may prove disillusioning, or it may be rejuvenating. In any case, there is something there to be tested.



Women who wear silk: My quest for "the essence of Menno" proved unsettling. Let me be blunt: Menno Simons was not a very lovable person. He was cantankerous, judgmental and sometimes just plain silly. There is no room in his church for women who wear silk or velvet or "curiously adorned shirts, shawls, collars, veils, aprons, velvet shoes, slippers and such like foolish finery." Women who sing are to be avoided; they are much too dangerous to poor, unsuspecting men. Like many medieval men he seems to have thought that evil slinks into the hearts of men most easily and often through the wiles of women.

All that (and much more like it) is not as disturbing as his bitter attacks on other religious groups. He suffered much at the hands of "papists" and other Protestant reformers, but though he refused to take the sword against them he did all in his power to condemn them to hell. If God consigned to hell all the people Menno Simons hoped would land there, heaven would need to be only a small place.

If that were all there was to Menno Simons, or if such outbursts formed a central part of his work, it would be embarrassing to belong to a church named after him. But something different comes through his writing as well. He was a man who wanted desperately to be as perfect as Jesus was. He didn't want to live an easy life as a clergyman and pretend to follow someone whose life had not been easy. He hated hypocrisy and the many excuses that people make for admiring Jesus but not following him. In many respects he had a deeper understanding of the grace and love of God than other Christian leaders of the time.

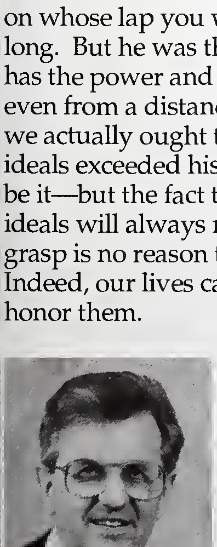
> "Although infants have neither faith nor baptism, think not that they are therefore damned. Oh no! They are saved; for they have the Lord's

> *It took Menno's smoldering anger and love to cut through centuries of false accretions to the Christian faith and to produce a purer vision.*

own promise of the kingdom of God." He is often extremely humble, contrite and tender to those who are suffering. At the same time he is courageous, lashing out at rulers who try to dominate a church without understanding its spiritual nature.

Menno Simons, like many other Christian leaders (including Luther, even Paul) was a complex and contradictory person. And like them he was a trailblazer. It took his smoldering anger and love to cut through centuries of false accretions to the Christian faith and to produce a purer vision. Dull, smooth instruments do not cut. He laid down principles that are vital to the Christian faith: a church without a deadening hierarchy and without connections to the state, a love that reaches out to the enemy as well as to the friend, a simple style of life where things are not allowed to become ends in themselves but remain means to an end. All these things and more he stood for more clearly and boldly than most Christians of his time or since.

Menno Simons was not a kind uncle on whose lap you would like to sit for long. But he was the kind of man who has the power and vision to remind us, even from a distance, of what it is that we actually ought to believe. If his own ideals exceeded his grasp, well then, so be it—but the fact that many of those ideals will always remain beyond our grasp is no reason to discard them. Indeed, our lives can only be richer if we honor them.



Roy Vogt lives at 801-1660 Pembina Highway, Winnipeg, MB R3T 2G2. This article first appeared in Mennonite Mirror.

'Frivolous babblers' and 'shameless women': from the writings of Menno

Menno Simons' writings reveal a man both proud and humble, insightful and perplexed, inspiring and aggravating. Some exerpts:

Nor is there anything by which a person is so readily brought down as by his marriage partner, whom by nature he usually loves.

Shortly thereafter I was transferred to the village in which I was born, called Witmarsum, led thither by covetousness and the desire to obtain a great name. There I spoke much concerning the Word of the Lord, without spirituality or love, as all hypocrites do, and by this means I made disciples of my own kind, vain boasters and frivolous babblers, who, alas, like myself did not take these matters too seriously.

Although I had now acquired considerable knowledge of the Scriptures, yet I wasted much knowledge through the lusts of my youth in an impure, sensual, unprofitable life and sought nothing but gain, ease, favor of men, splendor, name and fame, as all generally do who sail that ship.

Our rulers [in the Catholic church] are like devouring lions and bears; our fathers betray us. They who pastor us deceive us. And those who pose as pastors are thieves and murderers of our souls. Well may we sigh and lament from the depth of our souls. Our house is left unto us desolate. For that which was once the church and kingdom of Christ is now, alas, the church and kingdom of Antichrist.

Listen, he [a messenger sent by Zwinglians] said then, I will tell you something else. But as it had no foundation at all and was nothing but senseless sense, and as he went from one thing to another, I answered recklessly: Away with your talk. All you adduce is nothing but anathema. ... I acknowledge that I might have listened to him more patiently than I did.

Teach them and instruct them, admonish them, threaten, correct and chastise them, as circumstances require. ... Teach them to spin and other handicrafts suitable, useful and proper to their years and persons. If you do this, you shall live to see much honor and joy in your children. But if you do not do it, heaviness of heart shall consume you at the last. For a child left to himself, without reproof, is not only the shame of his father, but he disgraces his mother also.

We certainly know that a plain and humble soul will never show off in gold, pearls or costly apparel. We know that he who fears the Lord is honest, chaste, sober and will never drink, talk, sing and dance with shameless women. For the knowledge, fear and love of God and his Word forbid him.

For we are not so stupid as not to know what the Lord's Word commands in this respect. Taxes and tolls we pay as Christ has taught and Himself practices. We pray for the imperial majesty, kings, lords, princes and all in authority. We honor and obey them.

If something should be sent to my support, send it at once. Butchering time will soon be here and I have little wherewith to buy. Brethren, do not think ill of me; necessity compels me. The cripple who loves you, Menno Simons.

I think much, yet I write and say but little.

Letters

• • • • ▾

Feeding frenzy turf

In journalism the line is nebulous between social comment and promoting a stance. How you dealt with the John Howard Yoder issue (July 14) made it evident that the editor and the editorial board crossed over into the feeding frenzy turf. Yoder has his enemies within the church structures. You set the stage to destroy him. You have no protection in light of Paul's admonition to gently lead him back and restore him. You set the stage for bloodletting. The judgment of God is upon you.

It is strange that the Mennonite constituency has only one cardinal sin. That sin becomes politicized. How you dealt with James Dunn (Oct. 10) was different from Yoder. You helped *feed* the frenzy.

When will some of the other biblical truths [about sins like militarism or greed] be confronted? *Ward Allen, Vancouver*

Defending the Bill of Rights

The American Civil Liberties Union cannot always respond to the many distortions of our positions that are printed, but the letter (Oct. 13 issue, page 442) under the headline "ACLU Is Unchristian" requires comment. In providing a misstated laundry list of what we support and what we oppose, one too lengthy and too confused to correct here, not only did the writer get her facts wrong but also our purpose. What the writer failed to understand is that the ACLU is an organization of nearly 300,000 members dedicated to preserving and defending the Bill of Rights.

As a matter of principle we defend these rights whether or not we agree with those who seek to use them. The threat to freedom of speech, for example, is not often to speech that most Americans like, for majority rule often provides sufficient protection. It requires its utmost defense when it is speech that does not have obvious merit, is uttered by less than commendable individuals or contains words or concepts that some find offensive. If speech that we do not like can be suppressed, then someday those in power will have the precedent necessary to suppress the speech we not only like but believe is essential to preserve what we most value. The same principles of evenhandedness apply to all our liberties.

Thus the ACLU defends the free-speech rights of conservatives and liberals, of pro-choice and pro-life advocates, of civil rights and anti-civil rights demonstrators. We defend the religious rights of mainstream religions and those that may seem odd or irreligious to some. When the Fourth Amendment requires probable cause before a person may be searched, we believe it means what it says—that there must be some individualized suspicion of a violation—whether the person is a motorist at a sobriety checkpoint or a police officer being subjected to drug testing.

To confuse our defense of constitutional principle with support for the purposes, words or actions of individuals who may use these rights is to misapprehend the dynamics that guarantee liberty for all. When we filed a "friend of the court" brief in the cross-burning case that was decided by the Supreme Court in June, we stated that the burning of a cross on the lawn of an African-American family was a reprehensible act that properly should be punished as a crime. However, the particular law chosen by the prosecutors was an unconstitutional one because it could equally be used against communicative activities that no one would regard as criminal. The Supreme Court agreed, finding the law unconstitutional and wondering why the prosecutors did not instead charge the individuals with trespass, arson, terroristic threat or other crimes that did not pose constitutional problems.

Finally, a word is necessary about the First Amendment's "establishment of religion" clause, which its author, James Madison, said prevents government sponsorship of religion because it sets up public officials "as a competent Judge of Religious Truth" and thereby denies the legitimacy of some religions. When government does so, it tends to use the tenets of the so-called true religion as "an engine of Civil policy," he added. The result is equally threatening to the independence and authority of both civil government and religious institutions. If eternal vigilance is the price of liberty, as Thomas Jefferson reminded us, it is necessary to oppose officially sponsored prayer in the public schools lest we allow government officials to tell our children where, when, how, with whom and about what they may pray. *Robert S. Peck, Legislative Council, American Civil Liberties Union, 122 Maryland Ave. NE, Washington, DC 20002*

Follow up on mental illness

Thank you for *The Mennonite*'s focus on mental illness (Nov. 10 issue). I hope it is the first of several on this important set of issues.

A focus on Mennonite mental health facilities would be a good follow-up—how they developed, how they changed the way mental health care is provided in this society.

Reaching outside specific Mennonite issues, a series of articles about what has happened to psychiatric long-term facilities during the past 12 years would be informative. Our long-term facilities are closing, and no one seems to be talking about that outside the psychiatric hospital industry.

A related subject worth some coverage would be, Whatever happened to the Mennonite committee established to look at alcoholism and drug addiction in our denominations? *Jim Compton-Schmidt, 2890 Huntington #134, Fresno, CA 93721*

Women are not animals

This is just a little note to let you know that *The Mennonite* gets read and the issues therein discussed. Every Friday at noon a group of students gathers in my office on the University of Manitoba campus for "table talk." This is an informal time to share lunch and discuss whatever topic comes up. At one of our recent "table talks" I passed around the Oct. 13 issue, containing the letter "Women Are the Weaker Sex." You should have heard the discussion. Two of those students agreed to write responses. Keep the issues coming; they make good discussion material. *Ingrid Cornies, Campus Chaplain, 200-600 Shaftesbury Blvd., Winnipeg, MB R3P 2J1*

I was quite concerned when I read this letter. It bothered me that the writer took such a critical stance against women and Bible colleges. He fails to recognize that within the General Conference community there are both very liberal and very conservative factions. It is important that all Mennonites remain open to dialogue in order to understand our common history and our common destiny. Neither group can claim absolute truth and authority as to what the Mennonite position must be, but if we keep the lines of dialogue and understanding open we can ensure that greater rifts will not overtake the Mennonite community.

Women are not animals. They are blessed with gifts from God to counsel, preach and teach within the church. Women are given the freedom of choice, just as men are. Women, therefore, are entitled to participate fully within the church community in whatever manner the Spirit chooses to move them. To deny women the right to follow their callings from God is to deny them their very lives, which God has given them. It is unjust and a sin toward God to shirk one's responsibility and reject the gifts of the Spirit. *Brenda Guenther, University of Manitoba*

The author of this letter seems to be full of anger; anger that overshadows much of what he wants to communicate. His anger seems to be directed at women, which leads me to believe that somewhere in his life he has been hurt by a woman. This has caused him to go back to old, secure social ideals that dictate that women have a particular place in society.

He stipulates that Bible schools and colleges fail to properly guide and direct the students that enroll in them. He seems to feel that students should be taught from a paternalistic point of view and that a student accept blindly what is presented as "the truth." He also seems to believe too much education will confuse you. The writer has failed to learn the old saying, "If you want to learn, ask questions." In learning, you gain understanding and increase your knowledge base.

The writer's reference to the statement that women are not even supposed to speak in church shows that he needs to increase his understanding of the Bible. Even in New Testament times women were active in the church. See Romans 16:1-4. *Vern Loeppky, University of Manitoba*

From our mission workers

People losing their employment is a daily occurrence here. Two women, with two and six children, occasionally visit our church. They are also "in and out" of work and are never able to truthfully say that everything is fine.

The women live on the hillsides that surround our part of the city. Work is scarce, and we watch people who live in small wooden shacks on these hillsides try to make a living by whatever means they can. They peddle fruit, candies, envelopes or anything they can buy and resell for a few cents profit. They work as maids, often putting in unjustly long days for unjustly low salaries.

Kickbacks: This is only a small taste of the Brazil that watches its president claim his innocence in the current political scandal. The president is alleged to have received millions of dollars in kickbacks from his former campaign manager and long-time friend. I can't imagine how angry and frustrated the hungry, unemployed people of our part of the country must feel as they watch this story unfold. Yesterday's paper carried the results of a nationwide poll that showed that 78 percent of Brazilians want the president out of office. The Brazilian Bar Association has presented the government with a petition to have him impeached.

So what do Christians do? Apparently some evangelical members of the government are siding with the president because of the biblical instruction to respect governmental authority. A young man in our church said he's never understood this instruction of Scripture. Sharing in church, he lamented the plight of those who are unemployed and "go hungry" while the government allegedly wallows in corruption.

Once again the church needs to discern the will of God in the face of authority, as in Acts 4:18-20. Again the church is called to support the true will of God, as preached in Isaiah 59:6-11.

Pray that this will be a teachable moment for the Brazilian church. Pray for a resolution to Brazil's present crisis. *Mel and Enid Letkeman, Mennonite Central Committee, C.P. 111, 50.000 Recife, Pernambuco, Brazil*

"Kami ni eiko! Hito ni heiwa!" "Glory to God! On earth peace!" The angel's message to the shepherds on that quiet hillside in Bethlehem 2,000 years ago hung in front of our little church room in large bold letters.

The angel appeared to Joseph, then Mary, and last to the shepherds as our small church group presented the simple pageant. During the candlelight service we read again about the angels in the Gospel of Luke. We sang the angels' song—Glory to God in the highest! But real angels were far from my mind.

Shoes: Halfway through our Christmas Eve program people were still coming. A few were leaving. As I went to the entrance to say good-bye to one who had to leave early, I stopped to count shoes. This is the easiest way of knowing how many people are in attendance in Japan, because shoes are always taken off before entering a church or house. Forty, 50, 60, 67! Where was our faith?

We had prepared for 50 for our second Christmas Eve service in Fukuoka, Japan, where we were trying to begin a new church. Now all our program booklets were gone, as well as the candles for the candlelight service. Several women had baked and decorated 50 cupcakes to serve after the program. There wouldn't be enough.

Then someone beckoned me into the hall. There stood an "angel" with a tray of cupcakes. "I wanted to bring you these tonight," a friend of mine from another church said, handing me the tray. Then she was gone.

I was at a loss for words. Our friend had often showed up with some special treat just when we were lonely and discouraged. But this Christmas Eve I knew the Lord had sent an "angel" to fill a simple need. My heart was filled with joy and peace. *Mary Derksen, Fukuoka, Japan*

The myth of Mennonite disunity

History shows that Mennonites have often worked toward unity.

John D. Thiesen

It is an entrenched part of Mennonite folklore that Mennonites are prone to schism. If a person asks for a description of Mennonites, the typical Mennonite may say something like, "There are *n* different kinds of Mennonites" (where usually *n* is greater than 15). The *Mennonite World Handbook* (1990 edition), for example, lists 25 different Mennonite conferences for North America. A letter to the editor of a Mennonite newspaper described Mennonites as "the world's most fragmented Christian denomination."[1]

As with most stereotypes, this one contains a half-truth. But the common myth of Mennonite division is also half-false.

The myth is false in two ways. First, it is wrong numerically. Many other religious movements are splintered into more antagonistic fragments than Mennonites. There are far more than 25 different kinds of Baptists. A book on Mormon splinter groups lists 167 breakaway and renegade movements in a denomination that is only a third as old as the Mennonites.[2]

More important, the myth is untrue to Anabaptist and Mennonite history. We are a group that has paid much attention to its history, at least during the past 50 years. A frequent reference point in presentations of our Anabaptist origins is the Schleitheim Confession of 1527.

Schleitheim represented a coming together of representatives of many early Swiss Anabaptist congregations. They agreed on seven matters of practical importance rather than abstract theology: baptism, church discipline, communion, separation from the world, congregational leadership, nonresistance and oaths. A desire for practical unity was evident at the beginning of the Anabaptist movement.

Another unification point in Mennonite history has had a greater influence in our history, the Dordrecht Confession of 1632. When it was written, the Mennonites of the Netherlands were divided into two main factions: the "Flemish" and the "Frisians." A Flemish church leader in the city of Dordrecht composed the confession as an attempt to bring the two factions back together, and 51 Flemish and Frisian clergy signed it. Twenty-eight years later the Dordrecht Confession brought another group into its unifying fold when a group of Mennonite leaders in the Alsace adopted it. Other Mennonite groups in northern Europe and southwestern Germany also began to use Dordrecht. Immigrants from these areas, especially Alsatian and Palatine Mennonites and Amish, brought Dordrecht to North America, where it was the dominant written description of Mennonite belief until the latter 19th century.

Persecution and migration were also arenas in which divisions were submerged. The Mennonites who moved to Russia in the late 1700s and early 1800s, for example, gradually forgot the Flemish/Frisian schism they brought with them. This rigid line of separation lost importance in the face of new practical challenges and new religious influences. (New divisions arose to replace the old ones.) Many Amish who came to North America eventually came to think of themselves as Mennonites, turning their backs on Jakob Ammann. In the 20th century, the division between the *kirchliche* (church) Mennonites and the Mennonite Brethren was set aside in the crisis of refugee flight from war-torn Europe (only to be redrawn by North American aid-givers).

'Marvelous audacity': Mennonite migration is of particular importance to discussions of Mennonite unity. A common misunderstanding among GCs and MCs is that the General Conference Mennonite Church traces its origins back to 1847, when John Oberholtzer and his followers broke away from the Franconia Conference in eastern Pennsylvania to form what eventually became the (GC) Eastern District Conference. In reality the General Conference Mennonite Church had its origins among Mennonites who came to southeastern Iowa from Bavaria and the Palatinate in the 1840s and 1850s. In 1859 the two congregations they had formed united to promote home and foreign mission work and invited other Mennonites to join them. In their 1860 meeting, with "marvelous audacity,"[3] they named themselves the "Union of All Mennonites of North America." With naive optimism they believed in unity in essentials and freedom in nonessentials. (But who defines what is essential?)

The Bavarians dominated their new organization for the next 15 years, although Oberholtzer sympathizers from Pennsylvania, Ohio and Ontario also participated. Then in the mid-1870s a new wave of Mennonite immigrants from Russia and Prussia arrived. Many of their congregations, totaling thousands of members, joined the tiny General Conference to cooperate in missions and education. But first they had to overcome differences among themselves. In Kansas, for example, there were eight subgroups among the arrivals, each with its own slightly different church practices and language dialect.[4] It is probably safe to say that by 1900 the General Conference brought together the most diverse group of Mennonites ever up to that point in history.

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The Mennonites and Amish who were already in North America when the 19th-century immigrants arrived followed the immigrants' pattern of organizational unification only two or three decades later. In 1898, representatives of several of the "old" Mennonite regional conferences organized another General Conference. For several decades Mennonites had to keep straight the "General Conference A" (GCs) and the "General Conference B" (MCs). Once again the motivation was cooperation in missions, education and publication, although the 1898 conference held to a much stricter view of "essentials" than did the 1860 conference. At first, less than half the "old" Mennonite regions supported the new organization, and the large eastern conferences did not. Over several decades, though, the new conference achieved a remarkable feat of unity by drawing in the majority of the Amish (those who didn't choose the Old Order option) and the "old" Mennonites.

Half-truth: Obviously these stories are selected with a bias toward unity. The myth of Mennonite disunity is a half-truth; it is an important element in Mennonite history. I don't mean to argue that we need to see unity as more important than schism in Mennonite history or to see disunity as more important than uniting. The glass isn't half-full or half-empty; it's both, and neither. We can't have one without the other, unity without schism or schism without unity. Schism in Mennonite history has rarely been for the purpose of standing in sublime isolation but has been for the purpose of joining together the like-minded (the right-minded) and for calling the rest (the ones separated from) to follow to a higher plane of vision. Likewise, unity hasn't usually been for anyone and everyone; unity usually has boundaries and excludes some. Even now the General Conference Mennonite Church and the Mennonite Church are writing a joint confession of faith, which by definition says what we believe and what distinguishes us from others.

Perhaps the myth of Mennonite disunity is a symptom of another Mennonite stereotype: a lack of self-esteem and an unhealthy approach to humility. At a time when Mennonite unity is near the top of our denominational agenda, whatever our individual opinions on the current "integration" proposals, we need to set aside stereotypes for a clearer view of our past and present.

NOTES

[1] Letter by Brian D. Arbuckle, Elkhart, Ind., to the *Mennonite Weekly Review*, March 26, 1992, p. 5

[2] Steven L. Shields, *Divergent Paths of the Restoration: A History of the Latter Day Saints Movement* (Restoration Research, 1982, Bountiful, Utah)

[3] Theron F. Schlabach, *Peace, Faith, Nation: Mennonites and Amish in Nineteenth-Century America* (Herald Press, 1988, p. 130)

[4] David A. Haury, *Prairie People: A History of the Western District Conference* (Faith and Life Press, 1981, p. 25)

John D. Thiesen is archivist at the Mennonite Library and Archives at Bethel College, North Newton, KS 67117.

Willard Claassen

Naive optimism: *Site of the 1860 meeting in West Point, Iowa, that began what became the General Conference Mennonite Church*

Commentary

Lessons from a Lutheran merger

Alice M. Roth

On Aug. 29, 1986, a telephone hookup linked three Lutheran assemblies meeting in Milwaukee, Minneapolis and Chicago. Delegate votes were counted and announced. As the overwhelming majority of votes were reported in favor of merger, all three of the assemblies responded by singing.

As a member of the Integration Exploration Committee for the General Conference Mennonite Church and the Mennonite Church, I was interested in the way congregations and synods (our conferences and districts) were involved in the merger process and in what was actually the motivating basis for merger.

In *Anatomy of a Merger: People, Dynamics, and Decisions That Shaped the ELCA*, Lutheran editor Edgar Trexler dissects nine years of merger proceedings and the first three years of the new Evangelical Lutheran Church of America (ELCA), established in 1988.

At the heart of the merger process was strong congregational involvement, he writes. Major headaches developed around quotas (representation), ecumenism, structure and headquarters location. Financial problems threatened the life and health of the infant church.

Three Lutheran denominations acted in 1978 to establish the Committee on Lutheran Unity. The Lutheran Church of America was the largest, with nearly 2,875,000 members. The American Lutheran Church was smaller (2,315,700 members). The Association of Evangelical Lutheran Churches (100,500 members) was a newly formed spin-off from the Lutheran Church Missouri Synod.

The Committee did not meet for a year while congregations studied the proposals. Church publications issued a joint editorial. "Never before have church members of any denomination had such an opportunity to discuss and plan their future ... every member of every congregation has the chance to invest personally in contributing at this point to the shape and direction of the Lutheran church of the future."

The vote was called an "opinion poll." Besides votes from delegates at the three denominational assemblies, the unity committee gathered comments from 3,480 individuals and 717 groups in churches. Response was overwhelmingly in favor of the process that led to the formation of the 5.3 million-member denomination.

Trexler hints that Mr. and Ms. Lutheran-in-the-pew asked the most questions about location of a new church headquarters and the name for the new denomination. Debate among Lutheran leaders and those directly involved in merger meetings has a ring familiar to readers of Mennonite publications.

Oneness: Were the Lutherans working on merger for more efficient structures? No, said one clergyperson who "didn't want to give the impression that we are tinkering with structure because of reason or efficiency. We want people to know that the considerations are coming out of our theological commitment to oneness." Others argued that oneness is not expressed in organization.

Throughout the process, concern for the church's mission was evident. When the new denomination officially came into being in 1988, there was fairly unanimous agreement that the new body would "be in a strong position to establish new churches at home and abroad." One of the bright spots of the difficult first years was the participation of 96 percent of ELCA congregations in some aspect of Mission 90, an emphasis on Bible study, partnership and witnessing. Every synod in the new ELCA soon had a "companion synod" relationship overseas.

Debate, negotiation and compromise surrounded the tough issues. One tough spot surfaced late in the process. The American Lutheran Church tradition placed more emphasis on the congregation, while the Lutheran Church of America emphasized the importance of the larger church. LCA leaders charged that the committee had dealt only superficially with issues around the nature of the church. "The authority of the congregation," they protested, "is derived from the whole church."

Even as the committee met for its 10th and final marathon session in 1986, crucial issues hung in the balance: relationship to other denominations (ecumenism), details of the ministerial pension plan, defining ministry (who is credentialed?), mandated quotas for representation by gender and race, location of headquarters.

But momentum for union could not be reversed. The ceremonies of union at the Constituting Convention in 1987 provided a joyful backdrop to the tears and good-byes later that year as old offices closed and new offices—and many new staff—began working.

Red ink: Trexler minces no words about the most troubling aspect of the new denomination's first three years—red ink. Neither does he allow an easy placing of the blame on merger. He points to the troubled societal context: loss of confidence in institutions, individualism, gay issues, minority demands. These would have their impact on the old churches or the new church. And (oh familiar words!) congregations and synods were keeping more of the contributed dollars for their own staff, buildings and mission programs.

Trexler also points to the great emphasis on "newness" as a liability for the ELCA. Too many new staff, too little continuity with the past, meant too much "loss of memory" of how things were done. Expectations were unrealistic; every interest group expected a share of the new pie, creating a "wish list" kind of church.

By the third churchwide assembly in 1991, corrective measures were being implemented, and delegates were upbeat and positive, eager to go home with the message of a church come of age.

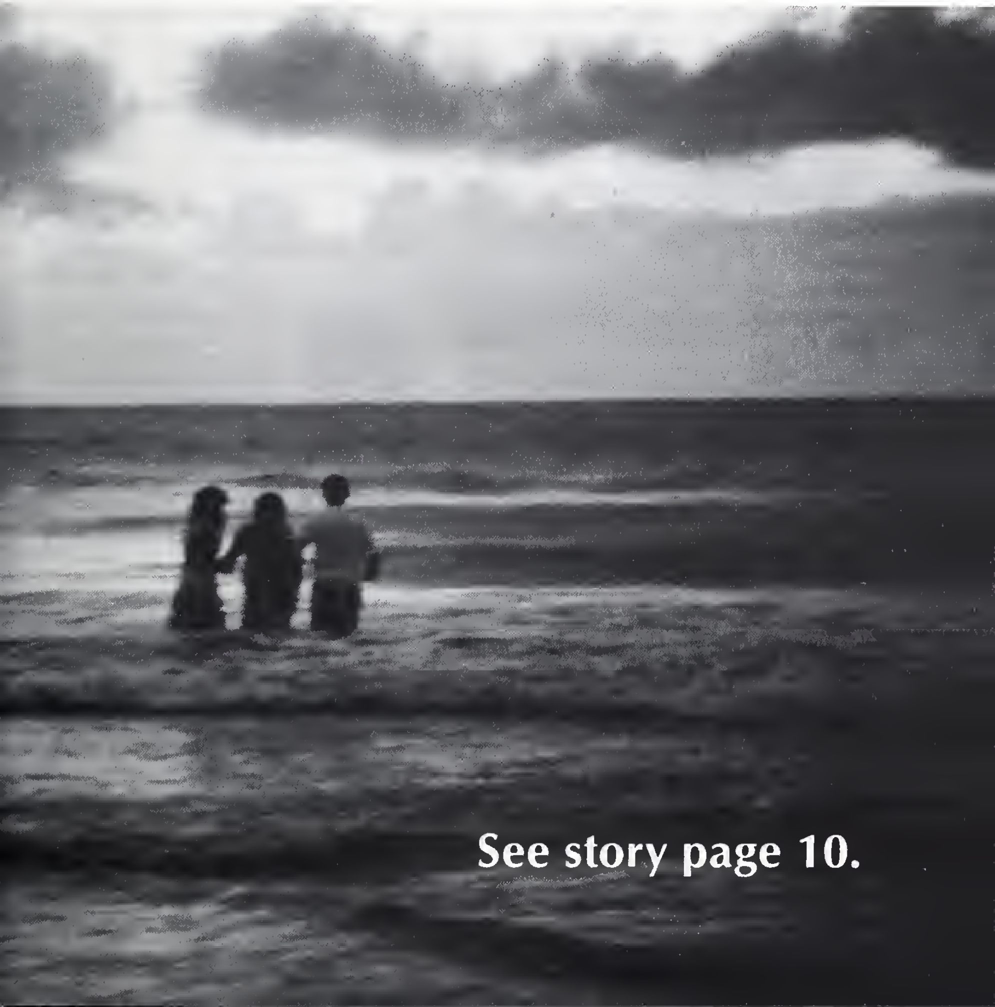
There is a lesson for all in a "typical letter" quoted by Bishop Chilstrom in the first issue of the ELCA's magazine: "Your plea for prayer has been heeded by me. I have tried to pray for you every day, and I hope to continue to do that—and for all the other servants and leaders of our new church."

Alice M. Roth is vice president of overseas ministries with Mennonite Board of Missions of the Mennonite Church and member of the MC/GC Integration Exploration Committee.

THE Mennonite
For no one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ

DECEMBER 22, 1992

WINDOW TO MISSION



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THE OPEN WINDOW

Happy 75th anniversary, Women in Mission! When a marriage reaches that 75th anniversary landmark it's represented by a diamond, the most precious gem. Friends are also precious gems that help shape our identity.

Identity in belonging to a group adds meaning to life. Groups inspire loyalty; think of the school spirit exhibited at a high school athletic event. A group can empower and inspire.

The people of God have always gathered to praise and celebrate.

Rejoice today in those groups of which you are a part. Thank God especially for your women's group.

Women in Mission, we wish you many more anniversaries.

Amy Dueckman

Cover: Angela Rempel, formerly a missionary in Brazil, now lives in Newton, Kans., where she does free lance work for COM.

Amy Dueckman lives in British Columbia with her husband and three children. Amy serves on the WM publication committee.

Mission Statement Women in Mission of the General Conference Mennonite Church encourages women to be personally reconciled and committed to Christ and seeks to call forth the variety of gifts given by the Holy Spirit to build the church of Jesus Christ. We commit ourselves to: 1) promote spiritual growth through Bible study, prayer, other Christian disciplines and fellowship; 2) discern and nurture women's gifts and skills for leadership and service in the local church, the community and the world; 3) build relationships and networks for support, affirmation, discernment, witness, service and celebration; 4) support and strengthen the mission of the General Conference Mennonite Church.

Still going after all these years

WM at 75

by Gladys Goering

It was not an organization for women with nothing to do. Families were large and women spent hours of labor in their homes just to provide food and clothing for their families. Single women were frequently called on to help in the homes of neighbors or relatives, or they were employed elsewhere. Idle time was not the problem.

It was not an organization of wealthy patrons. Except for a few wage earners, women had little money for themselves. Some women saved Sunday egg money for the Lord's work. Food and food services were used in creative ways to raise funds to donate. An Eastern District group gathered dandelion greens to make an inexpensive salad for a meal they were catering. Much labor, little money—that was the usual pattern.

It was not an organization looking for prestige and honor. From the beginning the attention of this organization was directed outward. Women wanted to help others, to reach beyond their small circle.

It *was* the beginning of Women in Mission. The year was 1917, the General Conference was holding its riennial session. Three women were elected as the first executive commitee of the General Conference Women's Society.

Before this time there were mission groups in local churches, 67 to be exact. One Kansas church called a meeting in January 1883 which is listed in the official church minutes as "Exceptional meeting of the Female Members." In that meeting the sisters were given permission to support Indian missions "through sewing projects and other domestic efforts." They were admonished to organize and provide the work before the scheduled meetings.

It's difficult for us to comprehend the restrictions many women accepted back then, but surely the leaders elected in 1917 were a determined, farsighted trio who were in the forefront for change. What drew the local societies into a larger group was the promise of direction and coordination of efforts that leadership could provide.

What are some contributions of this women's organization? Let's reflect on some of its influence in this 75-year history.

First, the foreign mission connection was central. The missionary and the mission society women became partners, with the societies providing what missionaries requested. Mennonite women sewed thousands of garments to send overseas and to Indian missions in the states. They took pleasure in giving the work of their hands for the church.

Mennonite Library and Archives

WM early supported mission work among native Americans. Here missionary Mabel Wedel Suderman teaches Hopi children, circa 1935.

When it became more practical to send money than material, a minor crisis resulted. For a while Africa Inter-Mennonite Mission called for hospital supplies, but in time that, too, decreased. Do you remember the hundreds of hand puppets made for the Commission on Education teaching kits as a one-time project? Although some grieved for the days of needed material aid, the adjustment was slowly made.

Second, groups needed information. A direct pipeline to the societies began with a monthly letter sent from the executive officers to the local groups—one copy per group—to tell of the work of the conference. That evolved into their first periodical, *Missionary News and Notes*, and continued through *Missions Today* to *Window to Mission*, now available to thousands.

The first periodical dealt almost exclusively with mission field news. Families and Sunday school teachers eagerly made use of that information. With the coming of *Window*, emphasis shifted more to the lay woman in mission in North America.

Third was a small beginning which grew in importance: the Mission Pension Fund. Beginning in 1935 each woman was asked to give two cents a week to build up a pension fund for retired missionaries. When the fund became sizable, some conference administrators suggested that the pension fund be combined with other causes. The women stubbornly maintained that the pension money be kept for that purpose. In the end their funds were used for pensions.

Fourth, the organization has opened doors for women to serve in our churches. WM does not exist to promote womens rights, but that happened as leadership skills, otherwise overlooked, were encouraged in women's groups. While men continued for years as the chief authority for congregations, in mission groups women directed activities and proved to be capable leaders. These skills are now utilized in General Conference work in ways the WMA founders would never have envisioned.

The Women's Missionary Association changed its name to Women in Mission, a shift away from thinking of missionaries as the only persons with a mission. A logo was designed, symbolizing freedom for new ways—woman's love surrounding the world and God's guidance at the center. At their request, WM placed a representative on each of the commissions, an involvement that continued for almost

20 years.

WM has searched for ways to prepare women to minister worldwide. We have strengthened families in many countries through leading Bible studies and teaching homemaking skills. We have provided financial support for women in seminary, both in North America and overseas and enabled women to travel to Mennonite World Conference.

Mennonite Library and Archives

WM has consistently supported foreign missions. In this circa 1929 photo, Metta Habeggar Moyer is teaching a womens Bible study in India.

Fifth, WM has consistently contributed to the programs of the conference and their local churches, provinces and districts. Giving has increased dramatically over the years and WM has often taken the lead in expanding support for specific conference work.

Sixth, WM affirms the importance of local groups. The heart of this organization is out in the scattered women's groups. Projects remain only dreams unless someone makes them a reality. Through 75 years the local groups have been faithful participants despite decreasing memberships.

Women strengthen friendships as they meet together to work or study. There are still times when women are more comfortable in their mission circle than in the church at large. There's a warm feeling in the presence of nurturing friends.

Seventh, the WM mission statement calls for women to be committed to Christ and to nurture each other as they work together. More than ever in these harried, disturbing times, we need the support of our Christian coworkers. We have different time demands than the founding members, yet today's women still have crowded schedules. We handle more money than they did, and pressures to spend are all around us. The need for wise decisions has never been greater.

Seventy-five years of witness. What lies ahead? Will Women in Mission always be around? There is no guarantee. The same kind of creativity and vision needed 75 years ago is called for now. With many voices clamoring for our time, money and involvement, perhaps as great a challenge is focus.

Let us join Martha Rempel, past provincial president of British Columbia WM, in saying, "God grant that each of us can say, 'Wherever I am, whatever I am doing, I am a woman in mission.' "

Gladys Goering is a former WM coordinator and author of the book *Women in Search of Mission*. She lives in Moundridge, Kans., where she is a member of First Mennonite Church of Christian.

Schultz visitation tour

Myron and Phyllis Schultz, dryland farmers from Bloomfield, Mont., again took to the road in October on a visitation tour for the General Board and Women in Mission. Their trip this year took them to Oregon, Idaho, Washington, British Columbia and Alberta. In 1991 they visited churches in Colorado, Oklahoma, Kansas, Nebraska and Saskatchewan.

Phyllis and Myron Schultz, at right, on the visitation tour.

The purpose of the trip was to hear the needs and concerns congregations experience and to share what is happening in the life of the conference. Videos and printed materials from the conference were used to augment their talks.

Over coffee and cookies with a couple or small group, or in meetings with the whole congregation, Myron and Phyllis have heard the concerns. Phyllis was struck by how much congregations had in common: many feel far away from Newton and out of touch with the conference. Some raised questions about what integration with the Mennonite Church would require structurally. Churches struggle with finances. There is a concern among rural churches with diminishing numbers.

Phyllis met with womens groups where, along with concerns such as how to interest younger women, there were reports of group activities such as catering for community organizations or recycling blue jeans into picnic blankets.

Some days started out sunny, ending up with fog or ice. Some churches were hard to find. On one occasion weather forced a meeting cancellation. Phyllis wrote in her journal about how good it felt "to come in after the drive in the cold to hot tea and a warm welcome."

The interaction provided a two-way transfer of information: the General Conference staff can address specific needs as communicated to the Schultzes. The people Myron and Phyllis met with now have a better sense of their conference and have had some of their concerns addressed. Much was accomplished but to Myron "the most rewarding aspect of our tour was the many great, wonderful and beautiful people we met and learned to know." -bl

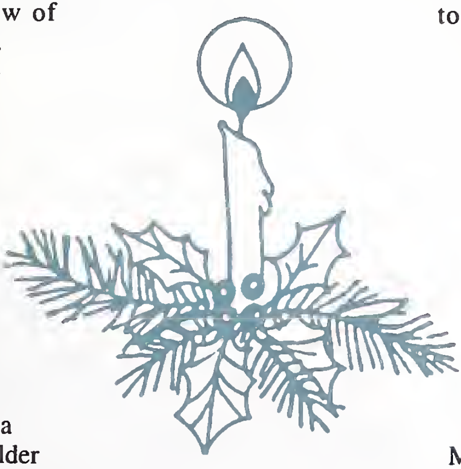
[WM lends support for the visitation tour.]

This little light of mine

by Mary Ann Jensen

Cars quickly lined the road. Footsteps crunched in the December night as we joined our friends going to Beth and Jake's. This was the last stop on our yearly progressive dinner. It is the highlight of the evening. Inside we hurry to find seats with a good view of the coming event.

A fire extinguisher comes out of the kitchen. Beth turns out the lights. All rustlings cease. We are silent. Jake and his friend Elmer step to the Christmas tree, each taking a candle from a holder on the tree. Starting at the top they work their way down, lighting candle after candle, until the tree is a blaze of glory.



Beth makes her yearly comments about how they, of all people, have a fireman for a son-in-law. We grin when she says his special job is to hold the fire extinguisher for the family tree lighting on Christmas Eve.

Jake tells how their good friend Delores listened to his stories about long-ago Christmases and gave him the candle holders.

We are entranced by the warm, flickering light. It takes us back to a simpler time.

We sing: "Joy to the World," "Silent Night," "Oh Come All Ye Faithful." We even sing "Oh, Holy Night." Chuck invites everyone to join the choir, adding to our contentment, for even this comment is part of our tradition.

Finally, Elmer extinguishes the candles. Gradually the room darkens until only one light remains. We sing, "This Little Light of Mine."

Beth points out that the remaining light is not so little. We can see all the faces in the room. We note, in fact, how bright this one flickering candle is. If one candle creates so much light, how much difference might one life make?

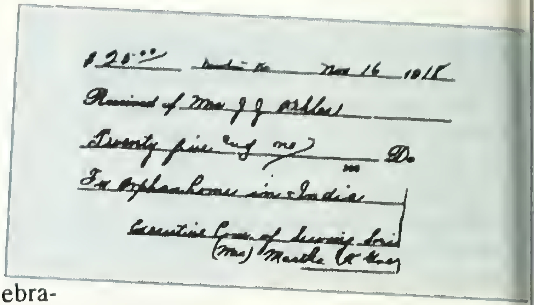
This little light of mine, I am going to let it shine.

Mary Ann Jensen lives in Lake Jackson, Tex., where she teaches in the Texas Dept. of Corrections. The Jensens have two teenaged sons.

100th Anniversary Celebration

contributed by Susan Rempel

In 1892 the Gretna, Manitoba, Women's Mission Aid (formerly the *Wohltätigkeits Verein*) was already holding a mission sale. Down through their 100-year history this womens group has supported foreign and home missions. In doing research for their centennial celebration in May of this year, they discovered receipts for gifts ranging from providing a library and books for the Mennonite Collegiate Institute (MCI) in Gretna, to supporting an orphanage in India.



$25.00 [illegible] Nov 16 [illegible]
Received of Mrs J J [illegible]
Twenty five [illegible] Do
For Orphan home in India
Executive Com. of Sewing [illegible]
(Mrs) Martha [illegible]

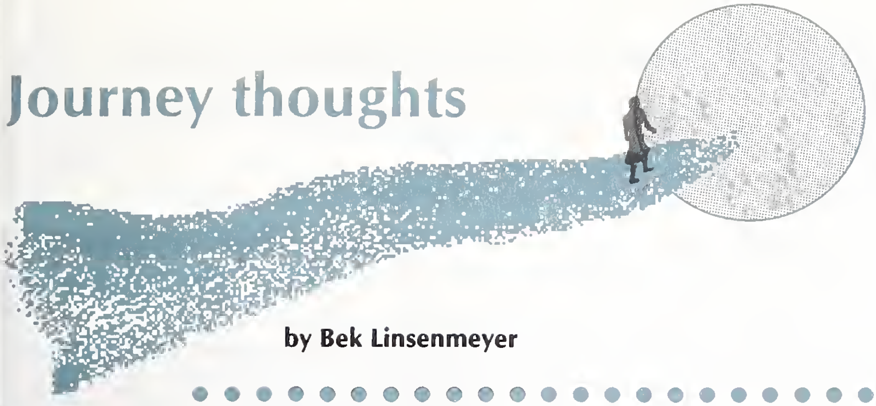
The Mennonite women of Gretna were the first group in their area to organize a mission-oriented sewing circle. They became a model for other groups. The group today continues to follow the guidelines of the founders. The monthly meetings are still conducted in low and high German. Leadership is rotated. The same concern for giving is also still apparent as the 19 current members, now from seven churches, continue to work to support Mennonite Central Committee, the Canadian Food Grains Bank and other charities.

Gretna First Mennonite Mission Aid. Susan Rempel is on the bottom row, far right.

The centennial was celebrated with morning and afternoon programs. Choral music, poetry, drama and music by the MCI band all contributed to the observance. The final hymn for this celebration of service was "Now Thank We All Our God."

WM is thankful for the faithfulness and gifts of love of the Gretna group.

Journey thoughts



by Bek Linsenmeyer

What does the word *journey* evoke in you? Several years ago my journey seemed to be confined to my interior pilgrimage. Life was settled, with meaningful involvements in the church and school and community. But that inward journey raised questions, and those questions, finally confronted, led us on an outward journey—a summer's voluntary service in Mississippi, a move to Indiana to attend the seminary, a move to Kansas to begin ministry here. Once in Kansas I expected the journey to level out again.

This past year's portion of the journey, however, has been the hardest of my life. Some of you know that in March I was diagnosed with lymphoma of the bone. The ensuing months of chemotherapy and radiation raised questions for me about whether I would ever be able to begin as editor for *Window*.

Sometime during those months I copied down:

the journey back to the Source
is not a solo flight.

I have experienced the truth of those words again and again as people have faithfully, wonderfully, helped me make my way back to health. God's love, mediated through many people, enabled me to come to this part of the journey I looked forward to for so long. And now *we* begin to journey together.

I can't begin to comprehend all that might mean. Lois Deckert hoped I would be able to take the job, for WM so enriched her life. Part of the privilege of my job is the opportunity of learning about your journeys. I pray there will be many opportunities for us to share the journey back to the Source.

Bek Linsenmeyer lives close to Inman, Kans., with husband, Dean, and children Eliot and Anna. Bek is the new editor of *Window to Mission*.

COMMISSION ON OVERSEAS MISSION

WINDOW ON THE WORLD

by Rachel Waltner Graber

Adeilda lived in a tiny wooden shack along the central canal in the slum of Campo Tabaiares, Recife, Brazil. The refuse of the community is drained and dumped here. Children swim in the canal when the tide is high and scavenge in the muck when it is low. João Wesley, our co-worker, made the first visits to Adeilda. She had one chair which she offered to visitors. There was one bed. Three teenaged children and one grandchild lived with her. Neighbors said Adeilda had a drinking problem. She was nervous and easily angered. Adeilda lived on what she made washing clothes.

Through João's sharing, Adeilda began coming to church. About a year after she had been coming regularly, I asked Adeilda if she had ever thought of accepting Jesus. She replied that she had thought about it a lot. "I don't drink anymore and I dress modestly and I go to church. My neighbors all tease me and call me a 'believer' already. I think it's time."

Several weeks later, Aurestella and Cepa, students in our leadership class, went to Adeilda's home. After several hours of sharing and prayer, Adeilda accepted Jesus with tears of joy.

Adeilda entered baptism classes. Neighbors said that she was a changed person, often singing hymns as she worked. She brought neighbors to church and shared her faith with those who were not yet committed.

In the darkness of a September morning we headed out to the beach. We sang hymns and heard God's word. Adeilda gave her testimony and answered the baptismal questions. We entered the water, waves crashing around our legs. As the sun broke over the water, we baptized a new creation in Jesus Christ.

Editor's note: Nine months later, Josilda was baptized, a neighbor girl whom Adeilda had nurtured into faith. Two years later Adeilda is steadfast in her commitment.

Rose Waltner Graber now lives in Louisville, Ohio, where she and her husband Dan are co-pastors of the Beech Mennonite Church.

Women in Mission's support of the Commission on Overseas Mission makes us partners in evangelism in Brazil.

COMMISSION ON HOME MINISTRIES

LOOKING IN, LOOKING OUT

by Susan Ortman Goering

A sea of blank faces looked back at me. Nobody moved. So I repeated the assignment: draw a bunch of ten grapes and on each grape write one of the "fruits" experienced as a result of the LIFE process. More than a few looked skeptical as they divided into congregational groups.

We were at the area support meeting for LIFE churches in Kansas. This meeting was an opportunity for congregations to celebrate their accomplishments, share with others, ask questions and get prepared for coming events.

The congregations represented were just months into the process. But the hum of conversation grew louder as groups realized how many fruits they had received. As each group placed its chart on the wall, the extent and variety of the fruits were clearly visible. Joy and celebration were evident as each congregation named one of its best fruits.

The fruits already experienced after just a few months of LIFE varied. Some of the fruits related to learning: about their communities, the unchurched around them, their congregations. Some showed attitude changes: comfort with evangelism, increased self-confidence, concern for inactive members, more enthusiasm and openness. Some indicated action: new persons in leadership, a rewarding Christmas card outreach, visitor follow-up, building a wheel chair ramp, Friendship Sunday, fellowship meals for visitors. Some of the fruits pertained to relationships: Sunday schools strengthened, formation of new groups for Bible study, young adults, men, prayer. Some even reported increased attendance, although that is not the primary goal. Rather, LIFE's goal is to help the largest possible number of persons make a life-changing connection with Jesus Christ. LIFE is reaching this goal as God's magnificent Spirit bears much fruit in God's people.

Susan Ortman Goering lives in Boulder, Colo., where she and her husband, Steve, are co-pastors of the Boulder Mennonite Church. Susan serves on the LIFE field staff.

Women in Mission's support of Commission on Home Ministries helps fund the LIFE program.

COMMISSION ON EDUCATION

PRISMS

PROCLAIM · ENABLE · NURTURE

from a phone interview with Andy Stoner by Bek Linsenmeyer

We asked Andy Stoner, who has attended a Marriage Encounter weekend and facilitates Marriage Enrichment weekends, to compare the two. Emphasizing that he speaks only out of his own experience, Andy responded as follows:

1. What can you tell us about the format for Marriage Encounter and Marriage Enrichment weekends?

On the Marriage Encounter weekend each presentation is made to the whole group. The group then separates as each husband and wife have one-on-one communication, the focus of the weekend. There is little interaction with the rest of the group. At a Marriage Enrichment weekend about 12 couples participate in an intense group experience. A number of topics can be addressed, among them conflict resolution and communication.

2. Who goes to a Marriage Encounter or Marriage Enrichment weekend?

People who want to improve their marriage. Marriage Encounter may be too intense if a couple is struggling with their relationship. The Marriage Enrichment weekend has little one-on-one interaction and is probably a less threatening experience. It permits a couple to move at their own pace.

3. How should a couple decide whether to go and which experience would be best for them?

If a couple wants to enhance communication, nothing surpasses Marriage Encounter. If a group process is more appealing, Marriage Enrichment is recommended.

4. Is it expensive?

Marriage Encounter announces the cost at the close of the weekend, inviting people to contribute more if possible, thereby reducing the cost for others. Every effort is made to keep the cost of the Marriage Enrichment weekend moderate. Churches will frequently underwrite the cost of the weekend to enable couples to attend.

5. What changes do people report after going to Marriage Encounter or Marriage Enrichment?

Couples report enhanced communication and increased intimacy after a Marriage Encounter weekend.

Couples attending Marriage Enrichment experience increased closeness and appreciation for each other. Many recognize, because of the interaction with other couples, the similarities of problems and challenges they all face.

J. Andrew Stoner coordinates Family Life Ministries for the Commission on Education. Andy lives in Berne, Ind., where he is a family counselor.

Women in Mission helps support Family Life Programming.

Viewpoints

by Jeanne Rempel

Seventy-five years ago, WM organized for women to do work not being accomplished within denominational structures. Today's woman has many ways to be involved, sometimes too many! Has WM become a relic? I think not. I have heard too many stories from younger church women, who through a retreat or womens event recognized their need for a separate womens group. Exciting!

A vital life source for WM has been missions. But missions has changed so much that our traditional ways of helping don't fit anymore. If sewing skills aren't needed and postage and shipping costs are prohibitive, how can we contribute? Can we still connect in meaningful ways if we gain new understandings of God's purpose for mission? I think we can!

WM set out to more effectively help women serve, but today some of our methods feel burdensome. We have needed to increase communication and support and decrease tedious paper work. We are trying to implement structures and forms that will help women connect in joyful ways, providing varied and enriching mission opportunities.

If WM can continue to provide unique opportunities for women to be involved in God's purposes locally and globally, then we will have the opportunity to rejoice at future birthdays. Pray that we will have the courage to face that challenge. Rejoice as WM pursues God's vision.

Jeanne Rempel is president of WM, and lives in Upland, Calif., with husband, Dennis, and their three children. She is copastor of the Peace Mennonite Fellowship which joined the General Conference at Sioux Falls.

ROUNDTABLE

by Susan Jantzen

Your women’s group is changing. Stories we hear at the office tell us clearly: things don’t stay the same. Assumptions shift and catch us unaware.

Here are some guidelines for changing groups:

- Gather the women who attend for an annual idea session. Ask for and be open to opinions. These may help shape your next year’s activities.
- Gently, individually, ask women no longer attending why they made that choice. Be willing to hear ways your group could change. Also be ready to accept that a womens group isn’t every woman’s choice.
- Encourage women who have never attended WM to consider starting a group. Be available for special occasions, but let the new group take ownership in something new. Many longstanding WMers started with a new group when they were younger.
- Pay for your own *Window* subscriptions and other WM budget items. Don’t offer to cover costs long-term for women who are not attending.
- Provide opportunities for non-attending women to still interact, through offerings, larger WM events, or occasional take-home projects. Consider these women your friends, not deserters!
- Examine closely what you require from your group. Too many potluck requests or crafts for bazaars can be the last straw.
- Rejoice in separate, successful women’s events. Rejoice also in the way women are integrating into the church’s organization. Both are good choices.
- Strive for a balance in your group life in self nurture, love of God and service to our world.
- Pray as a group for God’s leading. Recommit yourself as a leader to personal prayer time. Our strength *is* in God.

Susan Jantzen, coordinator of Women in Mission, lives in Newton with husband, Jim, and sons Peter and Robert.

FACTS AND FIGURES

1992 Fall Women's Retreats.

- **Western District,** September 12-13 at Camp Mennoscah; "Forgiveness" by Lois Hostetler.
- **Central District,** September 18-20 at Camp Friedenswald; "Lion and the Lamb—Reconciliation in the Family" by Elizabeth Hostetler.
- **Northern District,** September 19-20 at Swan Lake Christian Camp; "One Thing Needful," "Valuing Ourselves: God Doesn't Make Junk," "Women's Gifts Are Needed Too" by Marilyn Miller.
- **Eastern District,** September 18-19 at Camp Men-O-Lan; "Balancing Our Act" by Dorothy Engstrom.
- **Pacific District,** California, October 23-25 at St. Nicholas Retreat, Dunlap; "Traveling Together in Hope" by Kathy Gray; Idaho, August 14 at Camp Palisades; "My Help Comes From the Lord" by Carol O'Neal.
- **Manitoba,** October 2-3 at Camp Assinaboia; "Silver Boxes: The Gift of Encouragement" by Lois Edmund; Eph. 4:29; Prov. 16:24; Rom. 15:1-13.
- **British Columbia,** October 16-18 at Camp Squeah; "Loving Through Your Pain: Unnamed Women of the Bible" by April Yamasaki.
- **Saskatchewan,** October 23-24 at Manitou Springs Lodge; "Do You Enjoy Your God?" by Barb Froese; "Drinking at the Spring" by Mary Cross.
- **Ontario,** November 7 at Welcome Inn, Hamilton; Executive Workshop;"Volunteerism" by Susan Schultz.

Soup Labels and Quilt Blocks

Hopi Mission School continues to need Campbell's Soup labels and six-inch quilt blocks. Although classes are not in session this year, community people still count and process soup labels. Quilt blocks are given in exchange for time spent counting labels. The comforters are assembled at a weekly community sewing class. Thanks for your support, and keep items coming to Box 39, Kykotsmovi, AZ 86039-0039.

Women in Mission Financial Report

	1991	**1992**
Feb.-Oct.	$150,356.64 (81.3%)	$148,182.86 (80.1%)

To God be the glory!

WINDOW SHOPPING

Edna Ruth Mueller of Halstead, Kans., prepared prayer reminders for her WM group. Gathering information from the Commission on Overseas Mission and letters from missionaries, she developed a story each month on a different country. The story was typed on a map of that country (see inset), with a different color of paper each month. The maps served as a prayer reminder, and by the end of the year women also knew more about General Conference mission work.

Let us share your good ideas with readers. Send them to Window Shopping at the address given below.

World Day of Prayer - March 5, 1993

PEOPLE OF GOD
INSTRUMENTS OF HEALING

The motto for World Day of Prayer is "informed prayer and prayerful action." Join Christian women from 170 countries this year for World Day of Prayer, Friday, March 5, 1993.

A group of Christian women from Guatemala has written prayers, a worship service and a children's service around the theme, "People of God: Instruments of Healing." They ask us to pray with them for healing in their country.

Thousands of services will be held worldwide on March 5th. Attend one or plan one in your community. For more information write to Church Women United, 475 Riverside Drive, Room 812, New York, NY 10015 or call 212-870-2347.

FORECAST

In our next issue we will explore how Mennonite women are connecting globally. We will also introduce our seminary scholarship recipients.

Published by Women in Mission of the General Conference Mennonite Church, Box 347, Newton, KS 67114. Editor, Bek Linsenmeyer; Coordinator, Susan Jantzen; Office Secretary, Doris Schmidt.

News

Haitian police beat MCC worker

Desarmes, Haiti (MCC)—On Nov. 12, police arrested Mennonite Central Committee Haiti worker Leres Sidor while he hosted visitors to an MCC agricultural project here. The visitors were part of a Canadian Pastors Study Tour sponsored by MCC British Columbia.

One of the visitors—Edith Jersak of Bethel Mennonite Church, Aldergrove, B.C.—and MCC workers Ron and Carla Bluntschli and Jean Remy accompanied Sidor and the military officer to the Desarmes police station.

There a corporal tied Sidor up, beat him repeatedly on the back with a heavy wooden rod, slapped him and slammed his head against the wall, they report.

"Although our presence as foreigners was not enough of a deterrent to prevent them from beating Sidor, it probably lessened the extent of the beating and of his injuries," says Ron Bluntschli of Fort Collins, Colo. The Bluntschlis are members of Fort Collins Bible Chapel. They have served with MCC in Haiti since January 1985.

Following the beating, Sidor was transferred to another military station in Verrettes. There the Bluntschlis persuaded the soldiers not to hurt him further. Sidor was released the following day and went into hiding in Haiti's capital, Port-au-Prince, until he feels safe enough to return home.

The Bluntschlis say that Sidor's only "crime" is working to improve his community through group organization and education. He has worked with MCC as an agroforestry educator in Haiti's Artibonite Valley for the past seven years.

Sidor had been arrested in 1987, and the Bluntschlis had helped obtain his release. Since last year's coup overthrowing President Aristide, Sidor has had to flee his home a number of times to avoid arrest.

"This incident is unusual only in that foreigners are normally not witnesses to such things. People all over Haiti are arrested daily and beaten for any reason the military sees fit. Many are Christians, targeted, like Sidor, for doing nothing more than working for the betterment of their communities," Ron says. "In spite of this, the Haitian people have not abandoned their hope and determination to obtain freedom someday."

Even as Sidor was in prison, Ron overheard Remy, the Haitian team coordinator, tell a person on the street, "One day this will change. A Christian must always have hope."

Targeted: *MCC agricultural extensionist Leres Sidor (left) talks with former MCC worker Mike Mullin and a fellow Haitian.*

Susan Mullin (MCC)

A Pakistani court has sentenced a Catholic to death for insulting Mohammed, Islam's founder. Judge Sargodha Talib Hussian Baloch pronounced the sentence Nov. 2 against Gul Masih, who was said to have made illegal comments about Mohammed's marital status. Baloch wrote that in Pakistan minorities were free to practice their faiths but had no right to insult Mohammed or his companions. An appeal has been filed with the high court.*(National Catholic Reporter)*

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College students and others interested in exploring seminary studies are invited to Seminary Sampler Feb. 26-27, 1993, at Associated Mennonite Biblical Seminaries, Elkhart, Ind. Lodging and meals will be provided by AMBS. Transportation arrangements from the Winnipeg area are being coordinated by Canadian Mennonite Bible College and from central Kansas by Patty Shelly at Bethel College. To register, contact Steve Fath, admissions counselor, AMBS, 3003 Benham Ave., Elkhart, IN 46517, (219) 295-3726.

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In response to the Columbus quincentennial, the United Evangelical Church in Panama (Mennonite Brethren) passed a declaration condemning both celebration of Columbus' arrival and of Catholic evangelism in the Americas. The resolution condemns "...the creation of any decree or law that takes away our territories which rightly belong to us [and] ...every method of evangelization that leads to the loss of our cultural identity." The Lengua Indians in the Paraguayan Chaco organized a weekend of celebration in October in honor of the 500th anniversary, drawing some 3,000 people. One Indian leader thanked especially those who had helped the Lenguas by bringing the gospel to them as well as for help in health, economics and education.

A membership directory of the Association of Mennonites in the Arts is available. People interested in either the association or the directory may contact Philip K. Clemens, Director, AMA, College Mennonite Church, 1900 S. Main St., Goshen, IN 46526, (219) 534-2405.

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The National Council of Churches at its November meeting adopted a statement opposing any legislation that would lessen anti-discrimination protection for gay, lesbian and bisexual people and encouraged its members to advocate civil rights for all people. At the same meeting the general board of the NCC voted 90-81 not to act on the membership application of the Metropolitan Community Churches, a 30,000-member, mostly gay and lesbian denomination.

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The Brethren Mennonite Council for Lesbian and Gay Concerns held its fourth international convention Oct. 9-12 in Denver. More than 140 people attended the event, and an auction raised $4,600 for the convention travel fund and BMC's Linscheid Memorial Endowment Fund. A retreat for Brethren and Mennonite gay and lesbian people involved in ministry was held before the convention. The more than 20 participants shared experiences of being called to ministry but rejected by the church when their sexual orientation became known.

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After five years working with subsistence farmers in Africa, Harvey Harman returned in 1991 to his North Carolina farm. He notes that while the San people of Botswana in their traditional hunting and gathering lifestyle provide for all their needs by working less than five hours a day, he now works 10-14 hours each day, including farm work, housework and parenting. (*MCC Africa Newsletter*)

Mennonites caught in state of emergency

Bogotá, Colombia (GCMC and MCC)—The work of the inter-Mennonite development foundation MENCOLDES may be subject to surveillance by the Colombian government in the wake of that country's declared 90-day state of emergency.

Shortly after the declaration, the government launched a series of drastic measures, according to Luis Correa, director of MENCOLDES, in a Nov. 11 letter. One of the measures indicates that "special auditing agencies will be created for some entities that supposedly are community-oriented that might serve as a facade for the guerrillas."

'There will come very difficult times for us': *Correa*

The state of emergency was declared in response to the escalation of the war between government forces and guerrillas. "The combat has intensified; the attacks, ambushes on populations and police stations in the whole territory of Colombia have increased," Correa said.

"To this it is necessary to add the actions of the drug traffickers who just a week ago assassinated more than 20 police officers, primarily in the city of Medellin, plus other actions (20 in total during the week) of dynamite explosions directed at banks and savings institutions," he said.

The violence is particularly heavy in the Cuidad Bolivar section of Bogotá, where MENCOLDES has several projects, including a library and a community store. Seventeen people were assassinated in this area July 24-27.

'Helper of guerrillas': As a result, the city government has declared Cuidad Bolivar a "red zone." "Since then there have been searches for popular armed forces and urban cells of guerrillas. In this frame of things, the police came to the conclusion that any popular organization could be the 'helper of guerrillas,'" said Correa, noting that even libraries and community stores are seen by police as a potential threat.

"The leaders and anyone using the library or community stores are seen as suspect," says Elizabeth Soto, MCC assistant secretary for Latin America. "These actions jeopardize development work in this impoverished community. MENCOLDES members could be casually doing their work and be picked up or 'disappeared' by paramilitary squads."

Impoverished people are being victimized by the military, the drug cartel and the guerrillas, Soto says.

Correa believes "there will come very difficult times for us. ... We believe that it is a bit premature to take any actions against this, but we believe that [Mennonites] should be informed of what is happening and what might happen."

MENCOLDES is a development organization of the Colombian Mennonite churches that receives funding from the General Conference Mennonite Church and Mennonite Central Committee. The churches were founded by General Conference missionaries. *Carla Reimer with Emily Will*

Unions and constitutional reform top MCC Canada agenda

Saskatoon (Meetinghouse)—Union strike participation and the appropriateness of Mennonite Central Committee Canada's position on Canadian constitutional reform topped people's agenda as MCC Canada met here Nov. 12-13.

In an effort to build stronger ties with supporting churches, MCC Canada met just prior to the MCC Saskatchewan annual meeting, and the 34 board members joined staff and other participants at round tables.

Visitors who were neither board members nor staff liked the easier access to the open mike. During the Ottawa office report, John Grey from Saskatoon voiced concern about coercive union tactics.

After deciding on religious grounds not to join a recent Public Service Alliance of Canada strike, Grey said he faced ostracism from the union. "I don't hear a word from this church," he said. "If we support conscientious objection from military service, why not conscientious objection from union strike action?"

David Neufeld, a pastor in Herschel, Sask., recalled getting exemption from union membership on the basis of personal conscience, not on the basis of his denomination's position.

Board member John Redekop noted a "recent trend in charter decisions going against conscientious objector stands, particularly with reference to unions." He urged the board to study the question of conscientious objection to coercive union activities.

Another participant, Wally Nickel from Saskatoon, used the open mike right after a spirited debate by staff members on "service versus education." Nickel said he had applied for MCC service but didn't want the required three-year term. Instead he served for nine months in Kenya with another organization. As an early retiree, he paid his own expenses. Although the service term cost him $13,000, he ended up making money, given the lower cost of living where he served. "Make use of guys like me," he urged.

Reform: Abe Wiebe, a board member from Winkler, Man., said the September statement urging churches to take the constitutional referendum seriously was seen as "pushing too hard." In Winkler, he said, two-thirds voted no on the Oct. 26 referendum.

John Neumann, a Chilliwack, B.C., board member, also said it appeared MCC was taking sides rather than "taking the high road." "Pastors expressed disappointment," he said.

Debbie Martin-Koop, MCC's Quebec representative, said she translated and circulated the discussion paper on constitutional reform released last January by MCC Canada. That got "mostly positive responses," she said. However, she said, the executive committee statement that came in September "had more of a 'yes' push."

Bill Janzen of the Ottawa office reminded the board that he publicly made a distinction between the organization's statement and his own

Publicizing hunger causes dilemma

Saskatoon (Meetinghouse)—A "world of conflicting messages" is how one person described the situation at the Mennonite Central Committee Canada meetings here.

In Somalia, for example, field staff have concluded that the problem is war, not lack of food, according to Eric Olfert at the Africa desk in Akron, Pa.

But here at home people hear reports and see pictures of starving people in Somalia. They want to give food, said Werner Froese, director of MCC Saskatchewan.

"Do I pass on the 'peace' or the 'food' message?" asked John Longhurst of information services in Winnipeg.

Further complicating the picture are the different portrayals of Africa. "It seems you have to use graphic pictures of starving people to capture people's attention," said Marvin Frey, coordinator of overseas services. "Agencies that don't use 'famine pornography' but tell stories of hope seem to be at a disadvantage when it comes to raising money for overseas relief."

After roundtable discussions the board agreed that certain communication methods should remain "off limits": for example, staging food distribution events for the media; portraying people only as victims incapable of helping themselves; taking advantage of emergency situations to enlarge a donor organization.

The board approved plans to formalize a code of conduct on how to portray people in other countries.

"I think people want to know that there is hope in the Third World—not just famine and war," said Frey. "They want to know that people in other countries can help themselves, sometimes with a little assistance from North America."

The more general question of how to improve communication with "the constituency" was part of the discussion.

Waldo Neufeld, director of MCC British Columbia, proposed giving the whole Central America or Africa budget to one province. "People want hands-on, direct involvement," he said. *Ron Rempel*

The Atlanta Mennonite Fellowship began meeting this fall. The church, consisting of young couples, singles, children and retired people, worships on Sunday evenings at St. Paul United Methodist Church near Atlanta's downtown in the neighborhood of Grant Park. The church is exploring affiliation with the General Conference Mennonite Church and the Mennonite Church. For more information contact Atlanta Mennonite Fellowship, 374 Orleans St., S.E., Atlanta, GA 30312, (404) 621-0317.

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A 12-member choir from the Umsiedler (resettler) congregation in Bielefeld, Germany, visited Manitoba in August. The 12 were music leaders of the 15 choirs of the 1,600-member Bielefeld congregation. Leading elder Peter Rempel said that their congregation has begun to send ministers back to the Commonwealth of Independent States, especially to areas where large numbers of people and ministers have left for Germany and the congregations are needy. They intend to carry out evangelism and send truckloads of food and clothing into various communities in the Ukraine and beyond.

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Jesuits in El Salvador are requesting reprieve for military officers convicted for slaying six Jesuit priests in 1989. Father José Maria Tojeira on Nov. 16 called for a pardon, saying, "Some sectors of the government and the army insist that [Col. Guillermo] Benavides and [Lt. Yushy] Mendoza stay in jail, while the intellectual authors ... remain free." It is alleged that Minister of Defense Rene Emilio Ponce and other military officers covered up vital information in the case and have not been formally charged. More than 1,600 people gathered Nov. 15 to commemorate the third anniversary of the deaths. *(National Catholic Reporter)*

A conference for Christians in the construction industry is slated for Jan. 14-16 in Sarasota, Fla. A variety of construction-related industries including developers, contractors, remodelers, real estate agents, architects, financiers, suppliers and excavators will be involved. The event is sponsored by Mennonite Economic Development Associates in cooperation with the Sarasota MEDA chapter. Prior to the conference a one-day seminar on Responsible and Innovative Land Planning and Development will be led by architect LeRoy Troyer. For information call the U.S. MEDA office at (800) 723-7064 or in Canada (204) 944-1995.

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Arms sold to foreign countries by the United States over a five-year period have quadrupled from $6.5 billion in 1987 to $24.1 billion this year. In past decades, the United States sold older model bombers to foreign customers. Now it sells the newest technology. The White House announced in late September that Israel would be given $650 million in Apache and Black Hawk helicopters and Harpoon missiles. The free weapons were deemed necessary as compensation for the $9 billion sale to Saudi Arabia of 72 F-15 warplanes. (*Washington Memo*)

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Dr. Gunnar Staalsett, Lutheran World Federation General Secretary, criticized insipid movements toward ecumenism in a press conference Oct. 8. "Those who dream of an ecumenical movement based on the erosion of confessional identity have very little to show for themselves in the history of the ecumenical movement to date. Personally I think that only by seriously thinking about our own heritage and identity will we be able to transcend that identity and move toward a committed ecumenical program," he said.

"yes" position. He said he did not regret voicing his position, even though he acknowledged it was a "delicate question."

In his Native Concerns report director Menno Wiebe referred to criticism —much of it in the letters section of the *Mennonite Brethren Herald*—of MCC Canada's apology last January to Canada's Native people. He asked for direction in handling the "dual accountability" to sponsoring churches and to the Native community.

David Cressman, a board member from Waterloo, Ont., suggested the need for a "major consultation" in the next year. "We should put all the questions and issues on the table," he said.

Secular media: Harold Koslowsky, director of personnel and administration, raised the issue of relations with secular society: "Are we doing the right thing when we put energy into getting personnel, financial or other support from outside the Mennonite or church constituency?"

Part of the debate centered on the recent efforts of John Longhurst to get MCC news into the secular media. Television, radio and newspapers are a good way to reach Mennonite young adults who are not reading the church media, some suggested.

Financial reports showed that non-Mennonites contributed $79,000 in the past year, some of this in response to the plight of Kurds in Iraq. Should these sources of funds be pursued more actively? The question lingered around the discussions, but it was not answered directly.

In a discussion on government grants, however, the board reaffirmed its existing policy of not accepting more government money than the amount received from the church constituency.

In other business the board

- reported constituency contributions of 5 percent above the $5.8 million called for in the 1991-92 buget. Given the high year-end donations, MCC Canada forwarded an additional $600,000 to Akron for overseas work.
- reported that in 1991-92, 49.5 percent of total constituency cash donations were spent on overseas work, 22.2 percent on Canada-wide work and 28.3 percent in the provinces. Next year's budget brings the distribution to 52.2/21.5/26.3. The so-called "Red River accord," approved a year ago, calls for a 60/20/20 distribution of donated dollars by 1995-96.
- approved a $20.5 million budget for next year. About 30 percent is expected from cash donations, 38 percent from "material resources" (mostly food grains and matching grants); 19 percent from grants, and 13 percent from "earned income" (mostly Self-Help Crafts sales).
- elected Martha Burka from Prince Edward Island as the fourth member-at-large on the board. This fourth position will alternate every two years between a Quebec and an Atlantic province appointee. *Ron Rempel*

Canadian moderators discuss abuse

Saskatoon (Meetinghouse)—"Church leadership and sexual abuse" was the topic of discussion at a Nov. 12 meeting of Canadian conference leaders in Saskatoon.

They also reviewed the purpose of the gathering, which has been held annually since 1973, just prior to the Mennonite Central Committee Canada meeting. Since 1987 the annual consultation has been known as the Council of Mennonite and Brethren in Christ Moderators.

The morning session included presentations by Heather Block of Voices for Non-Violence in Winnipeg, and Isaac Block, a Winnipeg pastor and author of *Assault on God's Image: Domestic Abuse.*

"Pastoral sexual abuse is misuse of power, not just an affair or adultery," said Heather. Terms like "servant leadership," she suggested, deny the reality of power differences between pastors and those they counsel.

She said the moral responsibility to maintain sexual boundaries always rests with the person in power. "Justice-making," she insisted, must begin with the needs of the victims.

Isaac pointed out how the power advantage of church leaders is often reinforced through their expertise in biblical and dogmatic theology. He called for correctives such as community interpretation of Scripture and more careful distinctions between text and interpretation.

He also called for a greater use of "experiential theology," which starts with the human situation. "We must learn to do theology from the experience of broken people," he said.

As "safeguards" for pastors, Isaac suggested such measures as recognizing limits to counseling competence, supervision for counseling work, "auditing" pastors' records (where and how they spend their time) and a commitment to confidentiality but not secrecy.

He proposed that conferences take a unified approach to pastoral sexual abuse by forming an "inter-Mennonite task force as a church judiciary." The idea was referred to the executive committee of the council for further study.

However, the conference leaders later endorsed a similar idea presented by Dan Zehr, director of MCC Canada. He called for the formation of a conference-MCC Canada coalition on domestic violence.

In further business the council reaffirmed the value of the annual gathering, not only to talk about "topics of common concern" but also as a forum for MCC's policies and programs to be discussed. The council decided to invite an MCC Canada representative to serve on the council's executive committee.

The council will consider a name change, since it is composed not only of moderators but of conference executive secretaries and other representatives.

Helmut Harder, executive secretary of the Conference of Mennonites in Canada, was elected the new chair of the council. Others continuing on the executive are vice chair Abe Konrad, moderator of the Canadian Mennonite Brethren conference, and secretary Tim Burkholder, executive secretary of the Northwest Mennonite Conference of the Mennonite Church.

The council accepted an invitation for dialogue with the Christian Reformed Church in 1993 and 1994. *Ron Rempel*

Conference hit by budget cuts

Poole, Ont.—Financial concerns dominated an Oct. 31 meeting of delegates from Mennonite Conference of Eastern Canada churches.

A "crisis" is how treasurer Clare Schlegel described the financial picture. From a recent survey of churches he predicted a $20,000 to $30,000 deficit, which may require a special appeal to balance this year's

Mother Teresa meets with MCC India

Howard Zehr (MCC)

"The fruit of love is service and the fruit of service is peace," Mother Teresa told Mennonite Central Committee India workers gathered to celebrate MCC India's 50th anniversary Nov. 1-3 in Calcutta. Here she meets with MCC executive secretary John A. Lapp. Her Home for the Destitute and Dying and orphanage receive MCC milk and wheat.

First Mennonite Church of Sugarcreek, Ohio, celebrated its 65th anniversary Nov. 22. As part of the celebration the church dedicated a "peace pole" at the front entrance of the sanctuary, launching balloons bearing the peace pole's message, "May peace prevail on Earth."

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Over the next five years an extra 1.1 million Bibles will be printed in China, through an agreement between the China Christian Council, the United Bible Societies and the East Gates Ministries International. Breaking with tradition, planners intend to distribute the Bibles in unregistered house churches as well as registered churches.

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Some 60 evangelical theologians have created an International Evangelical Environmental Network. They met in August at Au Sable Institute in Michigan at a meeting sponsored by the institute and the World Evangelical Fellowship. The forum report urged that Christians promote "culture-specific" ways of child-spacing and that societies offer economic assurance for the elderly, saying that these factors would reduce population growth. Poverty, farming and industry were also topics of discussion.

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The General Mennonite Conference in Amsterdam is sponsoring an essay competition in celebration of the 500th anniversary of the birth of Menno Simons (1496-1561). Entries are due May 1, 1995. First prize is NLG 6,000 (about $3,200 U.S.). Competitors will address the relevance of the writings of Menno Simons for church and world in the year 1996, based on recent or new research. For more information contact Algemene Doopsgezinde Sociëteit, Singel 454 / 1017 AW Amsterdam, phone 62-30-914, fax 62-78-919.

Military bands receive more federal funding than the entire National Endowment for the Arts. *(The Other Side)*

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The National Campaign for a Peace Tax Fund will hold a legislative seminar and annual meeting April 21-23, 1993. Participants will be trained and in teams will lobby members of Congress for the fund. For information about costs, reservations and program, write National Campaign for a Peace Tax Fund, 2121 Decatur Place NW, Washington, DC 20008, (202) 483-3751.

• • •

Geraldine F. Heise of Rosedale Community Evangelical Congregational Church in Baltimore approached her pastor with a sense of God's call to advocate a day of prayer and fasting for people with AIDS. She has suggested Sunday, Jan. 31, 1993, for Christians and churches to especially pray for people affected by the disease.

• • •

Grace Community Church, Chicago, held its 75th anniversary Nov. 15. Some 150 people attended the celebration. A.F. Wiens, who founded the church in 1917, passed the role of pastor after 20 years to his son-in-law, John T. Neufeld, who after 23 years was followed in turn by his son-in-law, Jack Kressly. In all, the family led the congregation for nearly 50 years.

• • •

Over three-quarters of lawyers under 36 feel "worn out" at the end of the day, and 17 percent say their marriages suffer because of their work, reports a survey by the American Bar Association's Young Lawyers Division. It says 20 percent of female and 13 percent of male lawyers admit to consuming more than six alcoholic drinks per day to cope with job pressures. *(The Marketplace)*

$1.54 million budget.

He also announced that an already pared-down 1993 budget of $1.57 million may need to be cut by another $90,000 to get in line with projected income.

"We feel the weight of responsibility for budget cuts," said Ron Sawatsky, the conference moderator. In a half-hour open-mike session, discussion on how to curb spending focused on a proposed 1.7 percent increase in conference staff and pastors' salaries.

Freeze salaries for 1993 rather than cutting program or staff, suggested Lloyd Koch of Hamilton, Ont., along with four or five others. Jim Penner of Waterloo, Ont., said he would take a salary cut if delegates who are getting an increase next year would donate that increase to the conference. Others also argued that pastors should not bear the brunt of financial restraint.

"If we believe in the program, the money is there," said Rudy Baergen of Kitchener, Ont. Andrew Bean, also of Kitchener, urged everyone to read Ron Sider's book *Rich Christians in a Hungry World* to help set priorities straight.

Delegates will take action on the 1993 budget in early April.

Besides debating financial remedies, delegates

• approved the merging of the pastors' pension plan with one available through the Conference of Mennonites in Canada;

• heard an update on the Conrad Grebel College building program. The college reported the completion of major upgrades to the existing buildings, plus a 5,000-square-foot addition—for a net cost of about $1.3 million, leaving a $135,000 deficit.

Nelson Scheifele from the college later explained the "deficit" to *Mennonite Reporter*. Total costs to date are $2,127,000—including architectural fees, project management and fund-raising costs. He described some of this amount as "pre-paid costs" for the next phases of the project. Total revenues so far, he indicated, are just under $1,992,000;

• heard reports on the conference's educational programs. Eleanor Snyder, the minister of Christian education, called Sunday school teachers the largest force of "good for nothings" (doing good for nothing in return);

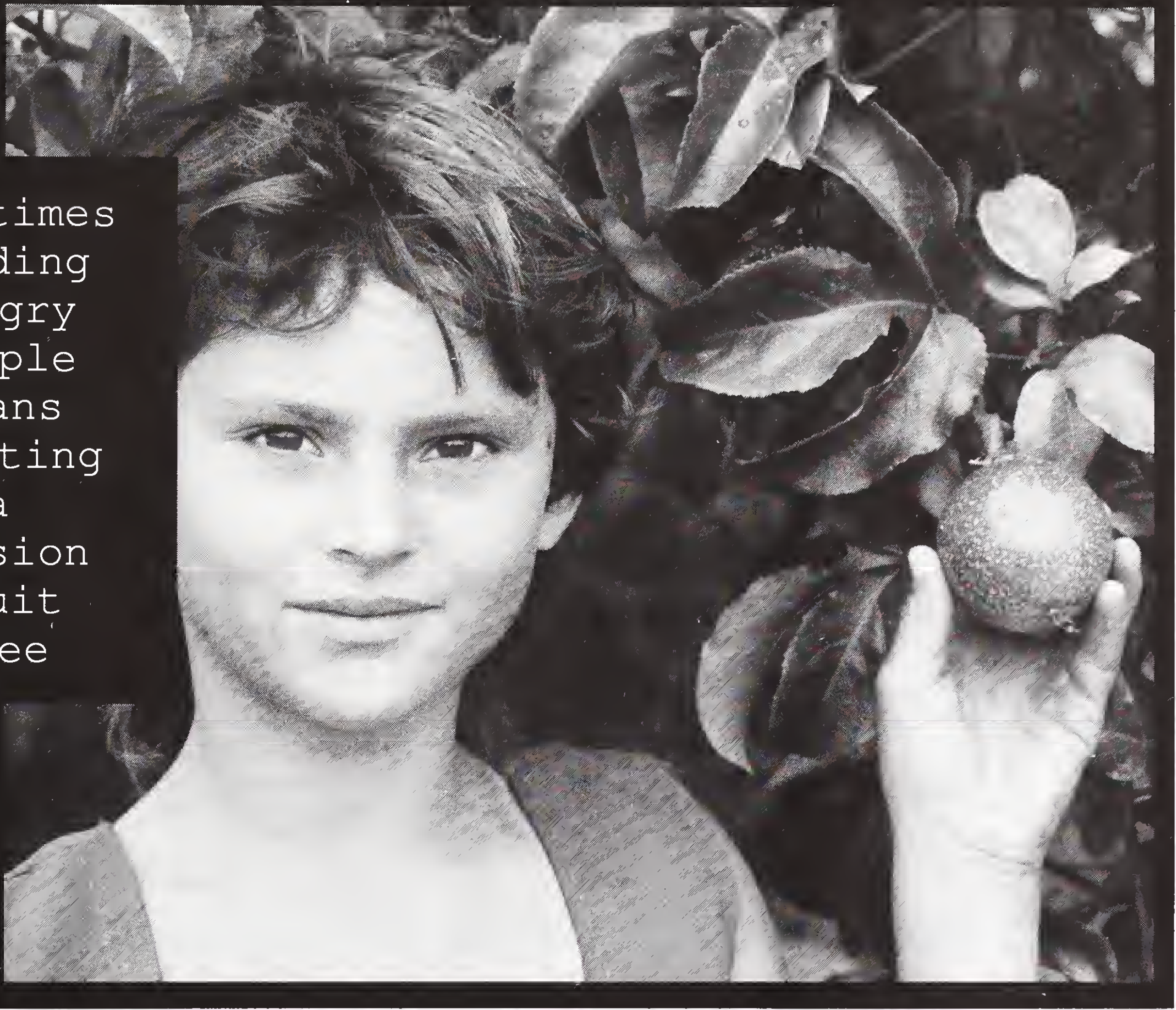
• adopted a statement that says delegates should be appointed by congregations for no less than one year and serve not only at conference sessions but throughout the year. *Ron Rempel, from* Mennonite Reporter

Getting their goat

Children of Ghor Safi, Jordan, display a Shami goat, newly purchased by the Ghor Safi Benevolent Society with funds from a Mennonite Central Committee grant. The society, founded by Jordanians in 1981, today has about 500 members and operates kindergartens, children's clubs, sewing and knitting centers for women, and various agriculture programs.

Brazil agriculture

Sometimes feeding hungry people means planting a passion fruit tree



MCC workers around the world help people grow their own food so they can be self-sufficient. In Brazil MCC agriculturalists work with farmers' groups, testing crops and experimenting with non-toxic pesticides. To lessen the risk of total crop failure, MCC encourages Brazilians to diversify their farms by planting fruit trees, raising rabbits and goats and keeping bees.

Mennonite Central Committee

Mennonite Central Committee and MCC U.S.
21 South 12th Street, PO Box 500, Akron, PA
17501-0500
(717) 859-1151 (717) 859-3889

Mennonite Central Committee Canada
134 Plaza Drive, Winnipeg, MB R3T 5K9
(204) 261-6381

Record

The Mennonite Central Committee Central States annual meeting will be held at Eden Mennonite Church on Feb. 27, 1993. Long-time MCC worker Peter Dyck will give the keynote address. The meeting's theme is "How Do You Measure Success in MCC?"

• • •

The Lombard Mennonite Peace Center will sponsor conflict resolution seminars in major cities across the United States this spring. One-day seminars will be held in Midlothian, Ill., on Jan. 23; Wichita, Kan., on Feb. 6; Minneapolis on March 20; Raleigh, N.C., on April 17; Dallas on May 8 and St. Louis on June 5. For more information contact Lombard Mennonite Peace Center, 528 E. Madison, Lombard, IL 60148, (708) 627-5310.

• • •

Eduard Shevardnadze, the Georgian leader and former Soviet foreign minister, announced on Nov. 23 that he had recently been baptized at a Georgian Orthodox cathedral. For more than two decades Shevardnadze was a professed atheist. (*The Wichita Eagle*)

• • •

The Ford Foundation has given a $418,000 grant to Mennonite Central Committee to support agricultural and rural development training programs in the Israeli-occupied West Bank. The funds will enable Palestinian agricultural extension workers and academics to study abroad and take short-term training courses in areas such as agricultural economics and rural sociology.

WORKERS

José Alfaro, Brownsville, Texas, has been called as pastor at the New Jerusalem Mennonite Church in Matamoros, Mexico.

Melodie Graber, Nappanee, Ind., began a 10 1/2-month assignment as a household leader for the Service Adventure program of Mennonite Board of Missions this fall in Albany, Ore.

Clair Hochstetler was ordained Oct. 4 at North Danvers (Ill.) Church.

George O'Reilly was ordained Oct. 4 at Carlock (Ill.) Church.

Gregory Stenson was ordained Nov. 1 at West Swamp Church, Quakertown, Pa. Stenson is pastor at Springfield Church, Pleasant Valley, Pa.

Mitch Stutzman, Nappanee, Ind., began a 10 1/2-month Service Adventure assignment with Mennonite Board of Missions this fall as a Meals on Wheels driver and grounds keeper at Mennonite Home of Albany, Ore.

Daniel Zehr has resigned effective June 30, 1993, as executive director of Mennonite Central Committee Canada. Zehr began as executive secretary in 1985 after 22 years with MCC.

Daniel Zook, Kidron, Ohio, began a 10 1/2-month Service Adventure assignment with Mennonite Board of Missions this fall as a home repair worker at Heart and Hand in Elkins, W. Va.

—compiled by Larry Penner

Correction: Daniel Becker was incorrectly identified as David Becker on page 525 of the Nov. 24 issue. Daniel is interim pastor at Faith Church, Montezuma, Kan.

Bluffton College seeks faculty appointees in **biology**: Ph.D. to teach courses in vascular plants, non-vascular plants, microbiology, ecology, biology and field biology; **religion**: Ph.D. (Masters considered) to teach courses in biblical studies, theology and ethics; and **sociology/criminal justice** (possible): Ph.D. to teach courses in sociology, criminal justice and conflict resolution. Evidence or promise of teaching excellence is essential. Positions are full-time, tenure-track beginning fall 1993. Screening begins Jan. 15, 1993. Women and minority applicants are especially welcome.

Reply to **William Hawk, Dean of Academic Affairs, Bluffton College, 280 W. College Ave., Bluffton, OH 45817-1196, (419) 358-3317.**

Position open: **Camp director, Pine Lake Fellowship Camp**, Meridian, Miss. Full-time. Begins Aug. 1, 1993. Job includes planning summer children's program, hiring and overseeing staff, and year-round oversight of rental groups. Qualifications must include aptitude for and/or experience in Christian camping leadership and good administrative skills, including ability to do bookkeeping and public relations. Salary, benefits, housing provided. For an application, contact **John Opel, Route 3, Box 45, Meridian, MS 39301, (601) 483-7225.**

Boulder (Colo.) Mennonite Church, on the Front Range of the Rockies, is opening a new **voluntary service unit**. Positions include director of new Victim Offender Reconciliation Program; counseling/staff position at the Boulder Shelter for the Homeless; office coordinator position and international relations position with the Rocky Mountain Peace Center; children's peace/ministry position at BMC. Positions are immediate. Express interest/questions to **Mennonite Voluntary Service, Newton, Kan., (316) 283-5100, or to BMC at (303) 443-3889.**

The **Canadian Mennonite Bible College** invites applications for a tenure-track position in **practical theology**. Training and/or experience in one or more of the following is expected: counseling, worship, Christian education, evangelism, service. The M. Div. degree is the minimum academic expectation, with doctoral studies an asset. Experience in church ministry is desired. Women are encouraged to apply. The appointment will take effect July 1, 1993.

Send inquiries or applications to **Academic Dean, CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4 by Jan. 22, 1993.**

Development associate is being sought by **Bethel College** to begin duties July 1, 1993. The development associate will report to the director of development and financial affairs with duties to include, but not limited to, donor research and development, solicitation of funds, and grant writing. Possibility of some teaching, depending on qualifications. Applicants should have a minimum of a bachelor's degree, strong communication and interpersonal skills and at least three years' effective experience in development. Successful candidate must have sympathy with the historic tenets of the Mennonite church and a deep commitment to the mission of Bethel College—the integration of an authentic Christian faith and a quality liberal arts education.

Submit resumé and cover letter to **Bonnie King, Director of Human Resources, Bethel College, 300 E. 27th St., North Newton, KS 67117, (316) 283-2500.** Applications accepted until Jan. 30, 1993.

Seeking **pastor** for Bethel Mennonite Church in Inman, Kan.

Call or send resumé to **Paul Penner, Route 2 Box 141, Inman, KS 67546.**

THE ARTS, CULTURE AND COMMUNITY:

PERSPECTIVES ON AESTHETICS

JANUARY 15-17, 1993

A symposium at Bethel College examining the relationship of the artist to their community of cultural norms and how "quality" is defined by various cultures and artists. A conference fee of $40 ($25 for students) provides admission to the drama The Road to Mecca, Kauffman Museum, a banquet and the choral concert. Other conference sessions are open to the public free of charge.

For information about the symposium contact:
Bethel College
300 E. 27th St.
N. Newton, Kansas 67117
(316) 284-5281

This symposium is funded by the Kansas Humanities Council—an affiliate of the National Endowment for the Humanities, and the Milford E. Greer Fine Arts Endowment at Bethel College.

Can you afford to pay $20,000 a year for your family's health care?*

Health care costs in the U.S. are out of control. You can't afford not to learn as much as you can about this crisis.

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Call toll-free, **1-800-348-7468**, for more details and registration information from Eldon Stoltzfus, educational resources specialist at Mennonite Mutual Aid. Information on related events in Pennsylvania is also available.

**Estimated cost for a family of four in the year 2000 as determined by the Department of Health and Human Services, Health Care Financing Administration.*

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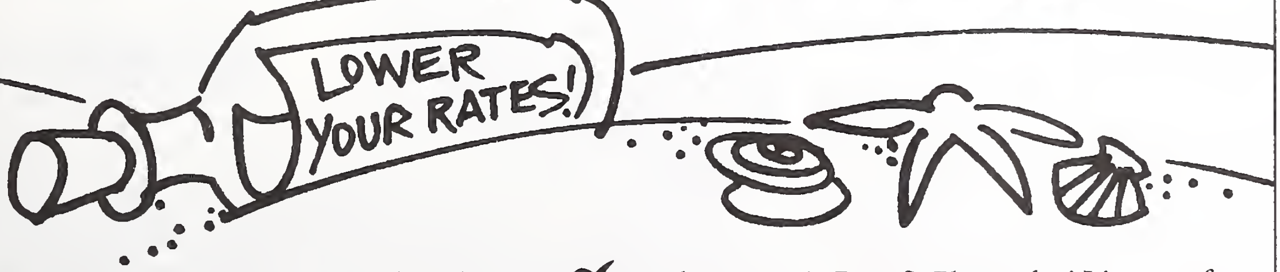
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Reviews

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FILMS

Teach-in

Malcolm X, *written by Spike Lee and Arnold Perl, produced by Spike Lee and Marvin Worth, directed by Spike Lee*

Reviewed by Gordon Houser, editor

Spike Lee's epic *Malcolm X*, a film the director has worked years to bring to the screen, is a major achievement. Lee had to overcome numerous obstacles—including a bizarre attempt on his life during filming—to get it made.

Based on *The Autobiography of Malcolm X* as told to Alex Haley, the film is generally faithful to the book's content but misses some of its power. I remember reading the book in high school and being mesmerized, scandalized and inspired by it. While the film is shot with the utmost care and technical expertise, and the acting is nearly flawless, including an Oscar-caliber performance by Denzel Washington in the title role, its impact is limited by certain conventions.

The first hour of the film (which runs about 200 minutes but doesn't feel long) covers Malcolm's childhood and life on the street as a hustler and drug dealer. Shot in bright colors, often with a soft focus, this part of the film glamorizes this period and omits Malcolm's own harsh assessment of his early life, as told in the book.

One tragedy of Malcolm's life is the repeated betrayals he experienced. The West Indian Archie (Delroy Lindo), his patron in crime, takes in the bright and brash young Malcolm, then later tries to have him killed. In prison Malcolm meets Bains (Albert Hall), who converts him to the teachings of Elijah Muhammad (Al Freeman Jr.). Later both men are involved in ordering Malcolm's assassination. The greatest betrayal, however, is by the ruling white society—from the Klansmen who burned his family's house and murdered his father to the social worker who subsequently ordered Malcolm and his siblings dispersed to different homes, to the teacher who told the boy that it was unrealistic for him to think about being a lawyer, even though he was at the top of his class.

Newsweek

Overcoming betrayals: *Lindo, Washington*

Malcolm's triumph is his determination to overcome each of these setbacks and pursue his quest for the truth, for justice for his people. An intelligent, persistent student, he becomes a teacher, an eloquent and clever spokesman for Elijah Muhammed's separatist teachings about the white devil and the need for blacks to take care of their own.

The movie can be seen as one long teach-in. It even ends with Nelson Mandela speaking to schoolchildren in Soweto about Malcolm's ongoing significance. But it has to be didactic, since Malcolm was primarily a teacher or preacher, not an activist. In the film's most riveting scene, having been challenged by a woman who says that all Muslims do is talk, Malcolm leads a contingent to the police station and demands to see a black man who has been beaten by the police. The orderly group refuses to leave until the man gets medical attention.

Malcolm's words are riveting as well and may be painful but necessary for white viewers.

Viewers will come away from the film with different impressions. I saw a man who was always evolving, looking for the truth. I saw the power of a person who is unafraid. I saw the evil danger of unquestioned authority, whether that authority is white society or the Nation of Islam. I saw the painful effect on a family of a husband and father so dedicated to a cause that he is usually absent from home.

What I missed in the film is Malcolm's inner life. We see his outward religious devotion, including his trip to Mecca near the end of his life, but his conversions seem to happen only in his head. Lee is not able to get under Malcolm's skin to show us the devout believer that he was.

At one point in the film a white college student asks Malcolm what she can do to help. "Nothing," he says. But perhaps there is something. See this film and talk about it. Better yet, read the book it's based on.

TOURMAGINATION
DISCOVERY & FELLOWSHIP

Tulip Time in Holland

April 15 - 28, 1993

We'll take the "back roads" (and back canals) of Tulip country... windmill-dotted landscapes... vast fields of fabulous flowers... half-timbered and thatch-covered farms... picturesque fishing villages... cheese markets. Our Dutch Mennonite tour leaders, Pieter and Martha Gotwals Postma, welcome you at the height of the spring flower season. By boat, bike (if you like) and motorcoach, they will introduce you to their homeland, from the Delta to Friesland; the valiant fight against the sea, the history, culture and art, business, and current Mennonite life and ministry.

Come with us to Europe in 1993. Write or call for itineraries.

European Anabaptist Heritage I	June 14-July 3	Arnold & Rhoda Cressman
A Taste of Eastern Europe	June 21-July 9	Joseph & Julie Miller
European Anabaptist Heritage II	August 2-19	Wilmer Martin & John Ruth
Amish Mennonite Story in Europe	August 11-25	John & Beulah Hostetler

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BOOKS

Duped by the government

America: What Went Wrong? *by Donald Barlett and James Steele (Andrews & McMeel, 1992, 236 pages)*

Reviewed by Jalane D. Schmidt, 110 Maryland Ave. NE, Washington, DC 20002

America: What Went Wrong? expands on the original nine-part newspaper series published in October 1991 in the *Philadelphia Inquirer*, where investigative reporters Barlett and Steele have a well-established reputation for journalistic excellence. The pair received their third Pulitzer Prize for this meticulously documented yet readable explanation of the decline of the U.S. economy.

What Went Wrong gives readers a vocabulary that explains in lay terms how recent government policies that favor the wealthy deter the overall economy. The book is not a dry economic tome but an interesting—even folksy—presentation, complete with helpful charts and illustrative human interest stories.

Although most Americans cannot articulate how the economy of the 1980s—with its dizzying activity and mysterious terms like mergers, Chapter 11, leveraged buyouts, deregulation and junk bonds—continues to affect them, they harbor vague suspicions that somehow it was rigged against them.

Despite politicians' assurances to the contrary, many Americans fear that the economy is not experiencing just a downturn in a normal economic cycle but is permanently depressed, never to return to prosperity. Barlett and Steele provide empirical data from the government's own authoritative sources (Internal Revenue Service, Security and Exchange Commission) that justify public malaise.

The book explains how the middle class is being "dismantled" by tax "reforms" that shift the tax burden from corporations and the wealthy to the middle class. Although the book portrays the plight of a luckless middle class duped by politicians serving greedy corporate and financial interests, there is too little examination of how these decisions affect the poor.

"Everyone in Washington was caught up in deregulatory fever from the mid-1970s on," Barlett and Steele write, including, it turns out, President Carter and key Democratic members of Congress. Barlett and Steele dispel the myth that deregulation began under the Reagan administration, although the movement's denouement was the savings-and-loan bail-out necessitated by President Reagan's 1982 unfettering of the savings-and-loan industry. The book personalizes the effects of deregulation by tracing the experiences of individuals left unemployed, with no health care benefits, their pension funds raided by unscrupulous financiers.

The book also confronts the problem of jobs disappearing overseas and the undue influence of lobbyists on Congress. It closes by imploring readers to put pressure on Congress to change industry and tax code regulations. I do the same.

Resources

- **Church-Affiliated Higher Education** by Victor Stoltzfus (Pinchpenny Press, 1992) looks at the nature of secularization and resistance to secularization in the church-affiliated sector of American higher education. Contact Pinchpenny Press, Goshen College, Goshen, IN 46526, (219) 535-7000.
- **L.A.—Voices from the Ashes**, the latest video of the *All God's People* series, tells stories of the response of Anabaptists to the violence that erupted in their city during the spring 1992 riots. Contact Mennonite Media Ministries, 1251 Virginia Ave., Harrisonburg, VA 22801-2497, (800) 999-3534.
- **India Christian Handbook**, edited by Saphir P. Athyal, former principal of Union Biblical Seminary, will be released in early 1994. The book will compile information on Christian organizations and churches in India to facilitate cooperation. Contact *Indian Christian Handbook*, Box 1426, Bibvewadi, Pune 411 037, Maharashtra, India, phone 0212-425382, fax 0212-436451.
- **A World of Neighbours 1993 Calendar** is available from Mennonite Economic Development Associates. Produced by MEDA and the Canadian Foodgrains Bank, the calendar features 12 portraits of people at work around the developing world. Cost is $15 Canadian from MEDA Calendar, 402-280 Smith St., Winnipeg, MB R3C 1K2.
- **Under the Unpredictable Plant: An Exploration in Vocational Holiness** by Eugene H. Peterson (Eerdmans, 1992, $18.95) is the third of three volumes on the work of pastors in North America.
- **Jungle Book: A Lesson in Accepting Change** (Walt Disney Educational Media, 1982) is a nine-minute video that uses clips from Walt Disney's animated *The Jungle Book* to show children that new places, new experiences and new friends can be as wonderful as old ones. Recommended for grades K-6. Available from MCC, Box 500, Akron, PA 17501, or MCC Manitoba, 134 Plaza Drive, Winnipeg, MB R3T 5K9, (204) 261-6381.
- **Frontline: the War We Left Behind** (Blackwater Productions, 1991) is a 50-minute PBS Frontline video documenting the Gulf War's results in Iraq. It may be borrowed from Mennonite Central Committee, Box 500, Akron, PA 17501-0500, (717) 859-1151, or in Canada from MCC Saskatchewan, 600-45th St. West, Saskatoon, SK S7L 5W9, (306) 665-2555.
- **Screwtape: Letters on Alcohol** by Ira Hutchison (Sheed & Ward, 1992, $8.95) uses C.S. Lewis' allegorical figure Screwtape to explore the issues surrounding alcohol.
- **This Is My Body: Creativity, Clay and Change** by Marjory Zoet Bankson (LuraMedia, 1992, $14.95) explores spirituality themes through the process of working with clay. To order call (800) 367-5872.
- **How to Attract and Keep Active Church Members** by Donald P. Smith (Westminster/John Knox Press, 1992, $13.99) incorporates interviews of members of 600 churches to study the causes of membership decline and retention.
- **Readings from Mennonite Writings, New and Old** by J. Craig Haas (Good Books, 1992, $14.95) includes short, meditative writings of Mennonites from the early 16th century to the present.

—compiled by Larry Penner

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Editorial

The singing of angels

Darrell Fast

"There must be always remaining in every [one's] life some place for the singing of angels," writes Howard Thurman in *The Mood of Christmas* (Harper & Row, 1973).

In the movie *Home Alone* it is the singing of angels that draws Kevin to a church building. The 8-year-old has been left behind by mistake when his extended family takes a holiday trip to Paris. As he walks the street alone, the sight of a house alive with people and lights makes him feel lonely. Then he hears singing from the church. He turns back and enters the sanctuary. A choir is rehearsing "O Holy Night" for the Christmas Eve pageant. He slips into a pew to listen, then is frightened to recognize in the pew across the aisle his next-door neighbor, a bearded, elderly man he has imagined as sinister, dangerous.

> Christmas is a message that cannot simply be read or heard; it must be sung.

In church they meet, two people who are each home alone. Their conversation is both revealing and healing. Kevin admits to being "a pain lately." He dislikes his older brother and has said some hateful things to his family. The elderly man confesses his long-estranged relationship with his son's family. He is in church for the rehearsal because this is the only way he can hear and see his granddaughter, who sings in the choir. To the strains of "Ring Christmas Bells" these two lonely people reach out to each other across the many chasms that separate them. They shake hands and wish each other "Merry Christmas." Even though nothing has really changed—each is still in his own way home alone—both leave that chance encounter in the pew with a sense of hope. At the end of the film both are reunited with their families.

Christmas is a shared experience: "Do not be afraid; for see—I am bringing you good news for all the people." (Luke 2:10) Christmas is a message that cannot simply be read or heard; it must be sung: "And suddenly there was with the angel a multitude of the heavenly host, praising God." (Luke 2:13) And in the singing the discordant sound of the world is transformed into a harmony that fills the universe: "Glory to God in the highest heaven, and on earth peace among those whom he favors!" (Luke 2:14) We are not alone. God is with us.

I trust that each of you has a congregation where you can hear the singing of angels this Christmas. As Howard Thurman concludes, "Despite all the crassness of life, despite all the hardness of life, despite all the harsh discords of life, life is saved by the singing of angels."

Merry Christmas!

Darrell Fast is the moderator of the General Conference Mennonite Church and pastor at Bethel College Mennonite Church, North Newton, Kan.

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